

New Orleans

# CHRISTIAN ADVOCATE



"Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue."—John Wesley, letter to Ezekiel Cooper, Feb. 1, 1791.

## THE LIVING CHURCH

You and I cannot do business with God without a rededication of self and substance. We look around in our land and see a great spiritual need . . . What our land needs is a revival, but it must be a church revival. A revival happens to the church of God only when it begins with the church. We must have a revival applicable to the spiritual life rather than the national life. The message of the revival must be spoken through the church. The crying need of the world is for a revival.—Dr. W. Theodore Taylor.

## THE PRAYER-ROOM TODAY

O holy, true and righteous God, who art of purer eyes than to behold iniquity, reveal Thyself within us and constantly renew Thy revelation, that we may not by clouded thinking put Thee in the wrong. When we bring to mind what Thou hast made known of Thyself in Jesus Thy Son our ever-present Saviour, we are humbled and put to shame. For in Him we feel Thy heart beating in powerful sympathy with ours, and we are moved to cry, "Surely He hath borne our griefs and carried our sorrows." Keep us in these fateful days, we pray Thee, very close to the heart of Jesus. Amen.

—Selected.

## The Wanderer

Upon a mountain height, far from the sea,  
I found a shell,  
And to my listening ear the lonely thing  
Ever a song of ocean seemed to sing,  
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height?  
Ah, who can say  
Whether there dropped by some too careless hand,  
Or whether there cast when Ocean swept the Land,  
Ere the Eternal had ordained the Day?

Strange, was it not? Far from its native deep,  
One song it sang—  
Sang of the awful mysteries of the tide,  
Sang of the misty sea, profound and wide—  
Ever with echoes of the ocean rang.

And as the shell upon the mountain height  
Sings of the sea,  
So do I ever, leagues and leagues away—  
So do I, ever wandering where I may—  
Sing, O my home! sing, O my home! of thee.

—Eugene Field.





# WALLET OF THE WEEK



**THE PRESENT WORLD CONDITION**, more critical than at any other time since the fall of the Roman Empire, is said to be causing people to turn to religion in numbers greater than has been known for many decades. This statement represents the consensus of opinion of the membership of the International Council of Religious Education which met in Chicago nearly a year ago. In the opinion of the Council, this inclination to religion is due to deep-rooted dissatisfaction, not to fear.

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**LIQUOR REFERENDUMS** in three states revealed a trend not calculated to promote the complacency of the drink business. In Oklahoma the electorate defeated for the fourth time an effort to repeal its constitutional prohibition law. The dry vote was more than eighty-four thousand greater than that polled by the wets. In Massachusetts there was a manifest widening of dry sentiment, and in South Carolina the vote of an advisory referendum was 189,361 dry, to 130,366 wet. The total population of the areas voting is nearly four and a half million.

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**THE HYMNOLOGY OF THE AVERAGE CONGREGATION** has very small range according to Robert H. Cato, organist and choirmaster of Old Christ Church, Philadelphia. He says that they know a maximum of thirty hymns and tunes which they sing over and over again until they become meaningless. In order to remedy this situation and to vitalize the worship of song, Mr. Cato proposes that a congregation widen its musical repertoire by learning a hymn a month. In the course of five years this plan would treble the number of familiar hymns and greatly enrich public worship.

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**THE PROTESTANT EPISCOPAL CHURCH** will continue to carry on in Japan despite the stringent regulations imposed upon all missionary activity, says Bishop Henry St. George Tucker. The new Japanese law is said to be not a recurrence of the earlier effort to exterminate Christianity, but is rather a measure designed to implement Japanese control of any and all bodies that might tend to counteract the policies of the country. The native Japanese Christians are said to be of a high order of devotion and dependability and it is believed that they will surely keep the fires of Christian faith burning.

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**THE CHURCH OF THE DUTCH NATION**, in London, was recently destroyed by a German air raid. The structure was built by the Augustinian Friars in 1250, and in 1550 was given by Edward VI to "the Dutch nation in London," the refugees of an earlier day. Invaluable letters of Erasmus, John Knox and Albrecht Durer, and the Charter of Edward VI were saved through the foresight of the authorities. On the Sunday following the destruction of their historic church, the congregation held a service of worship in the crypt of the Dutch Bank, and then marched to the ruins and planted the Dutch flag in the midst.

**THE LUTHERAN CHURCH MERGER**, which has been under consideration for several years, has been again deferred, this time for further negotiation and the clarification of doctrinal issues. The bodies proposed to be united by the pending plan of union are the Missouri Synod, the American Lutheran church, and the United Lutheran church. The three bodies represent fifteen thousand churches and three and one-half million members. This merger is one of the outstanding mergers which have been in prospect during recent years.

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**DR. FREDERICK P. KEPPEL**, President of the Corporation for the administration of the fund established by Andrew Carnegie for philanthropic purposes, thinks that fifteen thousand universities and colleges are greatly in excess of the number needed in our country, and more than the country can afford. In summing up his thoughts for the members of the Corporation, he said that "many of them are bound to disappear," and that the work of the Carnegie Foundation is to aid in the survival of the fittest.

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**THE DUE WEST RAILWAY**, in South Carolina, has been abandoned by permission of the Interstate Commerce Commission. The line was four and a half miles long, it began operation in 1907, only once did a train run on Sunday and then to carry a man to a hospital, it never killed or injured anyone, never had a lawsuit, and never knowingly hauled liquor. It gained considerable notoriety as the nation's "most Christian railroad." The facts that no trains were to be run on Sunday and no liquor to be hauled were provisions of its charter.

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**THE REPUBLIC OF MEXICO**, with a population of approximately nineteen million people, supports seventy per cent of them upon the products of her arid and mountainous soil. The country is, however, vastly rich in mineral resources. More than forty per cent of the world's total output of silver since 1493, has come from Mexican mines. During the 1920's her petroleum production amounted to one hundred and fifty-three million barrels annually, practically all of it until recent years foreign controlled. Ten per cent of the people speak an Indian dialect and forty-five per cent of the people are still illiterate despite the great natural wealth of the country.

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**BOGUS CHARITY ORGANIZATIONS** are said to fleece the American public out of millions of dollars annually. The operators of the notorious "boiler room" racket in New York are said to have a telephone bill of \$300 per week, and the salesmen who collect fifty to sixty per cent of the money obtained have average earnings of \$125 each per week. Most of the charity appeals are legitimate, but these racketeers operate from year to year in spite of the drastic measures used by the Department of Public Welfare to suppress them. They avoid the use of the mails in order to keep clear of complications with the Federal government.



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## EDITORIAL

### RETURN, O LORD, HOW LONG?

These words taken from the literature of our deepest lament are saturated with a profound faith in God and with the holiest emotions of the human heart. Such has been the piteous cry of men in every hour of uncertainty in the history of the race. It is with this plea that we face the New Year. It is far less a word of impatience than a manifestation of our desperate earnestness in seeking a message of assurance from God. It is not a questioning of His goodness, but a confession of our sin and the plea: "Hide not thy face far from me." It betokens neither weakness nor despair, but it bears testimony to the fact that the taper of faith and hope still burns in the human heart, and in it is the recognition that we have arrived at a point in our experience where we realize that God is a necessity for men of Christian temper and good will.

Over the radio and on the printed page, we have messages of war and rumors of war which seem to speak only of the silence of God in a night of human circumstance across whose bosom there falls no streak of prophetic light. In such an hour men cannot afford to spend their time wailing into the cavernous depths and darkness of our chaotic day. It is a time when we should open our hearts toward God, the living God, for the lifting of His face upon a warring world in reconciliation and the benediction of peace. Let us hope, believe, and pray that the New Year may witness a speedy lifting of battle clouds, the cessation of bloodshed and waste of treasure, and the return of peace to the earth. May such be our heartfelt and united, "Hail," to 1941.

### JUSTICE MCGOWEN OF MISSISSIPPI DIES

The announcement of the sudden passing of Justice James Greer McGowen at his home in Jackson, Miss., on last Thursday evening, was received with feelings of profound sorrow by the people of that Commonwealth. On the nineteenth of last September, he passed his seventieth milestone, he had been an associate justice of the Supreme Court of Mississippi since January 5, 1925, and on January 1, 1942, he would have begun a new term on the Bench to which he had given of his best for many years. Today the symbol of mourning in his home, in the chamber of the Supreme Court, and the manifest sorrow which fills the hearts of a legion of friends indicate the end of that noble career. The companion who had shared with him the sorrows and the triumphs of nearly fifty years, two sons and a daughter are joined in the sorrow occasioned by his passing.

Judge McGowen was a great Methodist layman and he was a true and worthy friend. We had known him

for a long time and for more than two decades we had the honor of a close friendship with him. Only a few weeks ago we had a business letter from him to which was added the personal note: "You and I are friends in the old true sense and therefore it is natural for one to rejoice in the other's advancement."

Whatever Justice McGowen believed, in civic life, on the bench, or in the councils of his Church, he could be counted upon as standing for just that. He was not in the least obtrusive, but no one ever had occasion to feel uncertain as to his views, nor as to what his stand on any public question would be. He was not arbitrary in his position, but he had thought his way through to a definite conclusion and upon that he took his position. But even there we saw his spirit mellow and ripen. A man with clean hands and a pure heart has fallen at his post of duty, a great earthly jurist has entered the court of perfect justice, and a loyal soldier of the cross on earth has joined the bloodwashed throng in the triumphs of the heavenly home. Well may Church and State join in mourning for the loss of this distinguished son of Mississippi.

### WHY NOT BE CONSISTENT?

Many people appear to think of social relationships as a series of sealed compartments and the only compartment in which they seem to manifest interest is that which is lifted into public notice by some momentary agitation. They do not appear to realize that society is a complex of interlocking interests and factors and that no class of people and no set of facts can be left out of account without vitiating the results of social planning. Social life does not depend upon bread alone, nor upon any other single factor. In exactly the same way it may be said that social responsibility is composite in its nature.

In these observations we are simply making an approach to a question which some have said is making a breach in the ranks of the Christian church. We refer to the proposed feeding of the subjugated peoples of Europe. We say with perfect frankness that we are uncompromisingly opposed to the whole scheme, no matter whether it be promoted by a church or by independents. The complications in world affairs are such that we cannot afford to yield to sentimental or emotional appeals no matter what groups may be involved. Talk about separating any class of sufferers from military invasion, people who live inside the cordon imposed by their conquerors, is mere twaddle—it does not make sense. The very relief of pressure would make possible the laying of heavier exactions upon the conquered peoples and in the end prolong the war and further imperil civilization.



No man is more bitterly opposed to war than we are, and we have no sympathy with the war-mongering slogan which places our first line of defence inside other national frontiers. We do not look with favor on the to us visionary proposal of giving or lending any nation all we have. We have consistently opposed the sale of scrap iron to Japan as a piece of political stupidity. In exactly the same way do we regard the frantic appeals for the feeding of European war sufferers. The chief difference is that these feeding proposals have an emotional instead of a commercial label. We are definitely convinced that all such activities, whether commercial or philanthropic, must be carried through with a resultant cost to the young manhood of our nation which we have no right to impose. We have no quarrel with the spirit of those who would feed the victims of the struggle in Europe, but we can think of no way to do it "without strengthening the hands of aggressors." We cannot see it otherwise and until we do, we will refuse to cooperate in any effort or enterprise which would make more terrible the baptism of fire which may become the lot of American men. It seems to us to be the only consistent course.

#### ROGER WILLIAM RIIS vs. CHANNING POLLOCK

Two recent articles, appearing first in *The American Mercury* and reprinted subsequently in *The Reader's Digest*, are of more than passing interest. In the first article, Channing Pollock undertook to explain "Why I Don't Go to Church." In the current number of the *Reader's Digest*, is the reprint of an article by Roger William Riis, "Now I Am for the Churches." Notwithstanding the fact that the two articles are diametrically opposed in attitude, they have at least one factor in common, up to a short time ago neither writer was a churchman. Both may have been at one time members of some church, but for more than a score of years neither of them had shown the slightest interest in any church. They differ radically in one important fact. Mr. Pollock refuses to review his settled prejudices while Mr. Riis, manifesting the true scientific instinct, went out to see for himself.

After making a careful study of a cross section of American church life over a period of six months, Mr. Riis has reached the fixed conclusion that "critics of the churches today don't know what they are talking about." His verdict is that the sermons he heard over that period were "surprisingly good," half of them were pointed and practical Christian interpretations of world affairs, one-third of them were concerned exclusively with Gospel teachings, and while the services in the remaining one-sixth might have been unattractive and humdrum, he found no reason for missing the vital messages, nor ground for condemning all churches because of the minority whose messages were unimportant and irrelevant. After a first-hand study, he says of the church what Horace Greely said of Christianity, "Try it." *Reader's Digest*, Pleasantville, N. Y., offers to send free to any minister making request, fifty reprints of the article by Mr. Riis. Write for your copies today and distribute them among your people.

#### CHANGES IN MAKEUP

It is our purpose to make some changes in the arrangement of the paper beginning next week. We do this in

order to serve every interest of our Conferences more effectively. It will take a little time to get adjusted to the change, but we hope that you may like the change and that it may prove helpful in the promotion of the work.

## Others Say...

#### WINTER AND ADVENT

"Pray that your flight be not in winter." That Biblical echo of old wars rings all too clearly in our modern ears. We also know by experience how grim is the lot of those who have to "fly"—from a bombed home, perhaps—in cold and rain and wind. The winter we have been bracing ourselves to meet is upon us. Our nightly ordeal continues, and we have just been warned that our lot in other respects must be one of further sacrifice and the strictest frugality. Our comfort is that by braving the winter we shall beat the enemy. If anyone feels inclined to waver under the stress of these grim days, let him think once more of all that is at stake. Let him reflect what spring and summer would be worth with the horror of Nazism, the filthiness of the Gestapo, sitting enthroned over Europe. Let him picture a world in which, for example the Bucharest massacres would seem a normal and almost blameless stroke of policy. That at least "shall not pass." We shall do well to remember that the days of December are also the days of Advent. Before us lies a hope that will turn to a certainty: the certainty that by our fidelity and endurance, reinforced by the grace of God, we shall once more clear the channels of the world's life for the inflow of the Spirit of the Living Christ. The Nazis hope to drive that Spirit from the world: to undo the work of the Incarnation. We know where we stand and for what we fight. We stand on guard not only over London and Southampton and Coventry, but over Bethlehem and Calvary—Christian World.

#### NEW TEST FOR ALCOHOLISM

Scientific methods for determining the degree of drunkenness by blood analysis moved a step nearer to perfection with the development of a test by Dr. Frank L. Kozelka, University of Wisconsin toxicologist, that is regarded as almost errorless. It is believed this new method may prove valuable in court cases involving, particularly, cases of drunken driving.

Other procedures used to determine the amount of alcohol in the blood stream have, in some cases, been subject to challenge by members of the medical and legal professions because of the presence of substances in the blood stream that interfere with the isolation of ethyl alcohol. The presence of certain substances, such as methenamine, which is used for certain kidney and bladder disorders, may under the old procedure, give a positive reaction when actually the persons tested might not have taken even one drink.

Doctor Kozelka has utilized his method since 1936, but it was not announced until recently. Exhaustive tests have apparently shown that it is not affected by the presence of methenamine or other foreign substances, and is considered practically errorless.—Selected.



## METHODISM IN THE FEDERAL COUNCIL

The representatives of the Methodist Church in the Federal Council of the Churches of Christ in America, had two denominational meetings. At the first meeting the representatives voted unanimously in favor of the application of the Protestant Episcopal Church for membership in the Council. A committee of five was appointed, consisting of Bishop Ralph St. Cushman, Dr. Lynn H. Hough, Dr. W. G. Cram, Dr. Richard L. Shipley and Bishop James Cannon, Jr. (Chairman), to nominate seventeen principal and seventeen alternate members of the Executive Committee of the Federal Council.

The second meeting of the Methodist representatives was a dinner meeting, at which the representatives passed upon a proposal to amend the Constitution of the Federal Council to provide for an increase of one-third of the denominational representatives, to be composed of laymen and lay women. This amendment was unanimously approved. The nominating Committee reported the following for membership on the Executive Committee of the Federal Council.

**Principals**—Mrs. Fred P. Adkins, James Cannon, Jr., E. E. Cherrington, W. G. Cram, Ralph S. Cushman, Ivan Lee Holt, Lynn H. Hough, E. D. Kohlstedt, Adner W. Leonard, J. Earl Moreland, Fred B. Newell, G. Bromley Oxnam, J. Manning Potts, W. F. Quillian, Alexander F. Shaw, Richard L. Shipley, E. T. Waites.

**Alternates**—C. A. Bowen, Noland M. Canter, Roby F. Day, Mrs. Dorr Diefendorf, Ralph E. Diefendorfer, F. S. Hickman, Thomas P. Holgate, Edwin H. Hughes, Mrs. G. W. Hummel, Sallie Lou McKennon, W. F. McMurry, John W. Moore, John N. Pearson, R. H. Short, James H. Straughn, Herbert Welch.

The nominations were unanimously approved.

The representatives considered the action taken by the Executive Committee of the Federal Council on November 22nd, referring to the denominational representatives, the recommendation of the Appraisal Committee.

"The Committee recommends fresh consideration of the question, whether denominations ought not to pay the expense of representatives equal to the number of their regular delegates, so that the inequality of representation at Executive Committee meetings may be reduced."

A Committee of Three was appointed, consisting of James Cannon, Jr., Chairman, W. G. Cram and E. D. Kohlstedt, to give thorough consideration to this question, conferring with the Commission on World Service and Finance, and reporting its conclusions to the representatives elected to serve as principals and alternates on the Executive Committee.

Dr. W. G. Cram was requested to act as a kind of clearing house for the Methodist members of the Executive Committee, the principal members of the Committee being requested to notify Dr. Cram a few days in advance whether able to attend the Executive Committee meetings, so that he might be able to notify sufficient alternate members to give as full representation as possible at the meeting of the Committee.

JAMES CANNON, JR.

Richmond, Va.,  
Dec. 26, 1940.

## LEWIS MEMORIAL HOSPITAL FUND

Dear Dr. Duren: I am sending you another list of contributors for the Lewis Memorial Hospital, which I trust you will find room to publish:

Mr. J. H. Johnson, Conference Treasurer, \$10; Mrs. J. H. Johnson, Ackerman, \$1; Mrs. R. M. Evans, New Albany, \$1; Mrs. J. S. McBride, Carrollton, \$1; Rev. Resa Wesson, Black Hawk, \$1; Nettleton Methodist Church, Rev. W. C. McCay, \$50.55; Mr. Roy Black, Nettleton, \$1; Rev. L. C. Lawhon, N. Carrollton, \$5; Greenwood Springs, Rev. W. V. Stokes, \$22; Methodist church, Black Hawk, \$5; Buena Vista church, Rev. G. R. Meadors, \$5; Longview church, \$1.15; Mrs. T. W. Lewis, Memphis, Tenn., \$10; Mr. J. H. Aldridge, Leland (Mr. Aldridge is a Presbyterian elder who plants 20 acres of cotton each year for the Lord), \$100; Maples Memorial Methodist church, \$10; Leland Methodist church, \$48.08; Methodist S. S. Junior Department, Clarksdale, \$5; Rev. J. M. Guinn, Merigold, \$15.

For the information of the many friends of this most noble and unselfish cause, I

### BOOKS BOOKS BOOKS

We have on hand about twenty copies of the very latest and best books of various publishers, some of them have not been released for sale yet. These books range in price from \$1 to \$3, and we are going to give them as presents to twenty senders of lists of subscribers. The offer is limited to our supply, so do not wait. These are all good books and all subscriptions will count on your quota. Why not render your people a good service and enjoy a good book for doing the deed?

wish to state that Dr. and Mrs. W. B. Lewis, and their son, Billie, have returned to Mississippi from the Belgian Congo for their regular furlough. I understand that they will make their headquarters after January 1, 1941, until sometime in August, 1941, at Leland, Miss. Jane, their daughter, has been in the States this year, attending Austin College at Sherman, Texas. They will all spend a few months this summer in a cottage on the Methodist Camp Ground at Biloxi, Miss.

Rev. R. G. Moore, our Conference Missionary Secretary, expects to have Dr. and Mrs. Lewis with him on his itinerary in March, at the several missionary institutes over the North Mississippi Conference. The Lewises have also been officially appointed to make all the missionary institutes in the Mississippi Conference. So their many friends will rejoice that they will have the thrill and joy of conversing with these fine missionaries in person at several points in both the Mississippi Conferences, the Lord willing, before they return to their chosen field of labor in the foreign field.

As treasurer of the Lewis Memorial Hospital Fund, I now have on hand in the Bank of Cleveland this day \$407.30. We have sent to the General Conference Board, at Nashville, three checks of \$1000 each, making a total of \$3,407.30. Of this amount \$800 was spent for an electric plant and a wiring system which are giving a good account of themselves, as they are almost indispensable for night operations in the present mud hospital, and in addition are giving light to two or three other houses on the compound in Africa. This leaves a balance avail-

able to the building of this hospital that has passed through the hands of the treasurer and on hand of \$2,607.30. Mrs. L. E. Gordon, of Oakland, Miss., has invested in an annuity bond of \$1,500, now in the hands of the General Board but can be transferred at any time to the North Mississippi Conference Board for the building fund, which makes a grand total of \$4,107.30, that can be used in the construction of the hospital.

Dr. and Mrs. Lewis have had one of the missionaries draw a plan of the proposed hospital which they submitted to the General Missionary Board after they came home this time, and same was approved by this Board. However, the Board told them that the building could not begin to be constructed until all the necessary funds to complete same were in hand and available. The minimum estimate of the cost of the building and equipment is \$6,000. So it will be necessary for the friends of the cause to raise in the near future the balance of \$1,900 approximately, before the actual construction can begin. The bricks are being made and placed on the ground for the building and the timbers are being sawed and piled up, so Dr. Lewis has told us, but the ruling of the General Board is steadfast and unchangeable, that the actual erection of the hospital cannot start until the funds are in hand.

Thanking you for your past courtesies and in advance for giving this report whatever space you can spare, I am, with the season's greetings,

Yours very truly,

S. V. WALL,

Treas., Lewis Memorial  
Hospital Fund.

Cleveland, Miss.

### PRAYER

By A. R. Maulsby

Father of us all, Thou who art Eternal Love; Thou who are the Supreme Intelligence, the Intelligence that shaped the universe, that gave it purpose and gave it meaning; Thou who createdst man in Thine own spiritual image, giving him a place but a little lower than the angels in that universe, that there he might cause Thy kingdom to come and Thy will to be done on earth as it is in heaven, we reach out our hands to Thee today and beseech Thee, O Lord, to reach down with Thy hand, that nail-pierced hand, in whose palm there abides unlimited forgiveness, that hand which is the symbol of a love so great that it is even yet beyond the comprehension of us who still are daily familiar with unforgiveness; of us who, too often, gather hate to our bosoms as we deal with our brother men—our brother men, Thy children, beloved of Thee regardless of race or color, regardless of their shortcomings or their sins.

O Love that passest all understanding, help us now to grasp Thee by that wounded hand and thereby be drawn so close to Thee, that we shall be willing to surrender all, willing to go with Thee, with Thee all the way, even to sharing Thy cross, that we as Thy instruments may fulfill our divine purpose and cause Thy kingdom to come and Thy will to be done on earth as it is in heaven.

Almighty God, help us to come close enough to the Great Divine Intelligence and to that all-embracing Love to realize that when we fill our hearts and souls with hate and go armed on to the battlefield to destroy our brother men, Thy children be-

(Continued on page 9)



# THE SANCTUARY



*"I was glad  
when they said  
unto me, Let us go  
into the house  
of the Lord."*

## THE HOLY FAMILY

By Dr. Forney Hutchinson

(Luke 2:16—"And they came with haste, and found Mary and Joseph, and the babe lying in a manger.")

Among the famous paintings in the art galleries of Europe is one by Andrea del Sarto, known as "The Holy Family." The picture is an effort to reproduce in art the text on which I am basing this message. "And they came with haste, and found Mary and Joseph, and the babe lying in a manger."

I would call your attention to the three chief features of this original "Holy Family," as set forth in the text and in the picture:

First, there stands out prominently the united head. Bending over the manger-cradle, the heads of Joseph and Mary almost touch. In their first-born son they are joined together in a way that even a marriage ceremony could not bind them. Mary and Joseph were properly "joined together." They never heard of a "companionate marriage." Theirs was not only a union of head and heart, but also of hand. They worked together both in temporal affairs and in religion. They went together to pay their taxes, also to worship. In the truest and best sense, they were united in the bonds of holy wedlock.

All these things must be true of the heads of any and every ideal home. One man and one woman, who twain have become one flesh. How can two walk together in this vital relation unless they be agreed? That the world today is full of such unions, no observant man can doubt. In spite of all our talk about divorce and the broken home, marriage is still a great success. We are told that one marriage out of every eight goes on the rocks. What other business can show so small a per cent of failures? In every other sort of human partnership the proportion of bankruptcies is much more appalling than in marriage. And yet, there is perhaps no other relationship in life upon which there is quite so protracted and continuous a strain. If you would get testimonies concerning the marriage relation, don't go to disgruntled bankrupts, but to those who have made a success of this holy and divinely ordained institution. It would be well if all of us would talk less about divorce courts and more about marriage altars. The ideal home, as well as the Holy Family, has its foundation in a united head, bound together by conjugal love in holy wedlock.

In the second place, our attention is attracted by the "child in the manger." In all the world there is nothing quite so attractive as a new-born babe. He is new every morning in the picture and in the text the babe is the central feature. About him all else revolves. He represents a bundle of limitless possibilities. From your imagination loose, and you will not be able to conceive all the potentialities that he sleeping in the manger cradle. For the various parents there are, of course, possibilities of pain. For a real mother there is no "twilight sleep." From the time her babe is laid on her breast, as a helpless infant, until he or she sleeps in the grave, he is her continuous anxiety. No wonder old Simeon, the prophet, said to Mary concerning her child, "Thou, a sword shall pierce thine own soul also." She must suffer because of the suffering of her holy child, Jesus.

There lay, also, in that manger, thank God, possibilities for joy as well as for pain. Upon all that was said and done concerning her son, Mary "pondered in her heart." To me nothing else is more beautiful, or at the same time more pathetic, than the relation of parents to their children. The peace and happiness of the parents are in the hands of their oftentimes careless, thoughtless children.

All I've been saying, is accentuated because the child is subject to training. Oh, those first years! Manhood and womanhood in the making! And the high priest and the high priestess who jointly preside over that holy process are a father and a mother. An old, old text that Mary and Joseph knew says, "Train up a child in the way that he should go and when he is old he will not depart from it." I would put the major emphasis on the word train. It means fix in him a set of wholesome habits that all the devils in hell can never break. This must be done by precept and example.

"Line upon line, precept upon precept, here a little and there a little." Life, after all, is largely a matter of habits. A good man is a man with a set of good habits, while a bad man is simply a man who has developed a set of bad habits. The shop in which these habits are forged is the home. For this agency no substitute has been found, though we have "sought it with tears." We have tried the public school and the church school, both of which have their places, but neither of which can serve as a substitute for the home. As parents, there is one job which we cannot resign, the care of our children. In them we ultimately succeed or fail. The acid test of any man's success is in his children.

The third and final feature in the picture is the bending heavens. In the "Holy Family" the angels are in the background, but hovering near, over all and above all is the Heavenly Father's face, full of parental solicitude and loving kindness. Is that pure imagination on the part of the artist, or does it have its foundation in a blessed reality?

These features should be evident in every Christian home, the ministry of angels and the watch-care of a loving, heavenly Father. We are in covenant relation with God, and have a right to claim His presence in our home. The Holy Family is the pattern on which to build every Christian household.

A good man and his wife had reared a large family. One or the other always sat

up at night till every child was in. When the wife would come in to retire after waiting for the children, the husband would say, "Are they all in?" After receiving an affirmative reply, they would both fall into a restless sleep. Finally, as he was rapidly nearing his last sleep, he roused up, looked at his wife, and said, "Are the children all in?" "Yes," she said. "They are all in." He fell asleep, comforted in the thought of an undivided family circle in the land that knows no separation.

At the last, may we all, as parents, rest in that hope.

## THE TRIUMPH OF A SONG

By Charles G. Grelmes

Dark was the world when the Christ was born,  
And cruel as hell was Herod the king,  
By tyrants of Rome were the nations torn,  
While shepherds were hearing the angels sing.

The meek confounded the hungry and strong,  
And the Babe has risen as Prince of Peace,  
For never could Caesar forbid the song  
That constantly pleaded for love's increase.

Take comfort, you who are doubtful and sad,  
In the fear that God and his world shall fall,  
For even though Caesar's hosts are mad—  
The Christmas song shall yet prevail.

## THE POWER OF CONVICTION

By Mrs. Irvin Rowland

A deep conviction of right and wrong is ever a guiding light and a restraining influence in one's life. We humans often must have lessons stamped indelibly plain upon our hearts before we will earnestly and successfully avoid the pitfalls of deception. The person who stubbornly refuses to see his sins and shortcomings can never rise above his own selfish nature.

It is the one who, aware of his miserable lost state, throws himself at the feet of Jesus, penitent and pleading for God's mercy, that will rise on wings of love, humbly trusting his Savior.

It is the person who ever keeps a mental picture of the vanity of men without God who keeps himself ready to hear the voice of God and right. The old scars are a reminder of the godless life. The touch of God's grace is ever an incentive to live a more noble life, to atone for our former weakness.

The same words which Jesus spoke to those who came questioning Him. He says to us: "I tell you, nay: but, except ye repent, ye shall all likewise perish."

May I say one thing to them and to you. You hear so much about the breakdown of civilization. As an American, I would not be too much impressed with that sweeping prophecy of despair.

Civilization is a tough old bird. She has dipped and soared throughout human history, but even in stormy weather she has always found a haven for a nest and produced progeny to maintain and advance her kind. Unless I mistake you, America will still shelter her.—Owen D. Young.



# CONFERENCE NEWS AND PERSONALS

Rev. R. M. Brown, who continues his pastorate at Arcadia, La., reports that his budget has been nearly balanced and that the canvass for pledges has not been completed.

Rev. G. A. Morgan, recently assigned to the charge of Springhill, La., has been well received by his people, and there is every prospect of a good year in that industrial center of north Louisiana.

Rev. A. W. Townsend, Jr., has received a substantial increase in salary for the coming year and is launching an aggressive program in all departments of his church schedule.

Rev. and Mrs. Frank E. Dement, Jr., had an early visit from Santa Claus on November 29, when Frank Eugene Dement, III, landed at the parsonage and the pastor and his wife are in love with all the world.

Rev. W. D. Milton, pastor at Jonesboro, La., is having a gratifying response on the part of his people. Included in his church program is a new church building and his people are cooperating thoroughly in the plans.

Mrs. R. L. Weldon, whose late husband was pastor at Welsh, La., at the time of his death, has gone to live with her daughter, Mrs. J. H. Keathley, at 2617 Werlein Street, Houston, Texas. Friends will be able to reach her at the above address.

Rev. and Mrs. A. L. Gilmore, of Thomson, Georgia, formerly of the Louisiana Conference, have been returned for another year. In a message of Christmas greeting, they say: "We are still enjoying our New Orleans Advocate and missing our Louisiana friends."

Dr. Henry T. Carley, Associate Editor of the Advocate, is now pleasantly domiciled in his parsonage home at Ponchatoula, La. He has been graciously received by his people and he finds a situation which encourages him to look forward to one of the happiest years of his ministerial career.

Rev. Benjamin F. Rogers, who heads the Y department at Louisiana State University, at Baton Rouge, favors us with a copy of the program of the First Christmas, a pageant of the nativity which was given in the University theater on the evening of December 17.

The Board of Stewards at Rosedale, Miss., have made the pastor and his wife both happy and comfortable by the installation of a Butane heating system in the parsonage. Bro. Walter W. Jones, the pastor, is expecting a forward march in the affairs of the kingdom during the coming year.

Dr. D. B. Raulins reports a good attendance for his Mobilization Day recently. About 200 were present and he reports a favorable reaction to the occasion. Rev. E. W. Day, pastor at Gibsland, is to lead the district in the Advocate campaign. The editor regrets that he was not able to be present for the meeting.

Dr. John R. Countiss, pastor at Starkville, Miss., says that his people have been most gracious and appreciative and that he has had many tokens from those with whom he labored long ago. Dr. Countiss says that he is trying to make the closing

years of his ministry count by all the good that he can possibly do.

Rev. John W. Robertson, pastor at Senatobia, Miss., reports that his people have again gone over the top with a quota in full for the superannuate cause. The money has been sent to the Conference treasurer, and his is again the first report of full payment for superannuates which has reached our office.

Mrs. Ernest Moore, correspondent for the Woman's Society of Christian Service in the North Mississippi Conference, has just returned to her home at Malvina, Miss., after a month spent in nursing her mother in Kosciusko. As we begin the new year we desire to acknowledge her faithfulness in the past and our anticipation of her continued loyalty during the months ahead.

Dr. Forney Hutchinson, after his sabbatical year spent at Mt. Sequoyah, Arkansas, is now happily situated in his new pastorate at Shawnee, Okla. Dr. Hutchinson says that he has a strong church in a good town and he regards his appointment as providential. We join with many friends in wishing for him not only a happy year but many years of usefulness in the Master's kingdom.

Announcement by the officers and directors of the Merchants and Farmers Bank of Holly Springs, Miss., brings us the sorrowful news of the death of Mr. Stephen Wood Mullins, President, on Friday, December 13. Bro. Mullins was chairman of the Board of Stewards in his church for over thirty years, during which time the church never failed to meet all its obligations.

Dr. John T. Crebbin, up to recently a resident of Shreveport, La., is again located in New Orleans and has charge of the Eye, Ear, Nose and Throat Hospital, an institution with which he was connected prior to his removal to Shreveport. Dr. Crebbin has been warmly welcomed by his old friends and has again placed his membership in Rayne Memorial Church, of which he was long a member.

A card from Rev. L. M. James, who was assigned to Macon circuit at the recent session of the North Mississippi Conference, says that he has united with the Presbyterian church, and is now pastor at Itta Bena, Miss., for the congregation of that denomination. We are sorry to lose Bro. James from our connection, for we knew his minister-father before him and have had the kindest interest in and appreciation of Bro. James himself. We hope that he may find the fulfillment of every hope and prospect in his new connection.

## MARRIED

In the living room of the district parsonage at Hattiesburg, Miss., on Sunday, Dec. 22, Rev. J. B. King, pastor of Bonhomie charge, was united in marriage to Mrs. Pearl Reeves, principal of the Bonhomie grammar school. The ceremony was performed by Rev. W. B. Alsworth, district superintendent. The Advocate joins their many friends in congratulations and good wishes.

## A UNIQUE GREETING CARD

### My Beliefs

1. That England, with the help of the United States, will win.
2. That Santa Claus is real.
3. That George Washington cut the cherry tree.
4. That the Christ Child was born of the Virgin Mary as is so beautifully recorded in the 2nd chapter of Luke.
5. Finally, I believe in you, otherwise you would not be the recipient of this modest form of greeting.

Sincerely,

R. W. OGLESBY.

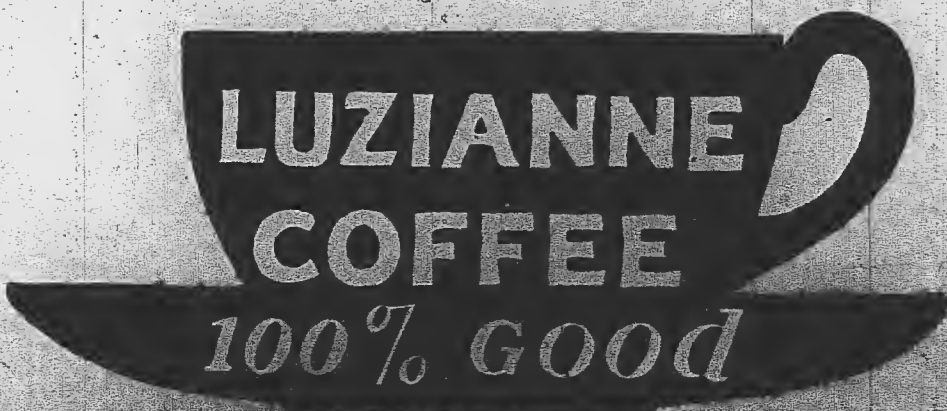
Winnfield, La.

## LOUISIANA METHODIST STUDENT CONFERENCE

Plans for the Louisiana Methodist Student Conference are now complete. The Conference will be held Friday, Saturday and Sunday, February 14-15-16, 1941, at Louisiana State Normal College, Natchitoches, La. Methodist students from all colleges of the state are expected to be present for this annual conference of student work.

The theme for the Conference is "God and I Today." Discussion groups on "God and My Inner Life," "God Working Through Me," and one on "Wesley Foundation Methods," will be offered during the three-day session.

Leaders for the occasion include Dr. W. A. Smart, Emory University, Atlanta, Georgia, who will be the platform speaker; Dr. J. T. Carlyon, Southern Methodist University, Dallas, Texas, who will direct the group on personal religion; Dr. Kenneth Pope, pastor of the First Methodist Church, Austin, Texas, who will lead the group on social action; Dr. H. D. Bollinger, director of Department of Student Work, Division of Educational Institutions of the Board of Education, Nashville, who will direct the adult leaders group on "Wesley Foundation Methods"; Mr. A. C. Voran, State Student Work





Director, and Rev. Virgil Morris, of Lafayette, dean of the Conference.

The Conference is open to all Methodist students and their adult counselors; the price is \$2 for registration; the sessions begin Friday evening and close at Sunrise Sunday. Preregistration should be sent to Mr. A. C. Vorum, Centenary College, Shreveport.

## BROOKHAVEN DISTRICT

Dear Dr. Duren: On December 5th, at the meeting of the pastors, district stewards and charge lay leaders at Brookhaven, it was decided that the Brookhaven District would be divided into three divisions this year. Bro. Clegg, the district superintendent appointed the writer as Advocate representative in the southern end of the district. He said when making the appointment that he was asking that I look after the interest of the Advocate and send in news items, etc.

When beginning any undertaking I always like to know what is expected of me. Therefore I shall appreciate a letter from you containing any suggestions that you may care to give. When sending in news items, should you prefer that I merely give you the news, so that you may rewrite it, or do you prefer that I write the items up in form ready for insertion in the columns of the Advocate, etc.? I plan to get out a mimeograph letter to each pastor in this part of the district right away, as well as sending a copy to the Chairman of Christian Literature in each church. Have you any suggestions to offer along this line?

Would also appreciate it if you would send me your mailing list for McComb city. I suppose that would be the best place to begin, getting my own list of subscribers, ha.

We are very happy in our new appointment to the LeBranch Street church. The people are receiving us in a most cordial way. Bro. Sneigrove did a splendid work in erecting a nice Educational Annex during his pastorate here, and with this new plant we are anticipating a new and enlarged program of work for the coming year. Everything points to a good year ahead.

During the pre-Christmas week Bro. and Mrs. J. L. Carter entertained the preachers and their wives, of McComb and vicinity, with a very delightful Christmas party. Those enjoying their hospitality were: Rev. and Mrs. Geo. H. Thompson, McComb; Rev. and Mrs. J. M. Lewis, McComb; Rev. and Mrs. R. H. Clegg, Brookhaven; Rev. and Mrs. H. L. Daniels, McComb; Dr. and Mrs. G. F. Winfield, Magnolia; Rev. W. M. Sullivan and daughter, Summit; Rev. and Mrs. W. S. Cameron, McComb; and Miss Janie Scott, McComb.

Rev. W. M. Sullivan, who moved to Summit soon after the past session of the Mississippi Conference when he was superannuated, has just moved into a very lovely home in Magnolia, which he has purchased. He will be glad to hear from his many friends, and they may reach him at Magnolia.

Tomorrow Rev. Frank Casey, our pastor at Foxworth, is to occupy the pulpit for us here at LaBranch Street. This is Bro. Casey's home church and his many friends are delighted that he is to be with us at the morning hour. His mother and several brothers and sisters are members of this church, one of his brothers being a member of the Board of Stewards.

At the evening hour tomorrow evening

we are observing Student Recognition Day.

Rev. J. L. Carter, our pastor at Centenary church, McComb, has just been elected to the Chairmanship of the McComb City Ministerial Association. The city has a very active and progressive Ministerial Association. It has sponsored for the past thirteen weeks a Christian Crusade movement which has given marked impetus to the religious life of the city and surrounding country. The Crusade comes to a close tomorrow, December 25th. Under the leadership of Bro. Carter we are expecting to move out with a challenging program for the city for the new year. Highlight of the early part of the year's program will be the bringing of Dr. Robert E. Speer, internationally known religious leader and authority, to the city for a Preaching Mission, January 12nd to 25th, inclusive. We invite the public generally, and the friends of Christianity in particular everywhere, to come and hear Dr. Speer.

Dr. G. F. Winfield, our pastor at Magnolia, along with Mrs. Winfield, is being very happily received at Magnolia. They find a warm reception in the hearts of their people. Dr. Winfield reports that he has practically his entire appointment in hand.

## "PENCIL LISTS"

"You may look for the 'Pencil List' of subscribers in a not too long while," writes one of our pastors from Louisiana. We are not pressing this matter, but such lists would make our way quite a little easier than it might be if we have to wait until midsummer to get our campaign going. All subscriptions sent now will count on your quota. The following have sent lists already:

W. J. Cunningham, Sardis, Miss.	
J. W. Booth, Algiers, La.	
J. Noel Hinson, Blue Mountain, Miss.	Miss.
G. R. Meaders, Shannon, Miss.	
K. E. Clark, Pittsboro, Miss.	
Mrs. W. E. Moreland, Powhatan, La.	La.
A. W. Bailey, Holcomb, Miss.	
F. E. Dement, Galiman, Miss.	
R. R. Scott, New Albany, Miss.	
C. J. T. Colten, Gonzales, La.	
T. J. O'Neil, Meridian, Miss.	

for the superannuate preachers, being the result of the Christmas Love-Gift offering of his people.

The LeBranch Street church and its pastor are most fortunate to have in their midst Rev. and Mrs. W. A. Terry and Rev. and Mrs. J. M. Lewis, superannuates. They are all filling places of usefulness and service in the Church. They are most enthusiastic in the support of the pastor and the program of the church. Rev. and Mrs. Terry are spending the holidays with their daughter and her family in New Albany.

I believe that the above contains about all of the news items that I have right now. Will try to send in more from time to time. Would appreciate it if you will run an announcement about Dr. Speer's coming to McComb in another couple of weeks, and will send it in. I am on the Publicity Committee for the event and would like to get it before all our folks in this area. In the meantime let me hear from you at your convenience.

Trusting that yours has been a most pleasant and profitable Christmas occasion, I am,

W. S. CAMERON.

## CATS AND DOGS

By Bascom Anthony

I read an article yesterday praising cats and vilifying dogs. From all such I dissent. I'm a hundred to one for the dogs, but they must be real dogs and not these little woolly substitutes for babies. I wouldn't allow one of them to eat cold bread at my house unless he would agree to be tied on the end of a pole and used to clean the spider webs from the wall or to act as a brush with which to whitewash the fence.

I understand a dog. He is masculine and has the ways of men. I think a cat is feminine in all its ways, but I don't know enough about the "eternally feminine" to be sure of it. I only think so, and I hold that thought in reservation subject to change at any time.

A dog will chase a fox or a wild cat all night for the joy of it. He knows he'll not eat it when he catches it. It may be that he is a reformer and is glad to free the world from a nuisance. At any rate, the joy of the chase is all that he gets out of it. No cat was ever known to do such a disinterested thing. When she hunts, it's for a definite purpose and with the least possible exertion. She will watch a rat hole by the hour and never move a muscle. When the rat appears she puts into one swift leap all the exercise she proposes to take to capture anything and that one leap always means something to eat and is never done for the fun of it. Her fun comes in playing with the rat and allowing it to think it's going to escape, while she knows all the time that it was as good as swallowed from the time she first put her foot on it. Men and rats bear some resemblance as well as men and dogs.

If a dog finds a rat hole in the ground, he never sits down to watch it. His fun comes in doing something about it. So, he begins to bark in order that all the rats within a half a mile may know that he's there. Then after jumping up and down a few times jarring the ground he starts to digging furiously, piling up the dirt behind him while he runs the rat yet deeper in the ground. This all looks stupid if he wanted to eat a rat, but he doesn't; he is merely having a good time and letting off steam and taking needed exercise.

The cat is the best co-ordinated bunch of muscles, bones and sinews that was ever wrapped in a hide and yet the only exercise she ever takes is done in licking herself or rolling around on the floor playing with something so as to keep in practice in the handling of her victim. Even in walking she steps like she was afraid she might get a speck of dust on her foot. If she was a woman, her husband would have to enter the house by the back door after he had well nigh worn out his shoes cleaning off the dirt. Of course he'd have to go out of doors to spit for the fire place would be closed up and decorated to look pretty. He also would ruin his eyes in trying to read by the feeble light that straggles into the room through the abominable lace curtains that are good for nothing except to act as breeze obstructors, dust-catchers and light-dimmers.

The dog once made his living by chasing things, but his barking always put his prey on notice that he was on the prowl. There was nothing secretive about him. It was open declaration of war upon the basis of "may the best man win." He often lost, but was a good sport about it and took defeat as his part. No man living has ever



seen a cat waste a single jump after a bird. If the bird is a foot and a half beyond her jump she will wait an hour for it to come closer or else quietly watch it wander away. She is too cold-bloodedly calculating for me. Every movement must contribute to her comfort, her looks or her stomach. All she does begins and ends on herself. Much of this I suspect is masculine.

A dog loves his own and will follow him to the world's end. A cat loves the place you live in and will refuse to follow you two blocks to a new house. A dog will forgive you if you hurt him, but no cat ever yet accepted your most abject apology for accidentally stepping on her tail, nor has she ever yet shown any penitence for scratching you by trying to lick the hurt.

Give me a dog every time. I understand his blundering, masculine ways with the good and the bad that's in him. All I know about a cat is that you'd better have one if you propose to keep house unless you are willing for the rats to eat your rations, ruin your clothes and keep you awake at night with their squealings and chasings. At times, a cat is a necessity and does deliver us from some evils. Get one if you want it, but be sure to rub it the right way of the leather if you want peace.

—Wesleyan Christian Advocate.

## PRAYER

(Continued from page 5)

loved of Thee, we are once more nailing Love to the cross, putting a mock crown on His head, piercing His great heart with our ignominious folly, freeing Barabbas and throwing the flower of our youth to Moloch.

O unemployed Carpenter of Nazareth; we implore Thee once more to become our Master Architect as we strive to build again from the ruins of our shattered ideals, our profaned and broken dreams, a new church—a church that exemplifies and honors Thee, rather than one that would blaspheme Thee, drag Thy fair name again and yet again through the slime of hate and war.

Make us more God than gorilla, more good than greedy. Lift us out of the animal kingdom into Thy kingdom, away from the "dog in the manger" up to the "Babe in the manger." Deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever. Amen.—Zions Herald.

## NAVAJOS OUTLAW PEYOTE

At their Council Meeting last June, the Navajo Indians passed a resolution to prevent the importation and use of peyote on the Navajo reservation. It was the sense of the tribal council that "its use is not connected with any Navajo religious practice and is in contradiction to the traditional ceremonies of the Navajo people" and that, "as far as the Navajo people are concerned, peyote is harmful and foreign to our traditional way of life."

Peyote as generally used by the Indians is the dried flowering top of a small cactus that grows in Mexico. The most common forms of its use are to chew and swallow the "buttons" or to brew a tea from them. It is a drug that has the effect of producing colored images on the brain, sometimes referred to as visions. It is taken by so-called "peyote worshippers" in connection with meetings usually lasting through a night. It is used to some extent as a medicine by Indians.

## LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2107 Polk St., Alexander, La.

The organizational meeting of the Woman's Society of Christian Service, of the South Central Jurisdiction, was held in the beautiful Boston Avenue church of Tulsa, on December third and fourth.

This Jurisdiction is composed of nineteen Conferences of Kansas, Nebraska, Missouri, Oklahoma, Arkansas, Texas, New Mexico and Louisiana.

The representatives from the Louisiana Conference were Mesdames George Sexton, Jr., W. M. Ledbetter, John B. Pollard, C. A. Jones, J. H. Thatcher, S. J. Fairchild and D. C. Metcalf. Mrs. E. C. Gibson, of Monroe, a visitor to the Conference, was later seated as a delegate, taking the place of Mrs. Sexton, who was elected president.

Louisiana Conference was greatly honored in having the distinction of the first Jurisdictional president to be elected coming from this Conference.

The convener of this historical meeting was the pastor-host, Dr. H. Bascom Watts, who substituted for Bishop Martin. Dr.



MRS. GEORGE S. SEXTON, JR.  
First President, Woman's Society for Christian Service, South Central Jurisdiction.

Watts' opening devotional message was most appropriate and timely. He used for his subject, "The We Spirit," centering his thoughts around the "We section" of the Book of Acts.

The roll call of the Conferences of the South Central Jurisdiction was most interesting and revealing. This showed there are 19 Conferences, 3,840 Charter Societies of Christian Service, and 187,102 charter members in the Jurisdiction—a mighty army marching for the Lord.

The guest speakers for this first meeting were Mrs. V. F. DeVinny, of New York, and Miss Bettie S. Brittingham, of Cincinnati, Ohio. Each spoke several times during the Conference sessions, but their main addresses were given at the Fellowship Dinner on Tuesday night.

Miss Brittingham, who is the editor of "The Methodist Woman," used for her subject "The Leaden Army Conquers the World," and stressed the importance of the "World Outlook" and the "Methodist Woman." Her talk was illustrated with stereopticon slides. Mrs. DeVinny, who holds the

tremendously responsible place of executive secretary of organization and cultivation, had much to say concerning this new organization, the Woman's Society of Christian Service. There was great enthusiasm and rejoicing as she told that in the new church there are nearly 20,000 societies and well over a million charter members.

The following are the newly elected officers for the Jurisdictional Society—President, Mrs. George Sexton, Jr., Shreveport, La.; Vice-President, Mrs. W. C. Hanson, Kansas City, Missouri; Recording Secretary, Mrs. E. W. Potter, Jonesboro, Arkansas; Treasurer, Mrs. E. V. Keeney, Checotah, Oklahoma; Secretary of Home Work, Mrs. Frank L. Davis, St. Louis, Missouri; Secretary of Foreign Work, Dr. Mary Shannon, Topeka, Kansas; Secretary of Christian Social Relations and Local Church Activities, Mrs. W. B. Landrum, Tyler, Texas; Secretary of Organization and Promotion, Mrs. A. R. Walker, St. Louis, Missouri; Secretary of Missionary Education and Service, Mrs. Peter Kittel, Forest City, Arkansas; Secretary of Wesleyan Service Guild, Mrs. I. J. Ayres, El Paso, Texas; Secretary of Student Work, Mrs. C. A. Sutton, Texas; Secretary of Young Woman's and Girls Work, Mrs. L. E. Hoover, Lincoln, Nebraska; Secretary of Children's Work, Mrs. B. B. Wedemeyer, Texas; Secretary of Literature and Publications, Mrs. C. M. Gray, Arkansas; Secretary of Supplies, Mrs. S. E. McCreless, San Antonio, Texas.

## MRS. R. F. BROOME

Sarah Jane McDonald was born April 25, 1857, near Montgomery, Ala., and later with her family moved to North Mississippi, where she grew to young womanhood. She was married to Robert Franklin Broome, December 20, 1877. To this union were born six children, Mrs. T. L. Porter (deceased), W. L. Broome, pastor of the First Methodist church, Bartlesville, Okla.; Mrs. C. T. Floyd, wife of C. T. Floyd, district superintendent, Sardis-Grenada District, North Mississippi Conference; Mrs. N. T. Peak, Okmulgee, Okla.; Robert A. Broome, Okmulgee, Okla.; and Rev. C. P. Broome, pastor, Methodist church, Lexington, Okla.

When but a child Mrs. Broome united with the M. E. Church, South. She was till the day of her death a loyal, devoted Christian. She was a loyal wife, a devoted mother, and a lady of the old school. No sacrifice was too great, no task was a burden when it came to a service for her loved ones or her church. Her friends were her much cherished possessions. She was always a messenger of good cheer.

She had found the days a bit lonely since the going of her companion, R. F. Broome, fifteen months ago, but the Heavenly Father was ever her friend. At the close of her sixty-third wedding anniversary day she closed her eyes in sleep and went home to be with her Lord and her loved ones. There she awaits the coming of those of her loved ones and friends left behind.

Funeral services were conducted December 23rd, in Okmulgee, by her two preacher boys, Luther and Pierce.

MRS. W. L. BROOME.

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Department Store  
CANAL STREET . . . N. O., LA.



# THE CHURCH PEW

## HAVE MINISTERS A CORNER ON HOBBY RIDING?

### "What Are 'Hobby-Riding' Ministers Doing to Our Youth?"

By Pendleton Vasey, A Layman

Is it necessary that the youth of our church, seeking a religious education through the medium of our various youth departments, receive a baptism of cowardly, un-American pacifism when they attend their meetings? I am frank to say that if more true religion and more true Americanism are not preached to our coming generation, I fear for the future of the Methodist Church.

What does the Methodist Church stand for? From Bishop G. Bromley Oxnam's article in a recent issue of *Zions Herald*, one would be led to believe we stand for Christianity, Americanism, loyalty, right, honor and courage. If that be so why is it that our church is allowed to be undermined by a few pacifistic "hobby-riding" ministers and student pastors, to a point where our youth question whether they actually owe any duty to their country?

I have a sixteen-year-old daughter who has been brought up in what I consider a Christian home, and I personally have given of my time and money to the various departments of the church, and am at present a trustee of the church I attend. Not only have I tried to bring my daughter up to be a Christian and to have respect for the church, but I have also tried to teach her to love and respect the country that has made many of her blessings possible. Can I now stand idly by and let some church authority or layman destroy what I have attempted to build in her heart for the last sixteen years? My daughter owes a duty to God and country, and, to me, one is as important as the other. The two duties are synonymous and cannot be treated separately. Viewing the present crisis abroad, it would appear to me that by honoring the duty we owe to our country we are safeguarding the perpetuation of our Christian teachings, which incidentally is part of our duty to God.

The argument has been advanced to some of the youth that, should Hitler decide to come across the sea, we should make no attempt to defend our country, but should lie at his feet and do his bidding, on the theory that without God and the church he cannot succeed. This is a very beautiful thought, and I dare say over a period of a hundred years or more it might possibly work out to be correct. But the point I am trying to make is that God works in very mysterious ways, and to gain His will sometimes covers the life-span of three or four generations. Are we then willing to enslave our children, our children's children, and their children's children because we are too cowardly to stand up for the right and the rights of our generations to come? Did Christ say in any of His teachings that in the face of danger we should act as cowards? I hear one of these "hobby-riders" shouting at the top of his lungs, "God spake to Moses and said, Thou shalt not kill." Yes, this He did, but He also planted in the heart of a man an eternal fire of love for his home and family,

and should a threat of harm come to them, he will fight to the death to protect them.

Any man or woman, Protestant or Catholic, will agree that this great country has done more in the furtherance of Christianity than any other medium since the beginning of time. Yet I hear of a minister's wife (Methodist) who states that if her son (aged eleven) does not care to salute the American flag, she will never insist that he do so. Is that teaching a child one of the cardinal lessons in life—respect for law and order? Is that the way Christians repay a country that has always stood for religious freedom and has made it possible for every man to worship as his heart prompts?

Much has been said against the peacetime conscription act. I regret that several of our ministers have felt it their duty to admonish the Government for this action, even though a large majority of the people in this country favored the action. I hear someone say, "It is the act of a corrupt government." Maybe so, in some isolated quarters, but let me say the corrupt statesman will have less to answer for on that day of days than will the layman or minister that has corrupted the patriotic spirit that should rest in the hearts of all young Americans.

Perhaps some of my pacifistic readers will say this is a cry from one who wants war and expects to benefit from it in some way or other. This certainly could not be farther from the truth. Every person that has one ounce of intelligence knows that war carries with it only sorrow, bankruptcy, destruction and broken hearts. But, if war is to be forced upon a nation as proud and as great as ours, will not all these things be brought upon us in greater measure if we take no steps to defend ourselves? If the day should come (and we pray to God that we shall be spared) that we are invaded by a foreign power, are all these pacifists and conscientious objectors going to step forward and sacrifice themselves for their principles? Are they all willing that they and their families be exterminated? I am afraid not. They will follow their natural instincts and seek protection from the danger. Who then will supply them with this protection? The ungodly? No indeed! That protection will come from the loyal, courageous American Christians who have analyzed the problem in the proper light, and are ready to protect the weak as well as the strong.

It is not my idea that we should rush into a war with, or for, any foreign power. Nor do I think we should try to influence our young people, through the church, to favor one nation against another. What I do advocate is that the youth of our nation be taught to love their God and country to the point where no sacrifice is too great for them to make to preserve them for the generations to come.

A hobby-riding minister might say, "I am not preaching un-Americanism when I support pacifistic principles." Maybe he does not think so, but how is it possible for anyone to teach our young people that it is wrong for them to fight in the defense of their country; and in the same breath try to influence them to be good Americans? It just can't be done! A good American will fight to defend his country, his liberty, his religious freedom, and his family.

Mothers and fathers, it is your duty to combat this pacifism by talking with your children in the home. You will not be making soldiers of your sons; instead, you will be building courageous American Christians with a sense of duty to God, country, and their fellow men.—*Zions Herald*.

## METHODISM'S EDUCATIONAL EPIC

By President J. W. Haywood  
Morristown College

Long years ago an incomparable old teacher of English told my class that an epic was a story of heroic adventure. He added that it was told in poetic form. When I first thought of using the word "epic" in this caption, for a moment, the poetic requirement seemed an embarrassment. But when I recalled that present-day poetry is mostly blank verse (sometimes, in more than one respect), my word seemed perfectly appropriate, hence, I have adopted it. For without doubt, there was every whit as much heroism in the deeds of Methodism's pioneers in the education of the Negro as ever there was in the deeds of such heroes as those made famous by the "Odyssey" or the "Aeneid."

### The Golden Era

The two decades lying between 1865 and 1885 can, with considerable aptness, be called a sort of golden era in Methodism's educational adventure in the education of Negroes. That is the period which saw the founding of practically all of our colleges. And, when the number of schools founded is thought of, when the magnitude and majesty of the faith which their founding connoted is thought of, I doubt that there has ever been a comparable period in human history. In practically every state where slavery had existed, one college, in many cases two, were organized by these Methodist folk.

Morgan in Maryland, Bennett in North Carolina, Claflin in South Carolina, Clark in Georgia, Cookman in Florida, George R. Smith in Missouri, Philander in Arkansas, Rust University and Meridian Academy in Mississippi, Haven Academy in Alabama, New Orleans University and Gilbert Academy in Louisiana, Wiley in Texas; this may not be the complete list, but it will give some idea of what happened in school buildings during the era we have indicated.

If the educationally critical opine that too many schools were established, let them remember that it was not educational strategy, but dire need, immediate and important, which was dictating procedure. To day, we often smile condescendingly as we recall that most of these schools were called universities, when in reality they were predominantly grade schools, with provisions for a few high school students and with only an occasional college student. I like to feel, however, that what we have here is not ignorance of what the terminology implied (for we must remember that most of the founders of these schools were themselves university trained), but rather do we have a terminology that embodied the faith which the founders had in the purpose of their church to do the biggest and best for the freedman's education, and a faith likewise, in the ability of these recent bondmen to become future university men.

This period can be called the golden era not only because it saw so many schools opened for the freedmen, but because it was pre-eminently a period of golden mis-

(Continued on page 15)



# METHODIST WOMEN

## NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

### Status of Women

Below are the recommendations of the Women's Division of Christian Service for the Committee on Status of Women. These recommendations contain specific suggestions for activities which might well be carried on by local committees. The enlarged work of this committee may be noted. We, as church women, are concerned not only about our places in the church, but in the business and civic world as well, nor can we be Christian and think only of our own status. Our love and sympathies must be broad enough to extend our concern to all women, those of minority groups in our own land and women of other lands.

Note item two concerns the preparing of a questionnaire for distribution by your conference chairman. It has not yet been received by her, but when it is passed on to your society please be ready to fill it out and return it promptly.

The Committee on Status of Women recommend:

1. That all the members of the Women's Society of Christian Service make a study of themselves and their purposes in the light of the progress made in a Woman's Century, so that they may redefine the ways in which they are to participate in the places open to them in the church, in the business and civic world, and in the wider social life.

2. Appreciating the new opportunities of service granted to the women of the united church in national, jurisdictional, conference and local boards, the committee urges the women to take every opportunity to assume these responsibilities by serving faithfully, loyally and effectively in these positions. For this purpose, the committee will prepare a questionnaire for distribution by the conference chairmen to learn to what extent women are cognizant of and to what extent they are assuming present privileges and responsibilities. The committee will make new emphasis to help the nominally interested church women realize that the Woman's Society of Christian Service is a way of opportunity that aids her growth in spirituality and gives her opportunities in assisting to build a more perfect society.

3. That women who are sponsors of youth groups become less insistent on planning superior methods and programs for younger members, and become more eager to give young women and girls responsibility to work out their own methods and programs so that the church of the future may be administered in a stronger manner than in this present age.

4. Realizing that what affects any group of women affects all of us, the committee will make special study of women in minority groups with a view of contributing toward improvement in their status in the social and civic world and building a stronger democracy for all.

5. That a study be made of what other national organizations are doing on similar committees and that we crystalize these findings so that a bibliography can be prepared and a file of material collected. This

information will be available for conference secretaries and program purposes.

6. That Methodist women educate themselves to become aware of the tragic needs of the women of other lands and that by sympathy, understanding, prayer and active participation where possible, all contribute to the rebuilding of the status of women in this war-torn world.

## MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

Several requests have been received for the names of the officers of the W. S. C. S., of the Southeastern Jurisdiction, so we give them here. However, local W. S. C. S. report to their conference officers, NOT to the Jurisdictional officers.

President, Mrs. E. L. Hillman, Rocky Mount, N. C.; Vice-President, Mrs. H. C. Black, Johnson City, Tenn.; Secretary, Mrs. J. Roy Jones, Columbia, S. C.; Treasurer, Mrs. C. O. Hilton, Paris, Ky.; Foreign Work, Mrs. R. P. Neblett, Water Valley, Miss.; Home Work, Mrs. C. C. Sapp, Auburn, Ga.; Christian Social Relations, Mrs. M. E. Tilly, Atlanta, Ga.; Organization and Promotion, Mrs. J. S. Van Winkle, Danville, Ky.; Missionary Education and Service, Mrs. D. R. Little, Marietta, Ga.; Wesleyan Service Guild, Mrs. K. W. Warden, Memphis, Tenn.; Student Work, Mrs. R. R. Ellison, Pensacola, Fla.; Young Women and Girls, Mrs. J. H. Blakemore, Alexandria, Va.; Children's Work, Miss Noreen Dunn, Nashville, Tenn.; Literature and Publications, Mrs. C. W. Turpin, Nashville, Tenn.; Supplies, Mrs. C. D. Williams, Tampa, Fla.

Members at large: Mrs. W. C. Hammer, W. N. C.; Mrs. Glenn James, Fla.; Mrs. D. L. St. John, Miss.; Mrs. E. H. Newsome, N. Ala.; Mrs. L. L. Harden, U. S. C.

Chairman Spiritual Life, Miss Daisy Davies, Atlanta, Ga. Members: Mrs. G. W. Hummell, Louisville; Mrs. T. S. McFerrin, Memphis. Advisory: Mrs. W. M. Alexander.

Chairman C. S. R., Mrs. Richardson, Va. Members: Mrs. Stanley Wilson, Miss.; Mrs. R. M. Anderson, W. N. C.; Mrs. E. U. Robinson, Tenn.; Mrs. R. J. Broyles, Fla. Advisory: Mrs. Paul Arrington, Mrs. W. H. Ballingee, Mrs. Isaac Morris.

Chairman of Committee to Nominate Standing Committees, Mrs. C. H. Cowart, Ala. Members: Mrs. W. F. Mahaffey, Miss., and others.

Chairman of Finance Committee, Mrs. N. V. Coleman, Va.

Chairman of Research Committee, Mrs. J. J. Stowe, Tenn.

## REV. AND MRS. R. F. WITT CELEBRATE SIXTY-FIRST ANNIVERSARY

Dear Dr. Duren: Today was the sixty-first anniversary of the marriage of Rev. R. F. Witt, of Meridian, and Mrs. Witt. He is about 87 years old and in very good health. Mrs. Witt is still in bed as a result of a broken hip caused by a fall some months ago; she spent some time in New Orleans, where she was operated on by pegging together the broken bones, but is back home, and has been for some weeks.

W. B. JONES.

## PERILOUS DAYS

The perilous days of the church are not the days of her weakness and unpopularity, when the world is hostile and the church in its weakness is driven to the shelter of the throne of grace. It is when the church has grown into sufficient strength and wealth to command popular favor and the world begins to smile graciously; when men of the world, half converted, feel like patronizing the church, and men in the church, scarcely half converted, feel like patronizing the world. Then come desires to make the worship of the church as spectacular as possible, to please refined worldly tastes, and efforts to lure the world into the support of the church by means of dramatic performances, lotteries, grab bags, rafflings, and whatever can bring the church and the world together in fashionable amusements and follies. . . . Let the church, by systematic, generous giving, support herself and do her own work, without getting down on her knees to beg the charities of the world. If men of the world voluntarily and generously offer assistance, receive it thankfully; but let it be their own generous offer, the token of a lively sympathy with the work of the church. But let not the church degrade herself by alluring, or teasing, or persecuting men of the world into the support of a divine institution from mere worldly considerations, and thus put a gag into her own mouth that forbids all fearless utterance of rebuke and warning. Let Christians be joyful, but let them be joyful in the Lord. Let their associations and recreations comport with the purity and dignity and spirituality that belong to Christian life. Without Pharisaism and without any offensive parade of piety, let them, by their cheerful dignity and gentleness and purity, commend the truth to every man's conscience in the sight of God. Especially let them keep clean hands in their dealings, and separate themselves from everything avaricious, dishonest, intemperate and impure, that the name of Christian may be the equivalent of truthfulness, honesty and integrity.—Selected.

## TAKE YOUR CHOICE

Father Is Family Head All His Life, Declares Court. There can be no question that the father was the head of the family prior to his retirement. We do not think he was ousted from that position by reason of such retirement."—Current News Item.

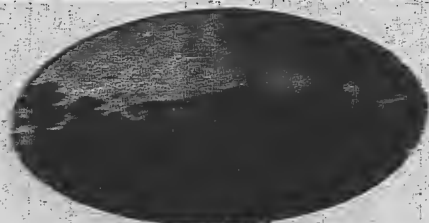
"That is no excuse, replied Mr. Brownlee, you were present on the occasion of the destruction of these trinkets, and, indeed, are the more guilty of the two, in the eyes of the law; for the law supposes that your wife acts under your direction."

"If the law supposes that, said Mr. Bumble, squeezing his hat emphatically in both hands, the law is a ass—a idiot. If that's the eye of the law, the law's a bachelor; and the worst I wish the law is, that his eye may be opened by experience—by experience."—Charles Dickens (Oliver Twist, Chapter 51).

The utmost emphasis should be placed on our Lord's objective in all of his social relationships; it was never what He could get, always what He could give. It was this that made all companionships so safe for Him and so valuable to others.

—W. C. Sturgis.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

## CHURCH SCHOOL LESSON JANUARY 5, 1941

By Rev. W. C. Newman

### JESUS AND HUMAN AFFLICTION

Lesson Text: Luke 13:1-5; 10-17

**Golden Text:** We have not a high priest that cannot be touched with the feeling of our infirmities.—Heb. 4:15.

The problem of human suffering is as old as the human race—and as mysterious. In every generation, one may well say in every person of every generation, there has arisen this unanswered and unanswerable query, "Why must men suffer?" Even when Jesus, feeling the pain of crucifixion and the disappointment at man's infidelity, put this age-old question into a pathetic ejaculation, "My God! Why hast thou forsaken me?" there came no audible or adequate reply. Upon this matter which is so close to every one of us we can offer only tiny glimmerings of light.

#### Futile Reasoning

Yet we cannot help asking, and trying to answer. The riddle has intrigued the wisest philosophers, the most prudent scholars. It intrigued the contemporaries of Jesus, and their efforts to compose a philosophy about affliction drew from Him the words in the opening paragraphs of our lesson. Sin, they said, is the cause of all man's trouble, and therefore was responsible for the Galileans' massacre at the hands of the ruthless Pilate, and for the "accidental" death of the eighteen men upon whom the tower of Siloam had fallen.

This was not a new theory. The friends of Job, centuries before, had attributed his misfortunes to some secret sin, and urged him to confess and seek forgiveness. And, strangely enough, the idea still obtains with some people that whenever any trouble comes upon any man it is evidence that he has sinned.

Now no one can deny the fact that sin quite often produces affliction. The man who willfully dissipates must pay the penalty of his sin with depleted powers of body and mind, sometimes even with death. Often with ruined possibilities and broken hopes. But there is no mystery about that. It is the law of the universe in which we live. He who places his bare hand in the fire must be burned. There is no escaping that. Even so, every sin carries its own penalty, and for every sin we suffer some loss.

But Jesus is quite clear in saying that not all affliction is a result of sin. In the Sermon on the Mount He had said that the rain falls on the just and the unjust, and His purpose in speaking of the Galileans seems to be not to lessen the terrible consequences of sin, but to warn us against gloating over other men's disasters, and to be ever repentant for our own guilt.

#### Affliction Not the Supreme Evil

As one reads of the life and works of Jesus, especially of His miracles of healing, one cannot but wonder why He did not heal every ailing person in the world, and why He did not make that healing pow-

er always available to every sufferer. It seems such a splendid way for Him to have spent His life. Yet He healed comparatively few, and gave most of His time to other things. Why?

I believe the reason is clear. When He was hungry after the Temptation He might have turned stones into bread, might have banished hunger from the earth, but He did not. When He was on the cross He might have called forth that same power to overcome His assailants, but He did not. His own words are the best answer: "Fear not them that kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." His great concern was not to make life perfectly easy and void of trouble, but to make life perfectly splendid and void of sin. While He healed some sick and afflicted ones, His ministry was to sinners. His great purpose to show men how to live greatly, whether in affliction or out.

#### Is Trouble Bane Or Blessing?

Some people are quick to say that any sorrow is altogether bad. These are they who become full of self-pity, give way to their grief, sink into pessimism and despair, which are but other names for faithlessness.

And some are quick to say that sorrow is God's hand laid upon man for man's good, to strengthen him, to test him, to drive him to God.

I believe neither is the Christian answer. Sorrow is but the price we pay for living in a world like ours. If it were altogether evil, then there is hope for no man, because no man escapes it. If it were sent of God for man's good then it were sin to make any effort to ease pain, or avoid disaster, or prevent calamities since they would be God-sent for our good.

The thing that matters is not what happens to a man, but what happens in a man; not whether we have trouble, but how we meet that trouble. If a man's supreme desire is to make his life really Christian, both joy and affliction may be used to accomplish that fine ambition.

#### "We Are Not Alone"

But the important truth of our lesson today is that we need not meet any affliction without the help of God. The Psalmist in contemplating his inevitable journey through the "valley of the shadow of death," said that he would not be afraid for "Thou art with me." This is the Christian's solace, the Christian's strength—that he need not bear his burdens alone.

Thomas Hardy, the pessimist, is nowhere more pathetic than when he cries in "The Imprecipient":

Why thus my soul should be consigned  
To infelicity,  
Why always I must feel as blind  
To sights my brethren see,  
Why joys they've found I cannot find,  
Abides a mystery.

But there is no mystery in it. Thomas Hardy had lost his faith, his religion, his nearness to God. And man cannot find peace like that. Our compassionate Christ

was ever the Comforter; our compassionate God ever our "Burden-bearer!" We are not alone!

### IN LIGHTER VEIN

**Minister's Daughter:** "Daddy, who do you put your hand in front of your face, and bow your head, when you go into the pulpit?"

"For the same reason that you fold your hands and shut your eyes when you're saying your prayers. I'm having a little talk with God when I do that."

"And what do you say to Him, daddy?"

"I say that I hope He will help me to preach a good sermon."

"Then why doesn't He ever do it?" she asked.—Exchange.

\* \* \*

Johnny had been the guest of honor at a party the day before, and his friend was regarding him enviously.

"How was it? Have a good time?" he asked.

"Did I?" was the emphatic answer. "I ain't hungry yet!"—American Boy.

\* \* \*

"Tommy," said the minister to his son, "for several Sundays I've been giving you a dime to keep your grandpa from sleeping in church, yet he sleeps just the same."

"I know you have," replied Tommy, "but grandpa has been giving me a quarter to let him sleep."—Advance.

\* \* \*

The teacher wrote on the margin of little Betty's report card: "Good worker, but talks too much."

Betty's father wrote on the opposite margin when it was returned: "Come up some time and meet her mother."

—Hartford Courant.

\* \* \*

**Mistress (to careless maid):** "Mary, I found a large cobweb in the drawing room. How do you account for it?"

**Maid (brightly):** "I think, mum, it must be them spiders."—San Francisco Chronicle.

\* \* \*

Two little boys were astride a none-too-large hobby-horse. Things eventually came to the point where one little rider said to the other: "If one of us would get off, I could ride better."—New Outlook.

\* \* \*

**Landlady (jocularly):** "I don't suppose you know what it means to be hungry, Mr. Smith?"

**Boarder:** "No, but I'm learning."

—Philadelphia Bulletin.

\* \* \*

**Wife:** "No, I did not sew the button on your trousers; I was just too tired. Anyway, which is more important—your trousers or your wife?"

**Husband:** "Well, the fact is, there are places I can go without a wife."

Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life.

—Dryden.



# THE CHRISTIAN FIRESIDE

## SUCCESSFUL LIVING

By Edgar DeWitt Jones

### TOWARD A BETTER UNDERSTANDING

I sat in a meeting the other day of businessmen and ministers—a preliminary conference looking toward a better understanding between industrial leaders and the Christian ministry. In several cities similar meetings have been held and the outcome thus far has been revealing.

Many of the captains of industry are alarmed at what they term the socialistic tendencies of pastors of churches. On the other hand, most of the leaders of organized labor look upon the clergy as defenders of the existing order and subservient to Big Business.

In my opinion, both groups are mistaken. Alert, conscientious and widely informed ministers are disturbed by the wide discrepancy between the teaching and spirit of Christ and the present social and economic order, but not many are exponents of any particular system or program. And for the most part I believe they are less conscious of the coercive influence of either group than many men in other professions or vocations.

I can see great good to come out of conferences of business leaders and preachers if both groups come together equally interested in finding a way to truth, justice and a saner social order. And I think, too, that Labor should be represented in these conferences on the same basis with the others. Both Capital and Labor might well take to heart the words of Dr. Henry C. Link when he writes: "The method of Jesus was not to institutionalize the weak but to humanize the strong."

Thirty years ago a prominent Methodist leader in this country observed, "He who can write a statement for the new social faith to be perfected in the teachings of the church will find his final session amid the seats of the immortals. Let him write quickly."

Yes, quickly!

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## THE OX OF BETHLEHEM

By Rev. Vivian T. Pomeroy, D. D.

Herod the king was unhappy before Jesus was born. He was king only of a little land. Wise men said: "There will be a King of All our World now." So Herod called messengers and said: "Go find out where is this Child so great; then I will come."

But when Herod's messengers came to the place, something in the sight of the Child and the Mother and the Father, so poor and so shining there among the beasts, touched their hearts; and they went back by a long and difficult way, hoping that, when their journey was over the Child would have made his escape from the dark stable. When they did not return, Herod was angry, and called yet another messenger,

and bade him get a swifter camel, and go and come back with haste, for Herod feared the Child.

The new messenger was upon his way urging his camel, when Mary the Mother was awakened by the quick beating of her gentle heart. She gathered the Child and held him very close.

"Joseph," she said. "We must go. I had a dream that Herod stole away our Child."

And it was while the two of them were wrapping the Child against the cold and saddling the ass, while the star still burned as it had on the night when the Child was born, that the great ox heaved himself up, and lumbered out of the stable and into the night.

Then all the beasts began to talk to one another. The cock crowed; the donkey brayed; the raven cawed; the sheep bleated.

"What a strange clatter the beasts do make," said Joseph, strapping the mat upon the ass. He did not know that they were saying things to one another.

"Sir Ox hath taken himself away," said the ass, "and a sad pity that he did not go before. He is a foolish beast, useful for great burdens and to wear a heavy yoke, but useless in a stable. His clumsy limbs took large space. Moreover, he did nothing at all to serve the Holy Family. Wheresoever the foot did tread, he lay before it. Slow he is and doth not see where he is a vexation to swifter and more knowing creatures. Now I—without me the Family would have no help."

"And without me to crow, how should the world know that Christ is born?" cried the cock, preening his feathers.

"Or me to caw Here! Here!" croaked the raven.

"Do not forget my voice," said a sheep. "It was I who said: In Bethlehem. Sir Ox did low; but so stupid is he that he could only say: Where? Where?"

"We are rid of him," said the donkey. "He overstayed his time, and hath departed too late."

Talking in this way, the beasts did not know that the great ox was lumbering along the same dark road upon which the swift camel and the messenger and the danger were coming. The great mild eyes of the ox looked ahead. His ears moved. His smell told him that soon would be his time to serve the little Lord. He must act quickly now.

The camel was very near. If the ox failed to delay the rider, the Family would not escape. The great heart of the ox beat heavily.

Round the bend came the camel, angry at being urged, full of sullen rage. His rider was beating him hard.

Sir Ox there in the darkness, with a movement strange and quick, turned himself across the path, a black mountain of a creature blocking the road. The angry camel started in fright. His rider clung with shouting and curses; but he had no power to make his beast pass that rocklike thing there in the path. Sliding from the frightened camel, he beat with his stick on the great patient back of the ox; but useless it was. Man and beast they struggled in the night.

"Sir Ox, quiet keep; the Baby will sleep"—that is what the Mother sang. Quiet he

stood now under the blows. "On his way to Egypt the little blessed One will sleep," he thought.

At last the messenger, leaving his camel bruised and desperate, scrambled away on foot never to return to Herod.

And the ox went away to his quiet pasture, where in the dawn he would stand for the yoke to be put upon his neck for his heavy labor.

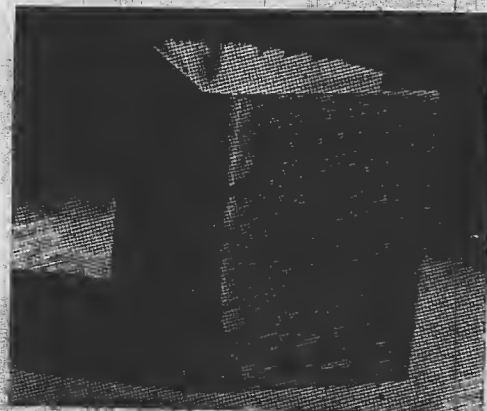
But on the way to Egypt—safe and still—was the Holy Babe. No one could steal him now.

And Sir Ox, who had saved him, did not know that one day the Child, full grown in wisdom and stature, would say to all the weary: "Come to me. My yoke is easy and by burden is light."—Reprinted by special permission of the author and The Christian Leader.

## SELF-DEFEATING

Principles of violence in aggression defeat themselves. It may be said there is honor among thieves, but the fact remains that eventually there is bound to be violence over the division of the spoils. The same rapacities which ruled the gang in its war against society, once the necessity for internal unity has passed, are still in control. The only recourse is the destruction of each other. This holds for private as well as international gangsters.

The same universal ethical laws hold for individuals. We cannot, in the long run, beat the game. The student who fancies he cheats the teacher in "getting by" has primarily cheated only himself out of useful knowledge, or self-development, or self-respect, which will show us later in incompetence before a harsh and uncompromising world. The constitutional liar may begin by deceiving those who trust him, but his lies kill that confidence which alone can make his lies effective. Finally he comes to live in a false world of self-deception in which he cannot discern the truth when it would be to his own advantage. We unconsciously attribute the motives which control us to those around us and thus come to live in a world in which we principally meet up with ourselves. The cheat looks on all men as cheats, the avaricious man on all as avaricious, the impure sees all as impure and thus builds his life into a false world that bears the seeds of its own destruction. The inevitable law of action and reaction holds as surely as the course of the sun.—Ralph Tyler Flewellings, in The Personalist.



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## RESOLUTIONS BY COUNCIL OF BISHOPS REGARDING SALE OF BEVERAGE ALCOHOL

Bishop Baconfield read the following resolution, and on motion of Bishop Leonard it was adopted:

"Whereas it is quite apparent that conditions arising out of the sale of alcoholic beverages have steadily grown worse since the repeal of the Eighteenth Amendment so that today we are witnessing an amount of drunkenness and debauchery unprecedented in the life of our nation;

"And whereas, the Conscription Act recently passed by Congress and now in operation will call up millions of men from the ages of twenty-one to thirty-five for training in military camps and naval stations;

"And whereas, the brewers and distillers of this country are waging a vigorous campaign to have their business recognized as belonging in the group that produces accepted food values, thus giving it entrée into our military and naval stations and C. C. Camps;

"And whereas, the brewers have already pushed their industry into these camps and stations where our soldiers and sailors are being trained;

"Be it resolved, that as the Council of Bishops of the Methodist Church, we call upon the President and upon the Secretaries of War and of the Navy to take such action as will secure to our soldiers and sailors in the Army and in the Navy as great moral protection as was given to them in the Selective Draft Act in 1917.

"Be it further resolved, that the time is opportune for the temperance forces of the land to present a united front in its attack on this great evil.

"In nations that are now at war, restrictions are being placed on the liquor interests. This is being done in the interest of public health and military efficiency. In like manner the temperance forces of our land can lead in a campaign to make the restrictions placed upon the liquor traffic in 1917 part of our present National Defense program."

### Change in Schedule of Spring Conferences:

Bishop McConnell announces that it has been necessary to make a change in two of the Conferences of the New York area:

New York East Conference, May 14; Hanson Place, Brooklyn, Bishop McConnell presiding.

Newark Conference, May 1, Newark, Bishop McConnell presiding.

## MOUNT SEQUOYAH, 1941

By J. Fisher Simpson

Plans for the programs at Mount Sequoyah Fayetteville, Arkansas, are well under way and include attractive features which will be of great help to conference, district and local church workers.

The dates are as follows:

Administrative Conference, July 1-8. Planned by the District Superintendents' Conference, 1940, for the South Central Jurisdiction, to include all the bishops, district superintendents, executive secretaries, conference missionary secretaries, conference lay leaders, conference presidents of the Woman's Society of Christian Service.

School of Missions, July 8-18. A cooperative enterprise between the Woman's Division of Christian Service and the Board of

Education, in which leadership education courses are used.

Missionary Conference, July 11-18. Inspected Board of Missions and Church Extension.

Leadership School, August 4-15. Special opportunities are offered for conference and district workers, along with rich resources for workers with age groups in local churches.

Church School Superintendents' Conference, August 15-17.

Youth Conference, August 18-30. For leaders in youth work in conferences, districts and unions.

The last three are under the auspices of the Board of Education, Division of the Local Church.

A bulletin will be available in the spring giving full information. It will be sent upon request to the Department of Leadership Education, 314 Broadway, Nashville, Tenn.

## MATERIALS FOR RACE RELATIONS SUNDAY

February 9th will be observed this year as National Race Relations Sunday, the nineteenth annual observance of the occasion. In thousands of churches appropriate sermons and addresses will be delivered and special programs presented in Sunday schools, young people's meetings and other assemblies.

As in previous years, materials useful in preparing such addresses and programs are offered free of charge by the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta. Among these are two new bulletins which are recommended as likely to prove especially helpful. These are "Christianity and Racial Adjustment," which outlines the Christian principles applicable to race relations, and "Understanding Our Neighbors," a 32-page booklet packed with salient facts regarding the Negro's African background, his contribution to American life, the problems incident to his presence here, and the common fallacies and fears that complicate the situation. A postal card request to the address given above will be sufficient to bring these materials.

## WISE OR OTHERWISE

By Rev. James H. Felts

A church-going official is like an interest-bearing bond—always in demand.

The Hitler method not only destroys the other fellow, but, ultimately, destroys the destroyer.

The night club, and like institutions, constitute a growing menace to decency and law observance.

Was the writer who said of a Methodist preacher, "If he is adept at flattery he may eventually become a bishop," a wit, a humorist, or a philosopher?

A new pastor recently wrote me with reference to his salary, "If I fail, a \$5,000 salary will not redeem my work; if I succeed, a thousand dollar salary will not nullify it. I am never even present when my salary is fixed." I know him to be both a happy and successful preacher.

If and when a preacher camouflages the cross with cheap perfume, or gives his hungry people homeopathic soup instead of the bread of life, he will probably try to

satisfy his own soul with salary, sermonizing and place.

The Japanese are reported as trying to do with opium in China what they have failed to do with bullets and bombs. It works with individuals.

And now nervous wrecks are having their gyrations set to music. They call themselves Jitterbugs. Probably well named.

An organist is like a cat—must be rubbed the right way if she purrs.

If your conception of God fails to liberate you from the thralldom of petty worries, you had better recast that conception.

True or false? The spoken word is mightier than the unsheathed sword?

## THE CHRISTIAN APPROACH TO THE NEW YEAR

There are various approaches to the New Year. It may be taken as one of the inevitable incidents of life—only an incident. Thus it is a reminder merely of the passing of time, leaving us a year older, whether or not it has left us wiser or better. That approach removes all romance, all significance of any value, all lessons it might have to offer; in fact, all values of any kind. Such an attitude toward the New Year would be unfortunate indeed, bordering onto tragic. It would be as the traveler passing a bit of the most entrancing scenery with his eyes closed, or a rare historical landmark with his mind closed. Indeed, it would be like coming face to face with a golden opportunity and treat it with utter indifference. That kind of approach to the New Year is to be avoided.

To the person of sober mind, it brings the somber thought that he has one less year to live. The sands of life are running on and nothing can stop them or slow the process. They may be "running low." We used to hear a godly man repeat often in his prayermeeting testimony in the country church of our boyhood: "My days are swiftly passing. What I do I must do quickly." It was true enough, for the saintly brother has long since entered into that realm where

"When we've been there ten thousand years,

Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first began."

The approach of a New Year may well urge us to renewed diligence in the service of God and man. "So much to do, and so little done," was the lament of an eminent man as he stood at the dividing line between time and eternity. Few of us can look back upon past performance with much satisfaction. We are reproached with the thought that we might have done more and that which was done might have been done better. There still is time—some measure of time, we trust—for adding a bit more to the sum total of our contribution to a world which needs our utmost in quantity and quality. What we do, then, we must do quickly, and the New Year admonishes each of us to redeem the time for the years are gliding by and "the days are evil."

A wise approach to the New Year will be marked by a holy discontent. A holy discontent, mind you, not merely a selfish discontent! A holy discontent will not rob us of the joy and inspiration that past accomplishments should afford. We can thank God for the past, even for the past year that so bears the marks of human frailty



and depravity. It has taught us some things—humility, distrust of human wisdom, the need of a higher wisdom, yea, our absolute dependence upon God. For all that, we can be thankful. But thanksgiving should be mingled with confession and a sense of shame. We, with our fellow creatures everywhere, have fallen so far below God's purpose and our own possibilities.

And that goes for the Church, even the Church of our choice. If we are satisfied with the record of our Church for the past year we are too easily satisfied. We dare not be satisfied with a net gain in membership of less than one per cent. Nor dare we be satisfied with our showing on the Ministerial Pension Campaign. Our advance in benevolence giving still leaves us far short of the modest goal we have set for ourselves, and we dare not be content with that.

This holy discontent with things as they are and as they have been is our guarantee that the New Year will be an improvement upon the one that is now about to take its place in the irrevocable past. Such an attitude of soul is an unfailing incentive to a new consecration to the tasks that lie ahead, appealing to us to press forward to the mark of our high calling. That, just now, is the clarion call that comes to us as individuals and as a communion. To heed that call adequately is to effect a radical change "all along the line." It will make the New Year new, not nominally but actually. That will constitute its newness.

To fulfill our highest aspirations for the New Year it must be approached with a renewed faith in God. It is because of our unbelief that we have done no mighty works. In so many cases faith has been but a hangover from the past. It consists in vain repetitions of a drab liturgy out of which all virtue has gone, a mumified creed instead of a vital force that makes for personal righteous and victorious achievement. We may need to cast ourselves anew upon the divine mercy with the prayer of that despairing father in the Gospel narrative, "Lord, help my unbelief," that we too may successfully face the demons of personal greed and hatred and discord and all their demonic progeny that are so numerous and so arrogant.

God grant that we may all regard the New Year as a new chance to make good—to take Christ seriously and make him a reality in experience, to retrieve our failures and losses in the Church, to make the Christian way of life a glorious reality and not a mere "article of faith."

—Religious Telescope.

## METHODIST EDUCATIONAL EPIC

(Continued from page 10)

sionary deeds. The best of brain and heart of the white race, eagerly, joyously stooped to the low estate of the Negro that they might share with him the priceless heritage of Christian culture. Can the Negro people ever forget such names as Walden, Rust, Thirkield, Braden, Melden, Hill, or the names of hundreds of others less known publicly but known in richer, sweeter intimacy by students whose lives they enriched and blessed?

### Growing In the Grace of Self-Help

When these Methodist colleges were first begun, they were, of course, entirely supported by gifts from white friends, either individuals or organizations. There were then no Negro Annual Conferences to look to, and individual Negroes, just emerged

from slavery, were too poor to buy anything beyond food, clothing and shelter. As the years have passed, however, more and more has been contributed toward the support of these colleges by Negroes. All the present schools have at least one Annual Conference that stands sponsor.

In this connection, it is pertinent to express the hope that some plan can be devised in our Central Jurisdiction for grouping at least two or three Conferences around each college. This would bring to each of the colleges the kind of financial backing from churches that must speedily come to them if they are not to follow in the way some colleges have already gone and close their doors entirely.

Meanwhile, the story of what some of these Conferences are doing to keep their colleges going is one that ought to be known all across Methodism. One of the larger Conferences annually lays down for its college from ten thousand to thirteen thousand dollars. One of the smaller Conferences in the section of the country that has been called by the President "The Nation's Number One Economic Problem," has, during the past quadrennium, increased its giving to its college fourfold. We dare to hope that our great and urgent needs, coupled with our heroic efforts to meet these needs, will increasingly commend our cause to Christian people whom God has blessed with material possessions.

### Chapter Two of the Epic

Race Relations Sunday is an effort to rally our white churches behind the education of the Negro as they once were behind it, and thus to write a second chapter to our thrilling Methodist story.

Let us religiously avoid two errors that are rather easy and intriguing: 1. That of thinking the Negro able financially to carry his educational institutions. Some of our statistically-minded people like to publish figures showing the wealth of Negroes. These statistics have some value admittedly, when thought of in relation to the point from which we started seventy-five years ago. But the plain, if inconvenient truth is, we are still a miserably poor race. We have fewer opportunities to earn than anybody else in America, and when we do earn, we uniformly earn less, even though we do the same kind and quality of work others do. As long as it is true that we earn less, but must pay the same as others for butter, beef-steak, bacon and beans, we cannot but remain poor people.

A little study made some years ago, left me considerably humbled. I was preparing a rousing Emancipation Day address, and wanted to make a telling point by speaking of the wealth of the race. I summed up all the figures in the Negro Year Book, and found that John D. Rockefeller could buy out the entire Negro Race and still have a fairly comfortable balance left. No, we cannot muster the money to carry ourselves educationally. If we attain to Christian standards, Christian philanthropy must generously subsidize our efforts.

2. The second error is that of thinking that the Church ought to let the state take over all the education. This has come to be a rather popular mode of thinking among our Methodist people, and has almost stopped the giving to our church-related colleges. I consider it the most dangerous heresy that has ever beguiled Christians. Instead of there being a less, there is a greater need than ever for the church controlled college. The strong currents sweeping through the world today in the direction of political totalitarianism will certainly del-

uge our world unless we build high and strong the walls of our independent, untrammelled colleges. These, in the evil day, like medieval baronial castles, will be the fortifications behind which the beleaguered liberties of man can take their last stand.

Not only this, but there is yet another consideration which demands the continuance and strengthening of the church college. Modern education puts in the possession of civilized man such power as men never dreamed of in the past. Modern man today is toying with instruments that practically annihilate time and space and invest him with a sort of omnipotence and omnipresence. Unless the men who possess this prodigious power are activated by Christian purposes they will have in their hands an instrument which will become a veritable hammer of Thor with which they will smash our civilization into irretrievable splinters.

Germany today, stalking through Europe with hob-nailed boots and mail fist is a vivid, lurid illustration of what power can be when unbridled by Christian sanctions. We have come to the hour when our choice is between Christianizing our education or having it become a rampant Frankenstein. The Church college is the one and only educational institution that can deliberately set its total machinery—physical plant, teaching staff, curricula—to the task of pivoting education on the Christian ethic.

This is the hour of our supreme need of the Church college. We must give them such dependable, adequate financial support from our churches, that they will not need to go flirting abroad for funds. The dwindling support of our church colleges during the past two decades has made it necessary for them to resort to all sorts of publicity devices to get the needed funds. If the Methodist Church still believes it has a ministry of education, that belief must register itself in the form of gifts to strengthen and perpetuate our schools.

### "All for One, One for All"

Those who have read Dumas' "Three Musketeers," will recognize the phrase above as the one by which the Musketeers mutually pledged themselves for weal or woe. Not a bad code, I should say, for Methodists to adopt. We are vocal these days in expressing our pride in imposing numbers—eight millions! And, for reasons which differ somewhat from group to group, we take pride in our Jurisdictional arrangement. We cannot too often remind ourselves that bigness and righteousness are not necessarily co-existent characteristics. We need also to keep constantly in mind that, if our Jurisdictional segregation proves divisive in any area of mutual interest, Methodist union will prove the most monumental blunder of the century.

As constituted today, our Methodist Church is made up of the world's most highly privileged races and groups and the world's most utterly underprivileged races and groups. Herein lies the optimum opportunity of the twentieth century to show what Christian love can do to bridge chasms and wipe out disparities. If stinginess or racial and group prejudice blocks the path to this achievement, that will be Armageddon for Methodist Christianity, perhaps for all Christianity. God grant that our new church, even as the new church in the Upper Room at Jerusalem, may receive such a Pentecostal baptism that it will be true of Methodism as of the early Church: "Neither said any of them that ought of the things he possessed was his own; neither was there any among them that lacked."



## WHERE ARE YOU FROM? ASKED A STRANGER IN OHIO

and got this answer:

"From Boston, New York, Philadelphia, Baltimore—  
or almost any place you please."

So said the only man who outrode Wesley,  
Francis Asbury.

This was his circuit: From Maine to Virginia,  
through the Carolinas, wading swamps and swimming rivers  
and climbing mountains into Tennessee,  
then three hundred miles and back again  
through the unbroken wilderness of Kentucky,  
eastward to New York and all New England,  
and west again to Ohio.

He rode this circuit every year,  
until his crossings of the Alleghenies numbered sixty—  
and for every time he crossed, three thousand people  
won for Methodism.

This he entered in his journal:

*The propagation of religious knowledge  
by means of the press is next in importance  
to the preaching of the gospel.*

The saddlebags are heavy still . . .

Books are bound with ninety different titles every year,  
and nearly seven million copies of religious periodicals  
are in preparation every working day.

Where? Almost the same four cities Asbury named—

Boston, New York, Pittsburgh, Baltimore,

and Chicago, Nashville, Cincinnati,

Richmond, Kansas City,

San Francisco, Dallas, New Orleans, Detroit,

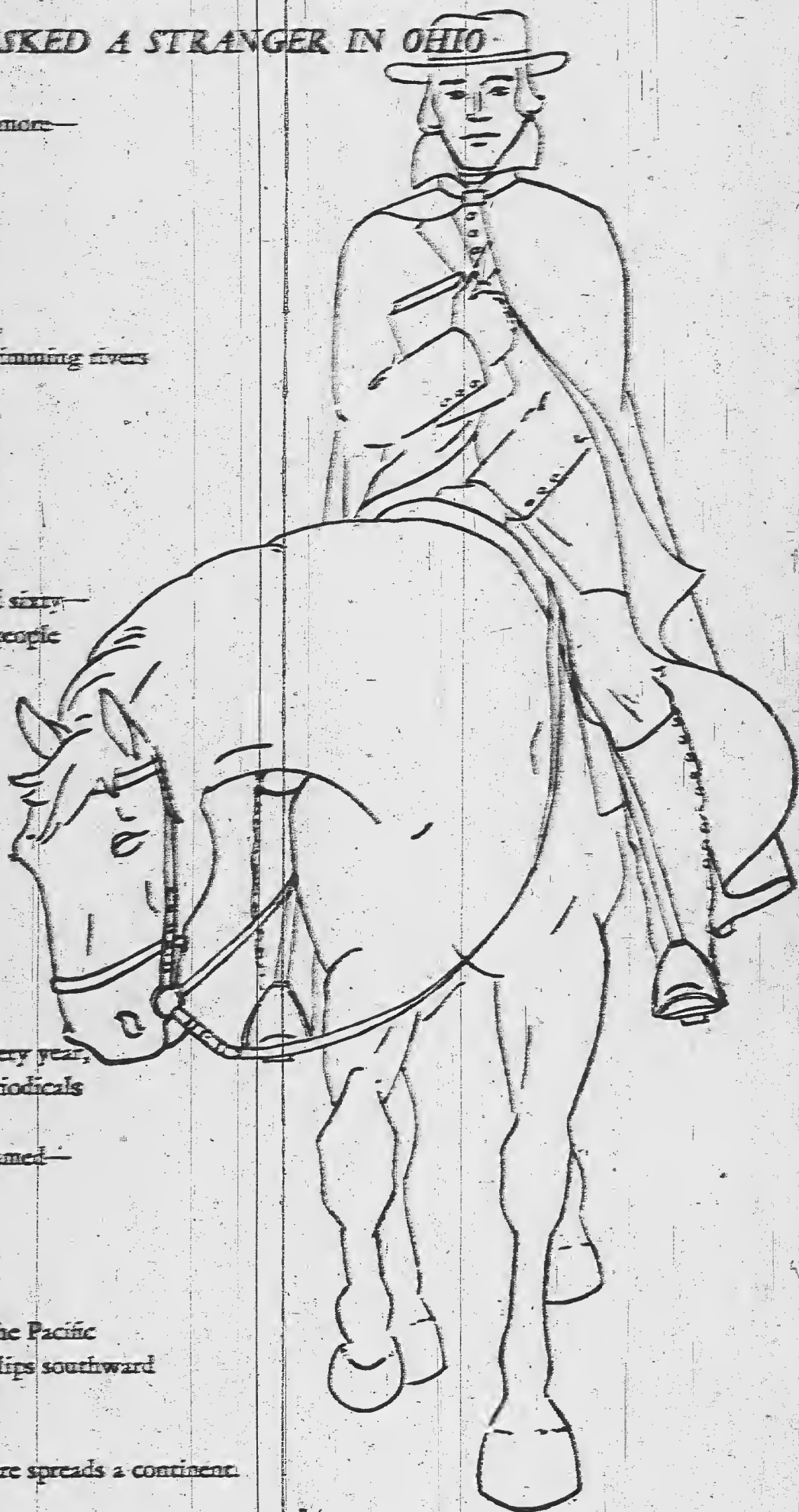
Portland where the Columbia bends north to the Pacific

three thousand miles from where the Hudson slips southward

past Dobbs Ferry on its way to the Atlantic.

This is The Methodist Publishing House . . .

spreading the printed word of Methodism where spreads a continent.



# THE METHODIST PUBLISHING HOUSE

THE METHODIST BOOK CONCERN

Founded in 1789

BALTIMORE BOSTON CHICAGO CINCINNATI DALLAS DETROIT DUNELSMITH KANSAS CITY KANSAS CITY NEW ORLEANS NEW YORK PITTSBURGH PORTLAND RICHMOND SAN FRANCISCO



New Orleans

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebag, are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

In a world of struggling and competing ideologies we emphasize again the urgency of this hour. World peace will never be achieved without world evangelization... Millions give themselves gladly for nationalism. Can the Church summon Christians everywhere to a new adventure for the Kingdom of God?

—Report of the Tambaram Conference.

## THE PRAYER-ROOM TODAY

Blessed Lord, I thank Thee for these words of prayer which Thou hast put upon my lips, words so divinely fitted to utter all my need, and words that of themselves have power to lift my earth-bound soul to Thee. Help me to see more of their meaning, that I may understand more of what prayer can be. I thank Thee that Thou dost take me into Thy school of prayer. I thank Thee that Thou hast not turned me away, dull scholar that I have been, and so forgetful even of things I seemed to have learned. Bear with me yet longer, Thou wise and patient Teacher, and keep me in Thy school, till not alone Thy words are on my lips, but Thine own spirit of prayer in my heart. Amen.—Selected.

## HEAVEN

By Arthur Madison Shaw

Heaven is not here nor there:  
Heaven spreads to everywhere.—  
No stately city at Journey's End,  
But a billion highways that branch and bend,  
Dip into the abyss, roll up the steep,  
Climb over the graves where the dead spheres sleep;  
Glide thro' the dim tunnels where Chaos is black,  
Pursuing or crossing the wild comet's track:  
Warm boulevards scaling each cold ether grade  
To every bright sun that the great God has made.

Heaven, a maze of love-lit lanes  
Woven thro' all the starry plains  
Wheresoever the Father reigns,  
And ending—never.

Heaven is no place apart:  
Heaven's in the human heart;  
A heart immortal, that shall abide  
When earth has vanished and time and tide  
To cycles eternal have yielded place,  
And life is not reckoned in terms of space:  
The soul's spacious center, an infinite Here;  
Its border transcending the endless Nowhere.—  
That's heaven!—Humanity raised from the sod—  
Divine in the image and fullness of God.

Not rest and ease at set of sun,  
Nor full content with guerdon won:  
Heaven's adventure just begun—  
And on—forever!





# WALLET OF THE WEEK



A GROUP OF RELIGIOUS LEADERS of Protestant, Catholic and Jewish faiths recently met in New York City and issued an appeal for unity and good will among citizens of all classes. Request was made for the meeting together of the representatives of all faiths in towns and cities to consider ways and means for conserving the spiritual values of religion, particularly as these may be bound up with democracy and freedom. A warning was issued against those who under various guises are encouraging prejudice and fomenting strife.

\* \* \*

FOREIGN MISSIONARIES of the Presbyterian Church to the number of about one hundred have been temporarily withdrawn from China, Japan and Chosen. Dr. W. L. Caldwell, head of the committee, gave out the information that the withdrawals were temporary and that they were made after repeated and urgent requests of Far East consular authorities acting under orders from Washington. The older missionaries and the women and children have been withdrawn and only a skeleton force was left in charge of each mission.

\* \* \*

THE CONNECTICUT BIBLE SOCIETY, according to Religious Telescope, has distributed to the people of that State more than three million Bibles during the one hundred and thirty-one years of its existence. This is an average annual distribution of approximately thirty-three thousand copies. Another remarkable fact is that the Bibles distributed were printed in fifty different languages. This wide range of languages indicates that Connecticut has a population of great racial and international diversity.

\* \* \*

MISSIONARY CHANGES of great importance are reported to have taken place in Sumatra, Java, and other islands in that region. In May the German missionaries were interned and the work taken over by Dutch missionaries in the employ of the Rhenish Mission. A strong independent movement has been launched in Batakland with the slogan, "A hundred per cent independent Batak Church." The Batak-Nias Mission has taken over the subsidized schools, hospitals and the press, and the Bataks will have responsibility for the expenses of the new Church and the support of the non-subsidized schools.

\* \* \*

PRESBYTERIAN MEMBERSHIP ACCESSIONS seem to come a little high according to an article in The Presbyterian by William E. Harrison. He says that the annual net gain of the church is one per cent and that besides the large vested interests of the denomination they spent in 1940 the sum of forty million five hundred and fifty-five thousand one hundred and eight dollars for current support. This sum represented six hundred and seventy-five dollars for every person added on confession of faith. Bad as are those figures from the Presbyterian balance sheet, it would seem that the balance sheet method of measuring success is even worse.

THE CARNIVOROUS SKUA, a variety of sea gull, is said to penetrate further toward the South Pole than any other bird. The penguin stays near the edge of the South Polar Continent, but the skua often visits three hundred miles inland toward the Pole. The skua feeds on penguin eggs and chicks and is a fierce and hawk-like bird, a trait which reflects its feeding habits and which was probably developed out of the extreme difficulty of securing food for its subsistence.

\* \* \*

THE PEIPING GAZETTE is said to be the oldest newspaper in the world. It has been published in China continuously for the last one thousand and twenty-eight years. More remarkable still is that it has been published continuously despite the fact that eight hundred of its long list of editors were beheaded for publishing articles which were displeasing to the Chinese authorities. For every life that was sacrificed another was always ready to take his place and to risk everything for the sake of the freedom of the press.

\* \* \*

THE MILKY WAY is made up of something like fifty billion stars, say the astronomers. According to Dr. Edwin Hubble, of Carnegie Institution, about thirty of these explode each year. The brightness of the novae is increased one hundred thousand times by the flaming gas which speeds from them. Explosions of supernovae occur about once every six hundred years and their brightness is increased one hundred million times by the explosion. Dr. Hubble says that if the sun were to explode, its destroying flame would reach the earth in one and one-half hours.

\* \* \*

METHODIST PASSPORTS are being issued to men in British service who are members of that Church, or who attend the services of the Methodists. The custom, according to some of the chaplains serving with the men at the front, is doing much to deepen the loyalty and the appreciation of the men to whom these "passports" have been issued. The practice has grown up as a result of the war and it has no official authority and, unfortunately, no uniformity. In some cases ministers give such recognition to members only, and in other cases it is granted to men upon the basis of the Methodist connection of the family.

\* \* \*

GENERALISSIMO CHIANG KAI-SHEK now has two independent routes open for the supply of his armies. The first is the famous Burma Road from the south, and the second is a road from the north, constructed during the last three years. Over the new road supplies are brought, by every means of transportation known to China, over the twenty-four hundred mile route beginning at Vladivostok and ending at Chungking. Three thousand trucks are now operating day and night delivering military and other supplies to China and carrying back animal fats, oils, furs, skins and other products destined for the United States.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### "ICE AHEAD"

For fifteen hours prior to the time when the ill-fated Titanic crashed into an iceberg in the North Atlantic, the two words of our caption were radioed to the vessel as it drove heedlessly on toward destruction. Channing Pollock, whose article on "Why I Do Not Go to Church" gave offence to many churchmen, has recently made effective use of this unheeded warning of a quarter of a century ago for calling attention to social attitudes and ideals which suggest the folly of those who sped the ocean liner to its doom. His merciless attack upon post-war America and its melodramatic modern civilization will entitle him to be considered as having at least a measure of impartiality in his interests.

In his opinion our society, as it was reorganized after the World War, so far from correcting the injustices of the period, really exploited and accentuated its follies and stupidities. Our society became more definitely caste-marked, prejudices and slogans were elevated to the dignity of statutes, the ambition for easy money and easy living looked to luck and larceny rather than to labor, and the people became more interested in golf than government and lotteries than learning. He feels, too, that our ideal of education has promoted a yearning for a standard of living that begins below the belt rather than above the collar, and that the colleges have flooded the country with a tribe of unproductive bond and insurance salesmen and thereby spoiled many good truck drivers.

It is not necessary to defend Mr. Pollock's statements against charges of exaggeration. In the picture which he draws the extravagances of our modern life are blended and there is, doubtless, greater fidelity to fact than we may like to admit. It is a picture of society with its pasted-on and painted fingernails, its passion for gambling and drinking and its obsession for brutal, expensive sports. It is the picture of a people, twenty-five per cent of whom are on some form of Federal relief, hiring other races and nationalities to do their drudgery. Mr. Pollock intimates that fathers who obtained their education the hard way, as an individual and earned possession, send their sons to college with every need and luxury anticipated and then provide sport cars and gasoline for those same sons to ride as aristocrats in the procession of the unemployed. We quite agree that such indulgence is the logical incubator of wholesale insubordination and disrespect. For such a generation there is "Ice Ahead," and it will go down as the Titanic went down a generation ago unless it can be brought to realize its responsibility and its danger.

### THE SPIRIT OF HUMILIATION

In a few weeks from now, thousands of church people will suddenly reverse the attitudes and practices of their daily living. They will enter upon the formal observance of a season of humiliation, the religious style of the Lenten period. In our greatest Southern city, the hilarity and the debauchery of Mardi Gras will give place to an utterly subdued pose and the complete reversal of religious attitude. We have no inclination to discourage the observance of any season or form of religious expression. We believe that there may be some virtue in even a conventional observance of the season, but we believe also that Lent implies infinitely more for us than can be realized through a calendared exercise of religious interest.

We are thinking especially of how the overnight change of religious attitude creates an atmosphere of sham. How can any person truly observe Lent without an abiding sense of the reality to which the season points? We do not criticize the practice of Lent; we plead for a fitting approach to the holiest episodes and hours in the history of human redemption. Many years ago a dear friend of ours was trying to take a broad and liberal view of the conduct of a clergyman who was being discussed. There was in this friend, however, a sense of religious values which he could not eliminate. "After all," he said, "if I had a loved one suddenly and desperately stricken and I should telephone for my minister, I would not enjoy being told that he was splitting a bottle of beer with another of his parishioners." To him the ministry was more than an office and more than a man distinguished by a conventional garb—his very instinct demanded that he be a man of consistent and holy life.

Does anyone imagine that, with red eyes and unmistakable evidences of dissipation, we can be changed by a mere pose? In our opinion, we need far less to observe a season of humiliation than we do to possess the spirit of humiliation. The psalmist said: "If I regard iniquity in my heart, the Lord will not hear me." Surely if we come to the altar of the church today and lift up hands soiled with yesterday's grime, holy as the place may be, we need not expect the blessing of the Lord whose purity is as a consuming fire. In the heart of each individual is the true Lenten altar.

### THE CHURCH PENSION FUND

The church pension fund of the Episcopalians has grown from \$10,772,000 at the end of 1917, to almost thirty-five million dollars at the present time, and the market values of the securities held is a million and a half dollars greater than the book value. The annual payment to about twenty-five hundred clergymen, widows



and orphans totals \$1,370,000. Approximately twenty-seven per cent of the funds are invested in United States Treasury obligations. The fund is now paying about forty per cent more than the contracts call for, and the average earning is 3.08 per cent.

### A DEFEATIST THEOLOGY

There is always manifest in times of extreme peril a stoical resignations to circumstances—the attitude of, Oh, well, what can you do about it? If it were only a passing reaction to a different situation it might be treated as unimportant, but it is unfortunately more than a mood. It tends to crystalize into a permanent disposition, a defeatist theology. In its surface aspect, it may seem to be an acquiescence in the will of God. In reality it has the effect of accusing God of being the author of calamity, a position utterly inconsistent with every Christian concept of the God of love, mercy, providence and redemption.

Dr. Leslie D. Weatherhead, of City Temple, London, recently told the story of a man who said to him: "If my name is written on the bomb, I shall get it and if it is not written, I shall not. That is my comfort." It is that particular form of defeatist theology of which we are thinking. In its very essence it refuses partnership and cooperation with God in the task of bearing the burden of calamity. Such persons might find great spiritual profit in rethinking the story of the sufferings endured by the early Christians. In spite of the persecutions suffered at the hands of Nero, the march of the Christian movement continued. The mute witness of the infamies to which Christians were subjected survived the wreck of the Roman Empire. The martyrs of those days were profoundly convinced that they were sharing with God in bearing the burden of conquering opposition and laying the foundations of the Kingdom of God. Those fearless souls who were exposed in the arena indulged in no pious imaginations concerning deliverance through the absence of a name written on the head of some ferocious lion. They met death bearing testimony for their Lord. If they had done otherwise, the Christian movement would surely have perished in its infancy. No defeatist theology, whether its manifestation be stoicism, cynicism, or pessimism, has a chance to win.

### CALLING AT THE FIRESIDES OF OUR FRIENDS

Our Christmas greetings, many of them sent at random, brought to us one of the most pleasant and bracing reactions which we have had during our six years connection with the Advocate. In the very nature of the case, we could not undertake to send greetings to every subscriber, but we did try to include every charge.

In one instance we had a letter from a woman who lives several miles in the country and whose time is completely occupied with nursing an invalid son. The visits of the Advocate are her most constant and unfailing sources of strength and comfort in her service of motherly ministry to the son who is ill, and no less so an inspirational tonic for the young man in his battle to regain his health.

From another state came a letter from a man who has lived to see his seventy-third Christmas, has been nearly sixty years a member of the Methodist Church, and forty years a steward. After all those years and the changes which they have brought, his interest in religion, the

Methodist Church, and in people remains unabated. He has seen splendid men who walked at his side as stewards of his church stricken in health and fail in all but their loyalty to the kingdom and the King; he saw "Friendship Church" divided for the building of another church; and the shadows of his loneliness are constantly growing deeper; but the bow of his faith abides in strength and he regards this paper as "a link that helps to bind us all together." For us, the letters which we have received form a casket of rare and lovely jewels, treasures of Christmas 1940.

### FROM SATARTIA TO PONCHATOULA

By Dr. H. T. Carley

So we loaded a lot of things on the truck and started it out; then we piled things into the car till we could pile no more, put "Pat" (the Boston terrier) in, locked the doors of the house, shut the gate, wiped a tear or two from our eyes, climbed into the car and pulled out.

We were headed from Satartia, Mississippi, "loveliest village" in the delta, to Ponchatoula, Louisiana, the strawberry queen of America—of the world, for that matter. One hundred and eighty miles lay between our starting point and our destination. The time spent on the trip was divided between meditating upon what we were leaving and cogitating upon what we were about to receive. In due time (a phrase which is non-committal as to how fast we drive) we got to where we were going.

Satartia and Ponchatoula are very much alike in one thing—our friends have been mighty good to us in both places; otherwise, there are marked differences.

We are living on a broad, paved street that narrows into a paved highway extending east to Madisonville, Covington and Slidell, and then connects with another paved road into New Orleans. If we want to go to the Crescent City, we can either go this way or go west a couple of blocks and make the trip to the city over another paved road. If we want to go to Baton Rouge, we can make that journey on a solid strip of concrete. And so for points north. In Satartia, we had to drive thirteen miles to get off the gravel.

Another thrilling experience in Ponchatoula is seeing the trains go by. For the past five years we lived eight miles from a railroad; now, at almost any hour of the day or night we can hear and see all sorts of trains, from the Panama Limited to the "Doodle Bug." (It's a poor transportation system nowadays that doesn't have a "Doodle Bug.") "Pat" still howls when he hears a whistle blow—but he'll get used to it by and by. So shall we. I have a faint recollection of having written in other days of the beauty and comfort of an open fireplace and a blazing fire. Well, I haven't anything to take back—but there is considerable comfort in being able to stick a match to natural gas and have a warm room in a few minutes. The main trouble is that it takes more wastebaskets to take care of the litter, and there's no place to—well, I don't chew tobacco, anyhow.

I had forgot in these past five years how much pressure a city water system carries—but I know now. The first time I turned a faucet I thought the thing had exploded right in my face.

But the same thing that made us happy at Satartia is making us happy here—friendly folks.

Good people make any town a good place to live.



## BOOKS

**Jesus Christ The Same**, by James Moffatt, D. D., D. Litt., Abingdon-Cokesbury Press, New York, Nashville, pp. 216 and index, price \$2.

The author, a minister of the United Free Church of Scotland, a professor of Church History, and internationally known for his modern translation of the Bible, needs no further introduction here.

This book, the *Shaffer Lectures* of Yale Divinity School for 1940, has for its aim the presentation of the relevant evidence for establishing of the "divine humanity of our Lord." Its four chapters organize material of as many types into a synthesis designed to establish the thesis of the author.

The first chapter deals with the human documents, the personal testimony of eye witnesses, and evaluates them as contributions to the Christian canon. These documents are presented as starting points rather than landing places in the interpretation of Christ. Faith, says Dr. Moffatt, "is not a vague religiosity which employs stories about Jesus as convenient symbols or picturesque material for . . . a representation . . . the product of a community life which embodies its hallucinations and hopes in the shape of tales about its supposed founder." It is an ideal always as distinctly in advance of tradition as was the personal note of Jesus' ministry over Hebrew tradition. He suggests that the devotees of an ancient and static faith "would do better to pray less and think more." The faith of the primitive Church, he holds, was fixed "in a transcendent God who made history" as well as made the heaven and the earth, and in Christ, as the incarnate "due to the mystery and meaning of the world in time."

According to the author, "Nearly all the beliefs that inspire and control life go beyond what can be proved by abstract argument and neat reconstruction, whether they relate to the past or to living men and women of the present."

So the book proceeds in the analysis of the theological and the practical aspects of the Christian movement and comes to its climax in a study of the wonder and worship inspired by the consciousness that Christ brings to this transient life of ours tremendous meaning and significance. Upon the values of "the realization of his lasting, living presence," no church holds a corner, and "no age can ever exhaust all the knowledge of his life."

**Our Dwelling Place, A Book of Private Worship**, Photographs by Gilbert Larsen and Devotional Patterns by Clarence Seidenspinner. Abingdon-Cokesbury Press, New York, Nashville. Thirty plates and thirty devotional patterns, price \$2.

Here we have a piece of work as artistic in its production as it is unique in design. We never saw in any work more beautiful reproductions in black and white than are to be found in this book. They cannot be described. The factors which dominate the devotional patterns are a passage of Scripture, a devotional interpretation of the picture, and an appeal to the imagination of the worshipper which ends with an ascription of praise.

Mr. Larsen is a professional photographer of Fond du Lac, Wisconsin, and Rev. Mr. Seidenspinner, the co-author, is pastor of the First Methodist Church at Racine, Wisconsin. Their book is designed to promote a sense of fellowship with God through the

worship experience growing out of the association of visible beauty and the daily moods, emotions and activities of life. The five sections deal with our physical surroundings, the emotions growing out of home life, the activities of business, the stresses of life, and the aspirations to which the church and our forms of worship minister. Any person having a love of the beautiful will find much satisfaction in the pictures here presented. One with a devotional hunger will find in its suggestive pages help and strength. One who can associate art with spiritual values will find it a devotional treasure.

**Faces About The Cross**, by Clovis G. Chappell. Abingdon-Cokesbury Press, New York, Nashville, pp. 217, price \$1.50.

The perennial charm and popularity of Dr. Chappell is an amazing thing. Notwithstanding the fact that he has published a score of sermon volumes in rapid succession, each new volume coming from the press is hailed with undiminished enthusiasm. The effectiveness of his style is fully matched by his versatility in the choice of

## BOOKS BOOKS BOOKS

We have on hand about twenty copies of the very latest and best books of various publishers, some of them have not been released for sale yet. These books range in price from \$1 to \$3, and we are going to give them as presents to twenty senders of lists of subscribers. The offer is limited to our supply, so do not wait. These are all good books and all subscriptions will count on your quota. Why not render your people a good service and enjoy a good book for doing the deed?

Lists of available titles from which to select will be sent and you can make your own choice.

his subjects. In his newest volume, he presents the faces associated with the drama of the crucifixion. In the sixteen discourses we see in the order of their presentation, the face of Jesus, the central figure; The man who offered the vinegar to Jesus on the cross; those who wagged their heads and reviled him; The malefactor who reviled him; The malefactor who pleaded for remembrance; Simon of Cyrene who was conscripted to bear the cross; Judas Iscariot; The Daughters of Jerusalem; Pilate, two views; The priests who refused the return of the thirty pieces of silver by Judas; Peter; Joseph of Arimathea; Annas; Herod; and Paul—an epilogue

**A Theology for Christian Youth**, by Henry David Gray. Abingdon-Cokesbury Press, New York, Nashville, pp. 139, with bibliography and index, price \$1.

Dr. Gray was born in Northern Ireland and has achieved eminence in his adopted country as a leader of youth in the Congregational and Christian churches. His suggested bibliography indicates liberal tendencies of thought which are not so pronounced in the text of his book as one might be led to believe. The studies in the basic Christian beliefs are condensed in volume, untechnical in terminology and simple in style in order to adapt them to the time and the temper of youth for whom they were prepared. There are twelve chapters beginning with the definition of theology and ending with the doctrine of immortality.

of the fundamental beliefs of the Christian Church. At the end is a suggested bibliography for those who may desire to pursue the study of any subject farther.

**A Preface to Christian Theology**, by John A. Mackay, President, The Theological Seminary, Princeton, N. J. The Macmillan Company, New York, pp. 183 and index, price \$2.

On Tuesday of this week the Macmillan Company published "A Preface to Christian Theology," a volume which contains the substance of the Sprunt Lectures delivered by Dr. John A. Mackay, at Union Theological Seminary, Richmond, Virginia, in February, 1940. As educator, missionary, missionary executive, lecturer and college president, the author is a man of distinguished ability and able thought, and his discussion of Christian theology will command the attention of a wide religious public.

The seven chapters deal with the historical and practical aspects of Christian beliefs, and the attitudes of those who profess allegiance to Christ and His Church. The book begins by a comparison of our day with the time which intervened between the crucifixion and the resurrection, and the uncertainty of the two who journeyed to Emmaus. The opposed attitudes and methods of approach to truth are then discussed, and step by step the great facts of Christian theology are touched upon until the application of the thesis is reached in the study of individual and social ethics in the closing chapter. The study makes consistent progress from the foundation facts of Christian revelation to the Church as representing the apex of theology through the application to its values to human life and the problems of the social order. The simplicity and forthrightness of the studies are greatly strengthened by a fund of apt and forceful illustration bearing directly upon the point under consideration. It is a conservative but thought-provoking and helpful book.

## METHODIST EMERGENCY COMMISSION

The organization meeting of the Methodist Emergency Commission was held in Chicago at the Stevens Hotel on December 30th and 31st, with Bishop Edwin H. Hughes presiding. There were in attendance approximately sixty representatives of the Episcopal Areas, the General Board and the Council of Bishops.

After the election of Bishop Hughes as temporary chairman and Dr. Horace G. Smith as temporary secretary, the contemplated work of the Commission was referred to committees for recommendations as to methods. Committees appointed dealt with Publicity, Organization, United States Army, Camps and Finance.

Following the reports of the committees the organization was completed by the selection of the name of the Commission to be "The Methodist Emergency Commission," with a sub-title, "A Million Dollars for Camp Services and Overseas Relief."

Bishop Hughes was elected permanent Chairman, Dr. Horace G. Smith, Recording Secretary; Dr. O. W. Fifer, Executive Secretary; Miss Lena Knapp, Office Secretary; Dr. O. W. Auman, Treasurer; and an Executive Committee composed of Bishop Hughes, Adna W. Williams, W. O. Peele and Herbert E. Beebe, Mrs. Ina O. H. Rosen



# CONFERENCE NEWS AND PERSONALS

The people of Abbeville, Miss., charge, gave their pastor, Rev. Milton Jay Peden, a Ford for Christmas. Needless to say every one at the parsonage is happy.

Mr. J. A. Woodville, a Methodist and an old resident of New Orleans, died on Wednesday of last week. He was a native of Honduras and is survived by a brother and four daughters.

Bro. L. P. Bailey, R. F. D., Coldwater, Miss., hastens to renew his subscription to the Advocate. It has been going to his home since 1891, and he does not want to miss a copy.

Rev. R. V. Fulton, who was returned to Greensburg, La., for the second year, has been very well received. His heart was gladdened by many gifts and remembrances from his people at Christmas time.

We regret to learn of the failing health of Mr. Mosé Williams of West Point, Miss. They have been long-time friends of the Advocate and we trust that brighter days may be in store for them as the new year shall unfold in their lives.

Rev. A. C. Lawton writes that the Advocate has been placed in his church calendar for January, and that he will try to reach his quota before the month is over. Such loyalty and interest is heartening, and we feel sure that Bro. Lawton will achieve success.

Friends of Bro. J. M. Risinger, who is visiting his son, Rev. Donald M. Risinger, at Litcher, La., will regret to learn that he is suffering from an attack of influenza. We hope that Bro. Risinger will not fail to call at the Advocate office when he comes to New Orleans.

The mother of Rev. W. L. Broome, who is now pastor at Bartlesville, Okla., died on December 20. An appreciation appeared in the issue of last week. Bro. Broome says that they are very happy in their new charge which is a combination of two groups, both of whom have given him a great welcome.

Rev. T. J. O'Neil, pastor of Fifth Street church, Meridian, reports progress in all departments of church work. Fourteen have been added to the church membership, the attendance upon church services is increasing, and the Church School enrollment is growing every Sunday.

Mr. Paul Hogan, a native of North Carolina and for more than twenty years a resident of New Orleans, died suddenly on Monday of last week. He was a man of splendid character and he leaves a married son besides his wife. Interment was at his old home in Morgantown, N. C.

Mrs. Kneeling, of Birmingham, Ala., died on New Year's Day. She and her late husband were staunch Methodists. She is survived by a large family of children among whom are Mrs. J. D. Rumph and Mr. J. B. Kneeling, of Rayne Memorial church, New Orleans.

Rev. J. B. Burns, Belmont, Miss., reports a very fine Christmas. Many boxes of fruit and useful articles of clothing, including a new suit for the pastor, were received. Bro. Burns says that he is serving a great-hearted people who are willing to work and with whom he enjoys fellowship.

Rev. A. T. McIlwain, pastor at Greenville, Miss., is not losing the early days of the new year in promotion of his church program. The Sunday of December 29 had for its theme, "The College Student and His Religious Life." His Church School sent a box containing 254 individual gifts to the Methodist Orphanage at Jackson.

We acknowledge and sincerely welcome to our exchange table the Southwestern Advocate from whose cover page beams the face of its genial bishop-editor, John M. Moore. We sincerely hope that it may continue without another interruption its career of splendid service to the Methodism of the Southwest.

A note from Mrs. T. H. Porter, Memphis, Tenn., brings us the assurance that Bro. Porter, a superannuate of the North Mississippi Conference, is in fairly good health, and that there have been so many evidences of love and good will by cards, letters and gifts from so many different sources that he can't believe he belongs to the class of "Forgotten Men."

In the discontinuance of the Nashville Christian Advocate, due to its merging in the National Organ, there will be a sense of loss in the hearts of many Methodists throughout our section, especially those who have been long-time readers of the general organ of the Southern Church. Dr. W. P. King, who was its guiding spirit during recent years, will also be greatly missed among our Methodist people. Dr. King is to remain with the Board of Publication until there may be an opening for him in the North Georgia Conference. In a personal letter to the editor of this paper, Dr. King says: "I wish you continued success with the Advocate. I have always and still believe in the importance of the Conference organ."

## WILLIAMSBURG CHARGE RE-MEMBERS PASTOR

Dear Dr. Duren: Will you please allow me a little room in your good paper? Thought you and the readers of the Advocate would like to know how we were getting along on the Williamsburg charge. We have had a happy year's work with these good folk. They gave us generous poundings during the holidays for which we were very thankful. You should be here to help us enjoy some of this nice pork.

We had Christmas programs in several of our churches and we are to have a Watch

Night service in the Williamsburg church tonight.

Here's wishing you great success for the year 1941. Hope to send you in some subscriptions soon. DAN P. YEAGER.

## NOTICE: EXECUTIVE COMMITTEE MEETING

Dear Dr. Duren: If there is room in next issue of the Advocate, please announce:

"The Executive Committee of the Board of Missions and Church Extension of the Mississippi Conference will meet Friday, January 10, at the Galloway Memorial church, Jackson, immediately after the afternoon session of the Conference-Wide Rally.

B. M. HUNT,  
Chairman, Board of Missions and Church Ex.

## LATIN AMERICA

Declaring that "Latin America presents to the churches of the United States and Canada an unprecedented challenge," Dr. John R. Mott, chairman of the International Missionary Council, addressing the Foreign Missions Conference of North America, meeting in Atlantic City, urged that evangelical churches draw together "for united thinking, united planning and united action." He said further: "Throughout this vast area there has been relatively a serious neglect of the rural fields. The call of the west in lands like Argentina, Brazil and Mexico is like the similar call that came to us in the United States two generations ago, and to Canada at the beginning of the present generation. Latin America, as no other part of the world just now, summons us to the larger evangelisms. The intelligencia of Latin America, represented in the stream of students and graduates of the government system of education, make a peculiar appeal to use a larger plank in our platform which must be made to give right of way to the claims of youth." The Foreign Missions Conference met coincidentally with the Federal Council of Churches, the Home Missions Council, the Council of Women for Home Missions, the Missionary Education Movement, the National Council of Church Women and the United Stewardship Council.—The Methodist Recorder.

"Miss Strong," asked Mrs. Human Dynamo, unbending a trifle, "may I ask why you are trimming the corners of that stationery?"

"You told me to get up a circular letter."  
—Louisville Courier-Journal.





# THE SANCTUARY



*"I was glad  
when they said  
unto me, Let us go  
into the house  
of the Lord."*

## STARS IN A DARKENED SKY

By Bishop Paul B. Kern

"In a perverse generation where you shine like stars in a dark world." Philippians 2:15.

Things were not going well in Philippi. The little band of Christian believers whom Paul had left in the city found themselves encircled by a dark, enveloping cloud of paganism. The simple Christian virtues which they found difficult for their redeemed human natures they found even more difficult because of the opposition of the populace. "Many live as enemies of the cross of Christ," but these disciples knew that they could not so live and be true to their faith. And so they said, "We are a colony of heaven," a colony living in the midst of the world, but not of it. The interesting thing about this little inconspicuous band of Christians is that they definitely undertook to conquer the world in which they lived by the luminous quality of their lives. They found themselves in a perverse generation living in a dark world, but they would meet the darkness that was around by shining like stars. It is an undeniable fact of history that the light that shone from their lives did transform the darkness, and the stars overcame the black midnight sky, and all the world was changed by the glory that came out of the daily living of these men and women who had found Him who was the Light of the world.

This morning I want us to look at the ways in which this inconspicuous and socially neglected group of men and women brought about this strange transformation in their generation. Therein lies the story of innumerable moral transformations which have taken place in the history of mankind and which may take place again today. For our sky is darkened; there are very few lights that have not gone out, and if the light of Christian testimony and the radiance of Christian living can overcome the darkness of our present hour, then the miracle must happen again and the morning may once more break upon us.

We notice in the first place that they helped the Christian cause to win in a dark day by the sheer power of goodness. In a world that was dark with iniquity, that was polluted with crime, that was fetid with all the evils that characterized the Greco-Roman world of the first century, here was a band of men and women who had espoused the cause of purity and patience and godliness and charity and brotherly kindness. They changed the surround-

ing world by the quality of their life, and they made their generation respect them and follow them because of the essential difference that there was between the life they were living and the life of the average man that walked the streets of Philippi. It is the secret of influence today as truly as it was then. The cleansing power of goodness is a prophylactic in the midst of a world that is endangered from inward pollution; it is a light that shines bravely in the midst of an overwhelming darkness. There are doubtless many contributions which you and I may make to the church and to the cause of righteousness in the world, but the greatest contribution which you or any other man can make is to be a good man. If you are not, nothing else matters. You may be brilliant, you may be widely intelligent, you may hold office, you may be ever so busy in the affairs of the kingdom, but if there is not about your moral character the quality of essential goodness, then nothing that you do is of much avail toward lifting the spell of darkness that is around us. And this is no easy task with which I confront you this morning, for being good is about the hardest business that any man knows. There is the continual pull of the lower nature and there is the persuasion of those who have "the earthly mind," and these are forever compromising our purposes when we have set our feet in the way of righteousness and of truth. Today particularly it is hard to be good because the Christian virtues are not held in very high repute. Meekness and long-suffering and humility and patience are not exalted in public esteem at this particular moment in history. The men who are changing the map of our modern earth are the very men who have repudiated these Christian conceptions of life and have exalted the very opposite of these virtues. And so it comes about that when one holds to the simple virtues of the New Testament he finds himself going across the stream of much of the world's public opinion; he finds himself shining as a star in a very dark and lonesome world. I have said that being a good man is a hard business. Let us look at it for a moment in some of its concrete difficulties. We are living today in a cruel world, and it is hard to be kind when the world around us is continually relating the stories of an almost universal cruelty. We have a tendency to become callous and indifferent and insensitive and to ask ourselves, "What difference does it make? Shall we not also forget the little simple kindnesses that normally make up the good life? Can we stem the tide toward bitterness and cruelty and vicious revenge?" It is not easy.

Or if you will consider how difficult it is to be temperate and self-controlled in a world where license and self-indulgence and intemperance have been so commonly exalted. We live in a day when personal liberty has been turned into the wildest orgies of license and self-destruction. The popular ideal even in many of the best circles of society tells us that a man ought to be allowed to do what he will, and that self-control and restraint are old puritan virtues that belong to a by-gone day. In a time like that to hold oneself under control and to walk with temperate freedom in the midst of men who know no such thing is no simple task.

Or take it

We have doubtless never known the time when there was so much intolerance in the world as there is today—one racial group against another racial group; one faith against another faith; one blood lifting arms against another blood until the whole world resounds with the raucous and bitter cry of internal strife and intolerant exclusiveness and nationalism. Do we dare to stand against this increasing tide? It is not easy to keep guarded the portals of our own charity and catholicity and breadth. And yet the future of all good things belongs to those who are kind and not to those who are cruel; to those who are temperate and not to those who are bitterly resentful. Paul knows where the struggle lies; he knows how easy it is for men to slip into the conventional paths of conduct that are made popular by the generation in which they are living. But he also knows that the gospel came into the world to give men the power to be different, to lift themselves out of the mire of the world's wickedness and let them stand upon the high levels of Christian conduct. And so he pleads with them in this same letter, "O, do lead a life worthy of the Gospel."

These Christians in Philippi also helped their cause to win in a dark day by their spirit of unbroken courage. This matter of courage, of fearlessness, of heroism, is somehow wrought into the very fabric of the Christian gospel. We find it on almost every page of the New Testament, and exhibited in the life of every true follower of the Christian way. In this letter to the Philippians, Paul gives evidence time and again of the way in which courage is a constituent part of the Christian way of living. "That I may do honor to Christ by fearless courage." And again he said, "Never be scared for a second by your opponents." And in speaking of a young disciple by the name of Epaphroditus he says, "Value men like that, for he nearly died in the service of Christ by risking his life." You can hear the overtone of heroism in these words and you can begin to understand that living the Christ way in that time was a road that demanded an unwavering devotion. In fact, this matter of courage is bound up with the whole basic conception of the gospel itself. It took courage for God to send His only begotten son into the world; it took courage for Christ to surrender the glory which He had with the Father and take upon Himself the form of a servant; it took courage to come into the world and defy the popular trends of men's thinking and to build His kind of kingdom founded on love; it took courage to stand and openly rebuke the leading ecclesiastical spirits of that day; it took courage when He was yonder in the garden and His enemies were laying violent hands upon Him and He knew that on the leash of His will there were battalions of angels waiting to protect Him from the fury of the mob and then to cry out to His defenders, "Put up thy sword." It took courage to choose the way of the cross rather than the easy road to fame and popularity and security. Surely the words of Stoddard Kennedy come instantly to our lips, "O gallant Son of God!"

This same spirit of heroism reveals itself in the continuing story of Christianity. The men who followed in the wake of the Christ found themselves in conflict with the power of the Roman Empire and the thrones of Greek culture; they found themselves confronted with race prejudice of the bitterest kind; they found themselves thrust into jail, beaten with stripes, cast out of the cities, left to die; and at last betrayed unto



## REV. W. A. TERRY, RETIRED, ILL

A message from Mrs. W. A. Terry brings us the information that Rev. W. A. Terry has been ill in Mays Hospital, New Albany, with an attack of influenza, since December 26. He and Mrs. Terry had gone to the home of Mrs. O. A. Mattox, their daughter, 614 North St., Jackson, Miss., to spend the Christmas holidays, where Bro. Terry was stricken. At the time of writing, January 3, he was much improved and was expecting to return to the home of his daughter in Jackson in a few days.

## REV. A. S. LUTZ DIES

Just as we were ready to go to press with this issue of the Advocate, news reached us of the death of Dr. A. S. Lutz, pastor of Parker Memorial Church, New Orleans. On Tuesday of last week he was taken seriously ill and was carried to a hospital, where it was found that he was suffering from an attack of pneumonia. He was desperately sick from the beginning, but for a time hope was entertained that he might respond to treatment. He grew steadily worse, however, and the end came at 9:30 Sunday evening. He is survived by his wife, a daughter, a son, and other relatives. He was sixty-six years old, a native of Louisiana, and his entire ministry, with the exception of two years spent at Berkeley, California, was in the Louisiana Conference. He was a man of fixed convictions and good leadership. His going will be a real loss to Methodism in Louisiana. A wide circle of devoted friends throughout the Conference share the sorrow of his loved ones. Interment was in Greenwood, Louisiana, on Wednesday.

## REV. W. H. BENGTON APPOINTED TO WELSH

Rev. W. H. Bengtson for several years pastor of Eighth Street church, New Orleans, and for the last two years Felicity church in connection with it, has been transferred to Welsh, Louisiana, to succeed Rev. R. L. Weldon, whose death occurred recently. We understand that Bro. Bengtson and his family will leave for the new assignment about January 17. Bro. Bengtson and his family have many friends in New Orleans Methodist circles who will be sorry to have them go away, but all join in wishing for them success and much happiness in their new field.

## DEDICATION OF HOME FOR RETIRED MINISTERS

A beautiful and significant ceremony was the dedication on Sunday afternoon, December 22, of the home at Ponchatoula, La., presented by Mrs. J. R. Abels, to the church for the use of retired ministers of the Louisiana Conference.

The service of dedication was conducted by Rev. J. H. Bowdon, district superintendent of the Baton Rouge District, assisted by Rev. H. T. Carley, pastor of the local Methodist church. The ritual of the Discipline, enriched by additions from other sources, was used. Appropriate solos were sung by Mrs. W. M. Mitchell and Miss Jeanne Goodman, accompanied at the piano by Miss Yvonne Perrin. A goodly number of visitors was present, including guests from various sections of the Baton Rouge District as well as those from Ponchatoula.

The significance of the dedication lies in

the fact that it may be the first of many similar events throughout the Conference. The noble example of Mrs. Abels could well be followed by others whose love for the church and its retired servants would express itself in such generous and enduring fashion.

The first occupants of the home are Rev. and Mrs. William Schuhle, whose faithful service to the church is part of the history of Methodism in Louisiana. Their presence will be a blessing to the church, as well as to the community in which they are now making their home.

H. T. CARLEY.

## REV. AND MRS. C. F. SHEPPARD IN CAR ACCIDENT

Dear Dr. Duren:

We wish to state for the benefit of our friends that no one was hurt in the car smash-up Christmas Eve night. A very dense fog—the kind we have in this part of Louisiana, with cars piled up on the side of the road, was the cause of all the trouble. Ben had been to Lake Charles in the

### "PENCIL LISTS"

"You may look for the 'Pencil List' of subscribers in a not too long while," writes one of our pastors from Louisiana. We are not pressing this matter, but such lists would make our way quite a little easier than it might be if we have to wait until midsummer to get our campaign going. All subscriptions sent now will count on your quota. The following have sent lists already:

W. J. Cunningham, Sardis, Miss.  
J. W. Booth, Algiers, La.  
J. Noel Hinson, Blue Mountain, Miss.  
G. R. Meaders, Shannon, Miss.  
K. E. Clark, Pittsboro, Miss.  
Mrs. W. E. Moreland, Powhatan, La.  
A. W. Bailey, Holcomb, Miss.  
F. E. Dement, Gallman, Miss.  
R. R. Scott, New Albany, Miss.  
C. J. T. Colten, Gonzales, La.  
T. J. O'Neil, Meridian, Miss.

early evening and was on his way home when he ran into a parked car with no tail light. We thank God that he (our son) was not hurt. The car was badly damaged. My children, Ben and Claudia, and Claudia's husband, Joe Durham, were at home for Christmas.

Thanking you, we are,  
CLAUDE AND JESSIE SHEPPARD.

## MINISTER'S SON KILLED IN PLANE CRASH

From The Alabama Christian Advocate, we learn of the tragic death of Ensign Clarence M. Dannelly, Jr., in a plane crash on December 17. Ensign Dannelly was the son of Dr. and Mrs. Clarence M. Dannelly, of Montgomery, Alabama. He was an instructor at the Pensacola naval station and had made a splendid record in aeronautics. At the time of the accident which resulted in his death, he was on a flight over Pensacola Bay with Frederick Lettau, a student pilot. The plane fell in the Bay and both occupants were killed. Dr. Dannelly, a member of the Alabama Conference, is well known throughout the Church and many will share the sorrow occasioned by the tragic death of his fine son.

## NEWS FROM NEW IBERIA

The pastor, Rev. R. H. Staples, writes: "After an epidemic of flu, from which the dwellers at the parsonage did not escape, we are at least getting back to normal again and hope to join the 'Pencil Brigade' in the near future."

Miss Myrna, daughter of Rev. and Mrs. Staples, was married to Mr. Roy Rickerson, of Shreveport, the ceremony having been celebrated at the parsonage in New Iberia on December 21. They will reside in Shreveport.

Despite all his handicaps and preoccupations, Bro. Staples has had several accessions to his church since Conference and the financial program is going forward satisfactorily.

## PROGRAM MEETING BOARD OF EDUCATION

A meeting for the purpose of organizing the work of the Board of Education in the Louisiana Conference was held at Lake Charles, La., on last Saturday. The meeting was held in First Methodist church, of which Rev. H. L. Johns is pastor, and Bishop A. Frank Smith presided. All the district superintendents were present, as were the executive heads of various types of work conducted by the Board of Education. Among the officers and members of the board were Rev. G. W. Dameron and Mrs. Van Carter, both of Shreveport; Dr. W. W. Holmes, of New Orleans; Dr. J. Richard Spann, of Baton Rouge; Charles N. White, of Alexandria; and others who are board members.

Those present as representatives of departmental phases of the board work were: Dr. B. C. Taylor, dean of the pastors school; Rev. Jolly B. Harper, Franklin, director of young adult work; Rev. Ben Petty, New Orleans, young people's conference director; Rev. V. D. Morris, Lafayette, dean of the state-wide student conference; Rev. A. C. Voran, director of student work; Miss Maude McFarland, Alexandria, youth's division director; Mrs. W. T. Wadley, Shreveport, director of children's work; Miss Carolyn Gwin, New Orleans, camping director; and Rev. E. R. Haug, Lake Charles, dean of the summer assembly.

Plans were formulated for the holding of camps, assemblies and training school groups, and for the pastors' school, training work in missionary education and for other aspects of work coming under the supervision of the Board of Education. The special days ordered by the Discipline and the Conference were fixed. Bishop Smith held a Cabinet session following the Educational Meeting.

## "THE METHODIST BENEFICE"

A Mississippi county newspaper of last week carried a detailed report of a marriage in which appeared the statement that "The wedding was solemnized at ..... in the Methodist Benefice," etc. The article was "contributed" and therefore gives no clue as to the individual who may be undertaking to step up the tempo of the Methodist Reformation. The term "Benefice" as used in ecclesiastical history is understood, but it has a smack of permanence which makes one wonder if some delightfully placed pastor may not be serving a Methodist "Caveat" upon his fellow ministers. It is at least something new under the sun to hear a Methodist parsonage



added a "Benefice." They say we are going places these days.—Contributed.

### REV. T. J. HOLLADAY AND LAKE ARTHUR UP AND GOING

Dear Dr.: I have gotten pretty well fixed since Conference.

I have in hand half of the superannuated fund for the fiscal year.

Had a white Christmas for the poor. It was quite a success.

December 10th we had the fifty-first anniversary celebration of the Methodist Church. This being well attended, became one of the highest things the church has had for a long time.

The visiting ministers and some former pastors added quite a bit to the program. Some of the former pastors who could not be present wrote letters of commendation to the church and their regrets for not being able to be present.

The church put on the program in its entirety and its presentation presented the whole history in such perfect manner until every one present had a profound joy of gratitude that they had visited the house of God.

The services being closed at church, we were invited to an open house in the new parsonage. Everybody was thrilled to the very depth of their emotions at such a fine home, just completed for their pastor.

It is one of the best parsonages with its new furniture in the Louisiana Conference, and we are enjoying it to our fullest capacity.

Doctor, if you think these words can be of any value or help to the church in our conferences, place them on some sheet of our church organ.

I am wishing you the happiest, most beautiful and successful "Three hundred and sixty-five and a quarter days" you will have spent in that length of time.

T. J. HOLLADAY.

### MISSISSIPPI CONFERENCE HOLDS GOLDEN ANNI- VERSARY SERVICE

On December 17, after a noon luncheon in a Canton cafe, the Mississippi Conference Historical Society held a service in honor of the Conference session that met in the old county courthouse in Canton, Dec. 17-22, 1890, and of those who were admitted on trial at that time fifty years ago.

This anniversary service was held in the Canton Methodist church, with C. W. Wesley, pastor, and T. M. Brownlee, district superintendent, and was presided over by J. L. Neill, Society president, and J. B. Cain, Conference Historian. More than fifty people were present, including twenty ministers and eight or ten wives of ministers, including Mrs. H. M. Dobbs.

Fifty years ago these thirteen were admitted on trial: Henry W. Wallace, Hiram R. Trevillion, Geo. A. Guice, E. Byron O'Quinn, John W. Crisler, Edwin L. Rawls, Kirby S. Enoch, Henry G. Hawkins, John W. Timmin, Wiley Jones Ferguson, Wm. J. Dawson, Gabriel R. Ellis and James Thomas Abney. These thirteen gave more than three hundred years of active service to the Mississippi Conference, besides some service in other Conferences.

W. J. Ferguson and W. J. Dawson are the only two living today. They were the honor guests of the occasion. Each has given fifty years of uninterrupted service

in pastorates, the former still in our Conference, while the latter transferred to North Mississippi in 1934. Each is still active in mind and body and in the service of the Master.

The minutes of the opening of the 1890 session was read from the 1890 Journal, and the opening was re-enacted, as far as possible. By the singing of "And are we yet alive to see each others face?" by prayer, by J. G. Galloway, brother of the Bishop who presided in 1890; by C. W. Crisler, reading 2 Cor. 4; and by W. B. Jones, Conference Secretary, calling the roll as it was called fifty years ago. At this service five ministers were present who were present fifty years ago: C. W. Crisler, G. H. Thompson, J. G. Galloway, W. J. Ferguson and W. J. Dawson. It was noted that R. F. Wilm and N. B. Harmon are the only ministers still alive who were on Conference committees then, while L. F. Brown is the only such layman still with us.

Mendrix Dawson, son of W. J. Dawson, sang a solo entitled, "An Evening Prayer."

Geo. H. Thompson addressed the two churches in an able manner, after which they also addressed the audience in a fitting way, speaking of their great joy during half a century in the Master's service.

Mrs. H. G. Hawkins was presented, and she and Mrs. W. J. Ferguson, Mrs. W. J. Dawson, Mrs. T. M. Brownlee, Mrs. J. A. Moore, Mrs. H. M. Dobbs, W. A. Terry, C. W. Wesley and C. Z. Holland, local Baptist pastor, made brief remarks.

At the conclusion of his address, W. J. Ferguson was temporarily dubbed Bishop, and he read the appointments that were made at the 1890 session of all the ministers who are still living.

The Historical Society was requested to continue these anniversary services from year to year. The 1890 session met at Brookhaven.

GEO. H. JONES,

Sec., Historical Society.

### BARLOW CHARGE PROGRESSES

Dear Dr. Duren: Barlow circuit has attracted much attention in the past few years, due to its many changes and forward steps. I, being the new pastor of these fine people, would also like to keep our many friends informed about our forward march.

When we arrived in Barlow we were welcomed by our new district superintendent, Bro. Clegg, several laymen and most of the Missionary Society of this church. We found a warm chicken supper waiting for us. We were new, but we could not feel like strangers to our new congregations, for they received us too happily. We have found a warm reception in the hearts of the people of Barlow circuit.

Bro. W. S. Cameron left everything where it was easy for me to begin the year's work. He did a wonderful piece of work during the four years he served this circuit.

We have four churches on the circuit, Rehoboth, Brandywine, Center Point and Pleasant Valley. All of the churches have given us a pounding but one.

The circuit-wide stewards meeting was held at the parsonage a few weeks ago. It was well attended by the stewards. Bro. H. Clegg, district superintendent, was present. We set up our budget for the year and went to work to bring it about. The budget of the year is \$1000.00. The budget of the year is \$1000.00.

little different plan in the raising of our budget for the year.

We have found four splendid Societies of Woman's Christian Service. They are co-operating nicely with all the program of the church. The Society in Barlow has just recently completed its mission study. The study was held at the parsonage. The study was well attended, an average of sixteen through the period. The other societies are having their mission studies at present.

In addition to these well-performing boards we have found four fine church schools. These organizations, as well as two fine leagues, are helping us hold high the banner and advance His eternal kingdom.

We will have our first quarterly conference January 14, at Barlow (Rehoboth church). We expect nothing but a fine report from all four churches.

We will not impose upon you for more space, but when those of you who read this page, call our name in prayer, that we may never lose sight of the cross that leads to certain victory.

Sincerely yours,

A. C. WALLACE, Pastor.

### METHODIST INFORMATION SERVICE

An expansion of the organization of the Commission on Public Information on January 2, is announced by Ralph Steady, Director, in the opening of two branch offices—one in Nashville, the other in Chicago, in addition to the New York headquarters at 150 Fifth Avenue.

Mrs. Maud M. Turpin, formerly Director of the Secular Press Bureau of the Methodist Episcopal Church, South, will continue to serve in Nashville, but hereafter under the employ of the Commission. She will render to the Southern religious and secular press the same type of efficient service which she has been giving for nearly two decades. Her office will be in the Publishing House. Mrs. Turpin will continue her publicity work at Junaluska, the summer capital of Southern Methodism.

The Chicago office is located in the CHRISTIAN ADVOCATE suite with Mr. George E. Alm, Jr., as the new manager. Mr. Alm is a graduate of the University of Michigan, an active lay worker in Detroit and Michigan Methodism, and has been engaged for the past 12 years in various forms of journalistic and publicity work. Mr. Alm will serve as the liaison link between the Commission on Public Information and the CHRISTIAN ADVOCATE, distributing to the secular press church news of public interest which comes into the ADVOCATE office and aiding the ADVOCATE and other church papers in the collection of news of strictly denominational concern. He should be addressed at 740 Rush Street, Chicago.

### The Niskels Convinced Him

A minister said, one Sunday at the family dinner table, "My sermon this morning, advocating frugality and thrift, was very convincing."

"How do you know, dear?" asked his wife.

"I counted the collection," he said.

—Wit and Humor.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

(Attention: The Advocate requests that as far as possible all reports of meetings and news shall be sent direct to the editor of your Woman's Page. The publication of the program for the month, the same for all societies, should be left to the editor of this page. We hope that you will use this page fully and freely. Help your page editor by sending all news of interest to her. Report any fine success in putting on any program and all worthy achievements of your society. This page is dedicated to the women of your Conference. Use it for the promotion of interest in your work.—W. L. Duren, Editor.)

"O Lord of Life, we offer unto Thee,  
In this new day, our pledge of loyalty;  
We make new paths, Thy purpose to fulfill,  
We seek new power to do Thy holy will.  
O send us forth, united, strong and free,  
And we will praise Thee for each victory.  
Help us to face the challenge of our day."  
—From "Hymn of Loyalty."

Beginning this week, the Advocate is giving our conference an entire page to be used for the "education and cultivation" of the Woman's Society of Christian Service. If your society does something unusual which will be an inspiration to others, please write us about it.

In appreciation for the use of this added space, let us assist our pastor in increasing the number of subscribers to the Advocate. Do you know that "an average of three new subscribers from every church in Louisiana and Mississippi would set a new record in Advocate success?"

### Reports

Reports from officers of local W. S. C. S. to conference officers, showing their work for the fourth quarter of 1940, were due January 1st. If these reports have not been mailed, send them immediately. There are 17 conferences in our Southeastern Jurisdiction, and we do not want the Mississippi Conference to lag—we will if reports are not sent on time.

### Spiritual Life

Following is the introduction to the poem "God Knows," by Miss Louise Haskins:

"I said to a man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.' So I went forth, and finding the Hand of God, trod gladly into the night."

We may well follow this advice.

Write Mrs. E. E. McKeithen, Utica, Miss., for plans for your Spiritual Life Committee.

### Finances

At Richmond, our president said that it is the privilege of the Mississippi Conference "to give—and give—and give." She placed our pledge of \$21,100 on the altar. Will the pledge which you and I have made

for 1942 involve any sacrifice? If not, let us "pledge—and pledge again." Women in other nations of the world are making sacrifices for the god of war—shall we not sacrifice for the God of Love?

### Missionary Education and Service

That word "service" means that we shall be informed as to the location and needs of our missionaries, so that we may serve them more efficiently.

Remember that we are to cooperate with our pastor in his School of Missions when the entire church studies "Methodism's World Mission" by Henry P. Van Dusen.

Write Mrs. E. V. Perry, Rolling Fork, Miss., for 1941's plans.

### Christian Social Relations and Local Church Activities

The C. S. R. handbook is now ready. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 10 cents.

With three new departments we must study all available material. Child Labor Day should be observed January 25-27, 1941. The Child Labor Day Packet is now available for 25 cents, from the National Child Labor Committee, 419 Fourth Avenue, New York, N. Y.

Write Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss., for information.

### Student Work

During Christmas, 1940, our students were given special recognition in our local churches. We should keep in close contact with them as they return to their schools and cooperate with other departments in beginning plans for the spring holidays.

Write Mrs. R. E. Rollings, 617 Main St., Hattiesburg, Miss., and send her the names and addresses of your own student members.

### Young Women and Girls

Have you made a survey to see how many young women and girls in your church might be interested in an organized group for missionary study and activity?

Mrs. Robert Peel, Waynesboro, Miss., will be glad to help you plan.

### Literature and Publications

We must not let our support of the "World Outlook" weaken (it is really our "child," you know), but we cannot efficiently promote the work of the W. S. C. S. without the "Methodist Woman."

Report to Mrs. H. E. Hamrick, Collinsville, Miss., how many subscribers your society has to each of these magazines.

### Supplies

Supplies are needed at both of our institutions. Remember that we have only two now—Moore Community Center, Biloxi, and Wesley House, Meridian, Miss. The Biloxi Wesley House has been discontinued.

Mrs. L. J. Power, 600 Woodward Avenue, Gulfport, Miss., can give you a list of the needs.

### Children's Work

Mrs. J. C. Burrow, Columbia, Miss., has just mailed to each secretary of Children's Work a report blank for the last half of 1940, a little booklet, "What Is My Job," and the fall "World Friendship Bulletin." If you have a new secretary, please see that this material is placed in her hands.

### The Fellowship Committee

This committee is greatly needed. We should have more wholesome social life in our churches—for adults as well as for the young people and children.

Plan some book reviews, etc., for your society this year.

### Zone Program—First Quarter, 1941

Theme: "Abiding Values."

Devotional: "Jesus the same yesterday, today and forever." Hebrews 13:8.

Special Music—

Topic One: "Things that abide in life of the world today." (Suggestion: In spite of the conditions in the world, such things as music, education, love, character, abide—do they not? This is the idea for this subject.)

Topic Two: "In the world as it is today, what does being a Christian involve?" (Suggestion: The church school literature has much helpful material for this topic—especially the elective course in Adult Student. See Study I, by Dr. Walter Towner, October Adult Student.)

Topic Three: "Is the church of God permanent and why?"

Business: Check pledges of societies in zone for 1941. Recognize newly organized societies and note membership. Discuss plans for year's work.

"Here in this solemn hour I raise  
My heart to Thee in thankful praise,  
For all the good that crowned my days  
Throughout the old year gone.  
Into the new I cannot see,  
I know not what 'twill bring to me,  
I only know Thou lovest me,  
And Thou wilt lead me on."

HELEN K. EMMONS.

You may want to hear about the little boy who was asked what his favorite composition was. After a little deep thinking, he replied that he thought the piece he liked best was "Sherbet's Serenade."

—Cleveland Plain Dealer.

Any high school boy or girl with a dime can play the slot machines or buy a drink in virtually ever roadhouse in my home county—Marathon—or in the neighboring county of Lincoln. I sit on the bench and see evidences every week of how drink has wrecked the life of a boy or a girl. . . . From my experience on the bench, I have concluded that more boys and girls go bad because of drink than for any other reason. Drink quickly leads to all forms of dishonor.—Judge Patrick T. Stone, of Wausau, Wis.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

(Attention: The Advocate requests that as far as possible all reports of meetings and news shall be sent direct to the editor of your Woman's Page. The publication of the program for the month, the same for all societies, should be left to the editor of this page. We hope that you will use this page fully and freely. Help your page editor by sending all news of interest to her. Report any fine success in putting on any program and all worthy achievements of your society. This page is dedicated to the women of your Conference. Use it for the promotion of interest in your work.—W. L. Duren, Editor.)

If you agree with the following statement write a personal letter to President Roosevelt requesting him to use his authority to prohibit the sale or gift of alcoholic liquor to our young men in training camps and all men in uniform of the Army and Navy. Call his attention to France, as an example of what may happen in America, if our defenders are not defended from drink.

## Statement Regarding the Relation of Beverage Alcohol to the Defense Program of the Nation

The National Woman's Christian Temperance Union, organized for "the protection of the home, and the abolition of the liquor traffic," calls upon the citizens of our country to defend the young men now called to the defense of the nation from alcohol—an enemy which will undermine their health, their physical strength, their mental faculties, their efficiency, and then unfit them for the task to which they are called and which they gladly assume.

These young men, many scarcely more than boys, come in large numbers from homes where high moral and religious standards are held; where safeguards for clean living are maintained. Alcohol in smallest quantities affects the brain and hence, skill and mental acumen are impaired. These qualities are more highly important today in a defense program than ever before. The man who pilots the plane, the man who operates the anti-aircraft gun, the man who gives the orders must be mentally alert, with a brain not dulled by alcohol.

One of the first effects of even small quantities of alcoholic liquors is to loosen the tongue, and now at a time when fifth columnists and spies from other countries are seeking to gain military information which would harm our country, it is highly important that no alcohol be allowed to be served to our men.

The fall of the French Republic is the present warning to us. The official report of the Council of Ministers of the Vichy government ascribes its fall to the use of liquor by men in the army during the inactive months of the past winter. The Council reported that in one hospital alone during the month of January, 1940, there were 814 cases of delirium tremens. On the other hand Germany declares that to conquer the world their army must abstain from alcohol. If this is true, fine legislation which pro-

hibited the American army in 1917-18 has been repealed. The distillers, the brewers and vintners now have free field in the main.

For the protection of our country, the defense of our institutions and the preservation of the lives of our people, one of the most important measures to be taken is to protect the men in uniform from the use of alcoholic liquors.

We call upon all patriots, all who earnestly wish to see the United States protect its citizenry, to unite in an effort to secure legislation and the issuance of regulations now possible to secure the accomplishment of this country from foreign aggression.

SUSIE W. POWELL,

Pres., Mississippi W. C. T. U.

## GRIEVING THE SPIRIT

Can it be possible that a church, as well as an individual, may grieve the Spirit of God until he shall take his flight and cease longer to abide in, and animate, the body? Can it be that the church may refuse to discipline disorderly and unruly members, wink at sin, and tamely submit to perversion of truth, and to vile and sinful practices, until the Spirit shall refuse to stay longer in a body so corrupt? I see not why this might not be true of a church. The temple of the Spirit must be pure. If corrupted, it must quickly be purified; the Spirit cannot dwell in an unholy temple.

This being true, the church should be careful to purify herself from all that is sinful and unholy. The Spirit directs us in the work. If by the direction of the Spirit we keep ourselves pure, that spirit will forever dwell with us and direct us to higher life and prosperity.

Let the church harbor evil; let an Achan be in camp, or a Jonah on board; let us try to conceal them rather than force them to the right—by the law of the Spirit, evil will surely befall us.

Let a church for selfish and worldly motives allow drunkenness, lying, covetousness (which is idolatry), and a refusal to comply with promises, on the part of her members, and she will most certainly die if she long persists in such a course. As the Holy Spirit dwells not in unholy temples, it must certainly take its departure from such a body.—Selected.

## METHODIST EMERGENCY COMMISSION

Provision for the machinery of Methodism's March 2nd answer to world needs was made in a meeting of about sixty laymen, pastors, officials and bishops in Hotel Stevens, Chicago, during the closing hours of 1946.

One million dollars, the largest ever sought on a single day by any church, will be taken from the 45,000 churches of the denomination.

From the one-quarter share allotted to the Christian well-being of our youth in camp zones, nearby churches will be undergirded with equipment and personnel to minister extensively to youth in the critical hours when soldiers and sailors are "on pass." In some cases this fund will provide a part of Methodism's share in interdenominational social and religious centers which will sustain and build character. A further portion of the Methodist Emergency William will be devoted to providing Methodist Army and Navy chaplains with equipment and literature in their work within camp bounds.

Another quarter million will be devoted to assist the mother Methodism in England in temporarily easing some of the frightful difficulties involved in 130 bombed churches and in parishes so dangerously located in the South and East that almost entire congregations have evacuated, leaving the workers who are staying unprovided for. One can also imagine the desperate plight of British Methodist missionary projects and personnel. We must do our part in relieving some of these situations, and the wisest possible use of this fund will be made to render this fraternal service.

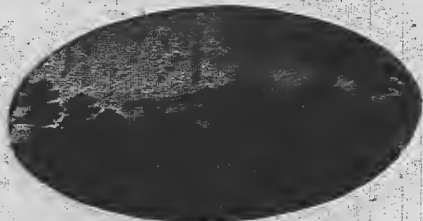
The General Conference, it will be remembered, set up an Overseas Relief Committee, which for the time of this campaign will blend its work into the more inclusive effort. Since last May the need has so multiplied in all the warring countries that the Commission felt under compulsion to appropriate half of what is received in the million dollar drive for these greatly diversified charities. Among the calls to be met will be certain extraordinary expenses in connection with our own stranded missionaries, some of whom are almost in the position of refugees in relation to the countries to which they have been dedicating their lives.

Many promotional methods were ordered by the Commission, including the use of speakers, posters, radio and the religious and secular press. Lay organizations—men's, women's and youths—will be used. Dr. Elmer T. Clark was made publicity head. Upon each Bishop, all of whom were made members of the commission, was laid the responsibility of organizing the campaign within his own Area. Goals of attainment were set for each Area based upon the "rel-

(Continued on page 14)

FOR NEARLY HALF A CENTURY





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON JANUARY 12, 1941

By Rev. W. C. Newman

### CHRIST'S VALUATION OF PERSONALITY

Lesson Text: Luke 14:1-14

Golden Text: Is not the life more than meat, and the body than raiment?—Matt. 6:25.

Yesterday I inherited a valuable treasure left by a well-known North Mississippi minister, by which you will know that it was not money. The notes, manuscripts, lectures and written meditations of Bro. Woollard fell into my hands. I have pored over them many hours; sermons on paper yellowed with age; notes on books of the Bible, especially on some passages which he called "unfrequented paths of Holy Writ"; his famous lectures on The Life and Letters of St. Paul; meditations for many Communion Sundays; and thoughts evidently set down just for his own soul's delight.

While my unscholarly mind cannot grasp fully the thought of that studious man, one who loved and knew him as I did can certainly discern in these papers the motives and convictions that typed his life; his high standard of conduct; his contempt for hypocrisy; his courage to stand by his convictions; his lofty ethical concepts. But most of all there is evident his deep concern for people and his eager desire to be faithful to God. This is most clearly shown in one of his sermons entitled *Ambitious to Serve*.

Could a better title be given to this lesson from Luke's Gospel? Is not that exactly what Jesus is speaking of? I cannot think a man without ambition could be much of a man. He would be without incentive, initiative, compulsion. But there is but one great ambition for the serious Christian: the ambition to serve!

#### How Much Is a Man Worth?

Once before Jesus had asked "How much more is a man worth than a sheep?" In his address to those who watched him heal this man on the Sabbath he is asking how much more a man is worth than an ox, or a law, or a tradition, or a religious observance, or even the Sabbath. And indisputably he sets man at the top of his scale of values.

How different from the usual evaluation of men! The industrialist would say a man is worth so many dollars per day; the financier would say a man is worth so much credit; the war-makers would say a man is worth the amount it takes to kill each man during an attack; the social snob would say a man's worth depends upon his ancestry, his clothes, his culture, his standing with the reigning social group.

But clearly, by word and deed, Jesus says a man, every man, is worth loving and serving, dying for and saving.

#### The Perils of Self-Exaltation

Hambone, in one of his wise but humorous philosophies states a penetrating truth

about people who boast about being self-made. Says he: "I'd hate to admit being such a bad workman!"

Yet this is one of the subtle temptations that come to us all to seek the first place, the highest seat. Two of the disciples brought much discord into the circle when they fell to arguing as to which one would occupy the highest place in the Kingdom. And that same thing has been happening in the church ever since.

This kind of self-seeking Jesus brands not so much wicked as dangerous. If one forces himself into a high place he runs the risk of being asked to step down in order that a "more honorable man" may be installed there, thus bringing humiliation upon his own head. And no matter how such a man blames his host, the man who supercedes him, or someone else, the trouble is in this dangerous business of exalting one's self.

#### Selfish Hospitality

How much of our service is done in the hope of receiving a reward? If we were to make an honest analysis I imagine we would be surprised even at ourselves. And how do we select the people to whom we shall render courtesies, favors, hospitality? For the most part we select them in the order Jesus has listed as the guests at dinner; our friends first, then our brethren, our kinfolk, our rich neighbors. For it is not difficult for attractive, popular, successful people to gain entree into our interest and friendship. But we are not so keen about the crude, the ignorant, the poor, the ugly, the black, the deformed, the sinners.

Every one of us preachers is quite willing to become the pastor of a church paying a larger salary than our present one, and with a more cultured and well-organized congregation. Not many of us voluntarily ask for a church paying a smaller salary.

And if this is only human, it is also un-Christlike, and we ought not to be so. God help us every one to repent of it and to be "ambitious to serve" not only the loveliest people, but also the unlovely, the neglected, the ones who can never repay us in any way for that service.

### METHODIST EMERGENCY COMMISSION

(Continued from page 5)

berger, Elmer T. Clark, John R. Edwards and Robert F. Coates.

The Executive Committee was authorized to act in the interim for the entire Commission and the goal was set at one million dollars. One-half million dollars was allotted to the Overseas Relief Committee, headed by Bishop Welch, as established by the last General Conference. One-quarter million dollars was allotted to relief of British Methodism, and one-quarter million dollars was earmarked for use in the Army camps of the nation.

It is planned to have a church-wide mercy offering on March 2, 1941, to be known as "The Day of Compassion of American Methodism." The full use of the press, radio

and church periodicals has been pledged and the campaign to raise the one million dollars will end on March 2, 1941.

Each Episcopal Area has been allotted a definite sum to be handed down within the next week or ten days by the Executive Committee. The resident Bishop within the Area is charged with the responsibility of seeing that the Area meets this challenge and opportunity, and the Commission has recommended to the effective bishops of the church that they use the established church machinery as much as possible, in order to allot to the several districts and churches the proper amounts to be raised, and also as a promotional body. A special emphasis was placed on the opportunity to utilize the lay organizations, particularly the charge lay leaders.

The Executive Committee will supply sufficient and appropriate literature to pastors and others charged with the responsibility of raising the funds sought by this campaign. Above all things, it is the aim of the Commission to give our people the true facts of the situation and full information as to how the money is to be spent in order that they will respond with the true Christian spirit and know that their means have helped to alleviate the suffering of our less fortunate brothers and to help maintain a proper atmosphere in and around our Army camps.

This preliminary statement is made in order that the pastors and laymen of Mississippi Methodism may have an understanding of the purpose and aim of the Commission and the procedure adopted by it to be used in raising this money. I am sure that Bishop Hoyt M. Dobbs will, in due time, contact the proper persons and officials he wishes to use in this campaign in order that the Jackson Area may respond with true Christian generosity to this call which comes to us.

H. N. CLAYTON

Representative, Jackson Area.

#### MISSISSIPPI CONFERENCE

##### Seashore District—First Round

Lumberton, Jan. 5, 11 a.m.  
Wiggins, Jan. 5, 3:30 p.m.  
Brooklyn-Bond, at Bond, Jan. 5, 7:30 p.m.  
Leaksville, at Leaksville, Jan. 12, 11 a.m.  
Lucedale, Jan. 12, 3 p.m.  
Kreole, Jan. 12, 7:30 p.m.  
Americus, at Pleasant Hill, Jan. 19, 11 a.m.  
Vandave, at Mt. Pleasant, Jan. 19, 3:30 p.m.  
Ocean Springs-Mentorum, Jan. 19, 7:30 p.m.  
Gulfport, First Church, Jan. 21, 7:30 p.m.  
Moss Point, Jan. 26, 11 a.m.  
Escatawpa, Jan. 26, 3:30 p.m.  
Pascagoula, Jan. 26, 7:30 p.m.  
Biloxi, Jan. 28, 7:30 p.m.  
Saucier, at Saucier, Jan. 29, 7:30 p.m.  
Poplarville, Feb. 2, 11 a.m.  
Carriere, at Carriere, Feb. 2, 3 p.m.  
Picaune, Feb. 2, 7:30 p.m.  
Coalville, at Coalville, Feb. 4, 7:30 p.m.  
Hindsboro, at Miss. City, Feb. 5, 7:30 p.m.  
Bay St. Louis, Feb. 9, 11 a.m.  
Logtown, Feb. 9, 3 p.m.  
Long Beach, Feb. 9, 7:30 p.m.  
Epworth-Wesley, at Epworth, Feb. 12, 7:30 p.m.  
Columbia, Feb. 16, 11 a.m.  
Hickory Grove-Hub, at Hub, Feb. 16, 3 p.m.  
Purvis, Feb. 16, 7:30 p.m.

J. F. CAMPBELL, D. S.

"The head never begins to swell until the mind stops growing."—Selected.

Blessed is the man who, having nothing to say, abstains from giving wordy evidence of the fact.—George Eliot.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. B. POLLARD, EDITOR, 2107 POLK STREET, ALEXANDRIA, LOUISIANA

(Attention: The Advocate requests that as far as possible all reports of meetings and news shall be sent direct to the editor of your Woman's Page. The publication of the program for the month, the same for all societies, should be left to the editor of this page. We hope that you will use this page fully and freely. Help your page editor by sending all news of interest to her. Report any fine success in putting on any program and all worthy achievements of your society. This page is dedicated to the women of your Conference. Use it for the promotion of interest in your work.—W. L. Duren, Editor.)

One of the highpoints of the Jurisdictional Woman's Society of Christian Service which was held recently in Tulsa was the Pledge Service. It is always a thrilling thing to see fine Christian women of large faith and courage stand unflinchingly and pledge large sums of money to carry on the great program of World Missions. Why are they so sure of themselves? Nothing in the world except that they know that thousands of faithful and sacrificing women at home are backing them to the limit.

Would you not have been thrilled too, if you had been sitting in Boston Avenue Church and heard the conferences make the following pledges?

Central Kansas, \$54,000; Central Texas, \$23,500; East Oklahoma, \$18,775; Kansas Conference, \$36,000; Little Rock Conference, \$20,000; Louisiana, \$30,000; Missouri, \$15,000; Nebraska, \$55,000; New Mexico, \$6,650; North Arkansas, \$20,500; North Texas, \$25,000; Northwest Texas, \$22,000; St. Louis Conference, \$22,500; Southwest Mexico (figures not given); Southwest Missouri, \$26,000; Southwest Texas, \$27,000; Texas Conference, \$32,500; West Oklahoma, \$34,000; Indian Mission, \$275.

And so the total pledge for our South Central Jurisdictional Society of nineteen Conferences is \$468,800. Isn't that splendid? Not far from the half million mark, is it?

And now January is the month for the auxiliary members of each local church to make their individual pledges to help their Conference meet the pledge.

Each one of us must prayerfully decide just what our part is.

A very lovely Pledge Service has been prepared by Miss Noreen Dunn to be used at the January meetings. This should be made a most holy and sacred occasion. For not only do we pledge our money but also our prayers. Cannot we sing most heartily the words of Isaac Watts' beautiful hymn—

Were the whole realm of nature mine  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.

\* \* \*

A few echoes from the addresses heard at the Jurisdictional meeting:

Dr. Bascom Watts: "The 'we spirit' means cooperation—togetherness. A certain King said, 'I am the state—democracy teaches us to say we are the state. The 'we spirit' in the home preserves and glorifies

family life—sharing will strengthen and unify. The 'we spirit' is the making of the church. The church is a family fellowship. May the Woman's Society of the new church start a new 'we section'—the Acts of the Apostles of Woman's Work."

Miss Brittingham: "We want the women of Methodism to have a world outlook—this is the task of our literature."

Mrs. V. F. DeVinny: "A word of warning. Our women's societies must not become glorified clubs. The spiritual ideals we have held so high must be emphasized. We must put a plus in our programs. The missionary motive was a spiritual one. Our work was conceived in prayer. Often we get so organization-minded we miss the real purpose. Service is no substitute for religion—when your knees knock together, kneel on them."

## THE CHRISTIAN CRUSADE—NOW

Christian evangelism is Methodism's supreme opportunity to help Christ save this broken world. The new life and the better way which Christ gives offer to mankind the only sure hope of spiritual renewal.

Against the black background of man's sin and hate we see with increasing clarity that only the radiant evangel of the Son of God can redeem this troubled tortured world. All other systems are divisive; Christ's alone unites and saves.

Evangelism has always been Methodism's first love. Methodism needs now to return to her first love, her passion for souls, if she would recover her lost radiance of the warmed heart.

To win adults, young people and children to a firm faith in Jesus Christ and a loving loyalty to Him; to persuade them to believe in Him as their personal Saviour and guide; and to hold Him before the whole world as the redeemer of men from sin, greed, hate and war—this commission still holds for the people called Methodists.

The challenge to Methodism of our day is to write a new chapter in the history of the Church of Christ, even as the Methodism of the Eighteenth Century wrote such a chapter. For the Methodism of the Twentieth Century the issue is, Shall we prove our right to enter into this inheritance from the past; and are we willing to pay the price always demanded of those who give first place to the first principles of the Kingdom?

Our Methodist inheritance sets us free to walk in new ways that offer larger opportunities for service. Methodism would not have had its day of birth unless Wesley and his fellow laborers had been willing to leave the beaten paths for new ways. This we must hold as one of our best possessions.

Let every Methodist take up the evangelistic working tools of the Kingdom of God with intelligence and enthusiasm for this desperate day.

Evangelism is more than program, plans, or promotion. Methods and machinery are terms and tools. The end is to

Evangelism is bringing men to Christ and Christ to men. Evangelism is the divine new life of God brought through faith in Christ into the life of the believer. Evangelism is Salvation from Sin, Life instead of Death. Evangelism is challenging men to obey Christ's command, "Follow Me!" Evangelism is seeking and winning the lost to Christ and to the Christian way. Evangelism is offering the rich, abundant, victorious life of Jesus Christ to the world through faith in Him. Evangelism is "Intelligence on fire." Evangelism is bringing New Life, the Divine Life of Christ, to all who believe, so that the convert walks in a new Way, sees a new Truth and lives a new Life.

Let us make it clear that there is to be no compromise or conflict between the individual and the social gospel. The new Evangelism should be a wise and virile combination of the two. It is futile to expect to build a transformed social order upon the foundation of unregenerate individual lives. On the other hand, we should make it perfectly plain that inevitably a call to follow Christ is a call to build a better world, "a new heaven and a new earth in which dwelleth righteousness." A sincere follower of Christ cannot live on terms of peace in a world that is full of the brutality, insanity and destructiveness of war. He is committed to seeking first the Kingdom of God, which is an ideal society in which the relation of men to God is that of children, and to each other, that of brothers. In such a world those stupendous wrongs that have oppressed mankind through all the weary centuries must disappear. Industrial and economic injustice must be overthrown, racial hatreds and prejudices must be conquered; poverty, ignorance, moral disintegration, economic misery, must be confronted with the good news of deliverance for those who are in bondage. There is a human equation to solve in every soul, a social order to reconstruct and purify, a Temple to cleanse, a church to build, and a motley world in which to build it. It is a staggering proposition, but not too great for the Church of God, with a dynamic gospel to proclaim and a Christ, who still has power to give life more abundantly.

All wholesome methods of evangelism have received the blessing and reward of God, as they did in St. Paul's time, when he "became all things to all men that he might win some." Among the most successful of these ways of winning men are:

Pulpit Evangelism, where through the preaching of the Word men decide for Christ; Educational Evangelism, through the Church School, the youth groups, the preparatory class and the home; Visitation and Personal Evangelism, through the calling and persuasion of trained lay workers; Clinical Evangelism, through counselling and conversation; Public Evangelism, through a preaching mission of evangelistic services by the minister or by an approved evangelist; Group Evangelism, through the winning of a group of persons by Christians

that organization or system, through a crusade, liquor, greed, racial



# THE CHRISTIAN FIRESIDE

## SUCCESSFUL LIVING

By Edgar DeWitt Jones  
ON READING THE BIBLE

Not many people read the Bible systematically or after any plan. Most of us read it haphazardly, and, alas, without due regard to the historical background or the particular purpose of the portion being read.

One useful plan is that of reading the Bible by books—a book at a time. Thus one gets the full sweep of the teaching of the author and thereby a better understanding of his message. For instance, read the four Gospels in this way, that is, at a sitting. Begin with Mark, then Matthew, next Luke, and close with the Fourth Gospel, which is ascribed to John, the beloved disciple.

I have a highly esteemed friend who reads the Bible through annually. He has thus gone through the Holy Scriptures more than forty times, and he first read the Bible through when he was but twelve years of age. This, I think, must be a record.

There is an old saying that if you read three chapters of the Bible a day and five chapters on Sunday, you will complete its sixty-six books in 365 days. However, there are newer and perhaps better schedules for daily Bible readings which will result in its completion during the year.

George Muller, of Bristol, England, famed for his prayer life and the conduct of his orphanages by prayer and prayer alone, has this to say: "I have been 68 years a lover of the Word of God. During this time I have read considerably more than 100 times through the Holy Bible with great delight."

To understand what you read in the Bible it will help if you ask yourself these questions: "Who is speaking? To whom is he speaking? For what purpose is he speaking?" And bear in mind that the Bible carries the color and flavor of the Orient.

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## IN THE DARK

By Rev. Vivian T. Pomeroy, D. D.

This is a story for quite little children, because Eve was only five years old and she was very scared of the dark. She would never, never go to sleep without the little lamp with the deep green shade. Once she woke up and the light had gone out, and she screamed and screamed until Mother came, and she sobbed that there were lions in the room. Mother said: "Well, if there are, they are very good lions, and all they want is a little company," but Eve said "No, No. Put the light on."

One day Eve came home from playing with a friend, and she called: "Mother. Mother, just listen to me. I know a new prayer," and she said:

"God keep me safe this night,

So that I have no fears;  
Thine angels guard me while I sleep.  
Till morning light appears."

"That is a lovely prayer," said Mother. "Shall you say it tonight?"

Eve nodded; and when it was time for bed, she did say her new prayer.

And then she jumped into bed, and Mother tucked her in, kissed her, opened the window, and turned off the big light, and left the little lamp with the deep green shade just aglow.

It was quite some time later that pattering steps came down the stairs, and there was Eve. Mother said: "Why, Eve! What is it? Are you feeling sick?"

"No," said Eve, "but, Mother, I stayed awake all this time and waited for God's angels, and they didn't come at all." And Eve began to cry.

Mother took Eve on her lap, and she said: "Listen, darling. There are some lovely things which only come in the dark. You can only see the stars in the dark, you know, and angels are that way, too."

Eve stopped crying, and she said: "Are lions scared of angels in the dark?"

Mother said: "Lions and bears and elephants and all are God's creatures, and they grow gentle when the angels come."

"Would they just lick my toes, when the angels are there?" asked Eve.

"Yes, I think that is just what they'd do," said Mother.

"I'll go to bed now," said Eve; and she went up with Mother, and Mother tucked her in, and kissed her again, and stopped by the little lamp with the deep green shade.

Eve popped up her head. "Put out the light, Mother," she said.

And Mother put it out. "There," said Mother, "Now I'll leave you with the angels."

Do you want to know if Eve saw the angels? Well, that is something I must not tell. But I do know this, that never again did she ask for the little lamp with the deep green shade; ever after she slept in the dark.

And I can tell you something else, too. Make what you can of it. Eve very often poked her toes right out of her little bed.

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## METHODIST EMERGENCY COMMISSION

(Continued from page 11)

tive past benevolent giving. These will enable leaders to see what must be done in each section to tally up the needed total.

Particular care was exercised at almost every turn of the Commission's meeting to make no plan or to present any appeal in such a way as to stem the flow of World Service giving. War conditions make added drains upon all regular missionary and philanthropic funds, and it was pointed out that it would do no real good to assuage need at one point by a gift to this special fund, only to cause suffering at another by painful decreases in World Service. This is definitely an "emergency" offering and must be over and above the regular course of giving.

Bishop Edwin Holt Hughes, appointed by the Council of Bishops to head the movement, was confirmed as chairman of this Methodist Emergency Commission. Dr. Orien W. Fifer, former editor of the CHRISTIAN ADVOCATE, Cincinnati edition, will be the executive during these important two months of intensive promotion, while Miss Lena Knapp, a returned missionary from China, was chosen as office secretary. Since the Bishops, in their call for this crusade, specified that existing agencies be used, so far as possible, Dr. O. W. Auman, of 740 Rush Street, Chicago, was made treasurer of the Methodist million, and remittances are to be sent directly to him. The president of Garrett, Dr. Horace G. Smith, was made recording secretary of the Commission.

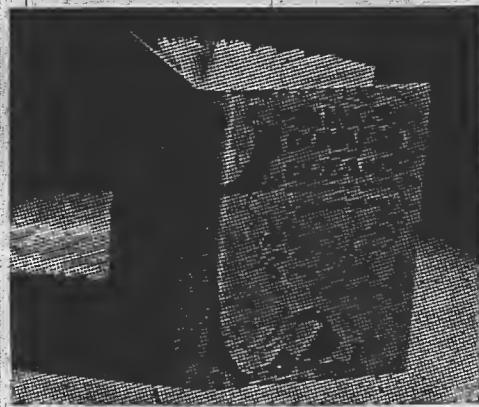
The Executive Committee, upon which was conferred wide powers in the conduct of the campaign and the distribution of the fund to be raised, is as follows: Bishops Edwin H. Hughes, Herbert Welch, Adna W. Leonard, W. W. Peele; Rev. Robert F. Coates, Mrs. Albert E. Beebe, Mrs. Ira D. Fulton, John H. Rosenberger, Dr. Elmer T. Clark, Dr. John R. Edwards.

The Home Missions section of the Board of Missions and the Commission on Chaplains will jointly control the allocation of funds to be used for the benefit of young men in training as soldiers and sailors.

Statements by Bishop Welch concerning conditions relating to Overseas Relief, and by Bishop Leonard concerning the regulations which will govern chaplains and civilian religious groups working in and near camps, were helpful to the Commission. Bishop Waldorf was not only host to the Commission, but chaired the committee on Publicity. Bishop A. Frank Smith was chairman of the committee on Organization. A Treasurer's Committee was named to assist Dr. Auman: W. G. Cram, F. T. Cartwright, Mrs. Ina D. Fulton, Dr. E. D. Kohlstedt.

Driving through a town one Sunday morning we saw a fine white church, and as there was no announcement or name on it, we thought it might be a Congregational church. Entering we found a Methodist minister, a Presbyterian hymn book, Baptist quarterlies and it was a Congregational church.—Selected.

He that turneth from the road to rescue another, turneth towards his goal; he shall arrive by the footpath of mercy; God will be his Guide.—Henry Van Dyke.



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## STARS IN A DARKENED SKY

(Continued from page 7)

these experiences did it seem to occur to them to yield one particle of their conviction or to surrender one iota of their faith. Life for them was a conflict, inevitable conflict, but they counted it all joy that they could suffer for the Name that was above every name.

Sometimes as we look out upon the Christianity of this later day we are embarrassed by the evident disparity between our spirit and that of the early days. For our faith today seems to be almost a stranger to the rigid and hard road in which the early defenders of Christianity walked with joy and triumph. Our Christianity is too safe; it is too unadventurous; it is too unheroic; it is too comfortable; it is too complacent; it is too willing to yield obedience to the damning power of the status quo in society, and to be unwilling to "grasp the nettle" and openly attack entrenched ideas whose strongholds are the kingdoms of this world.

There is a little group of people today in America who are likely to find themselves unpopular. They will be judged disloyal and unpatriotic; they will be called slackers; they will be charged with obstructing the work of defense and they will be called by names which are ugly and uncomplimentary. I should like to speak a word for this group. I am not here discussing the question of pacifism; I am not here arguing for the position of the conscientious objector. That belongs to another occasion, but I am entering a plea in behalf of that group of conscientious young men and young women in America who dare to believe that the way of Christ is the way of love, who have entered into a Fellowship of Reconciliation believing that the tragedy of our present world can never be remedied by the application of force, but that the way of the cross, the way in which the Son of Man Himself chose to walk, is the road in which the feet of mankind at last must tread if there is to be peace again upon the earth in our generation or any generation. And, therefore, at the cost of public ostracism and of blind and unintelligent and unChristian criticism they pursue the high road of love. If you and I cannot join them in this high adventure, at least let us thank God that there is still to be found a company of men and women who realize that it takes courage to live the Christ life and to dare openly to enter upon that adventure, cost what it may.

Finally, these believers in the first century helped the Christian cause to win in a dark day by a spirit of unyielding faith. Most interesting indeed is the undercurrent of confidence which is to be found in this letter that Paul writes to the Philippians. They were living in a dark and difficult day. They were as a little colony of heaven in the midst of a paganized community, and yet he says to them, "Rejoice in the Lord always," and again he says, "Never be anxious; God's peace shall keep guard over your heart and mind." And how far-reaching and absolutely certain is this injunction, "My God shall supply all your needs from his wealth in Christ Jesus." What does all this mean? Does it have an actual and tangible reality in human life? These men believed that it did. They had a sublime confidence that the divine resources that were available to them in that dark day were absolutely sufficient to meet their every need and they lived with the undergirding of this faith making them feel secure in a tottering world and safe in the midst

of endless peril. Sometimes I wonder whether we have this same confidence, whether we who are Christians know these divine resources. I doubt it. We read about them in the New Testament and we admire the men who lived in that world of inner peace, but we go on futilely and blindly trusting to resources that are human and material. This is true not only of our individual life, but equally true of our group life. I am not discussing this morning how far this confidence in the invincibility of the right is compatible with the prevalent faith in the power of arms, but I am asking a Church that lives in the midst of a generation that seems committed to the doctrine of power, politics and endless armaments whether it is aware, acutely aware, of the inexhaustible resources available to it if only it dared to believe and to live its gospel. You cannot live the way of the world and have the fruits of righteousness; you cannot be of this semi-pagan world and at the same time enjoy the resources that belong to those who live in God's world. It is a hard choice. Christianity is difficult; its faith is not easy to lay hold upon, but its rewards are as certain as the promises of the Eternal. Those early Christians were in a dark and hostile world, and yet they believed that they were in league with powers that would at last destroy the kingdoms that had been set up by the petty ambitions of men and the subtleties of power-mad rulers. We look out today upon a world that troubles us on every hand. The sky is dark; it seems to be midnight. One after another of the lights are going out and the promise that they shall be relighted in our generation seems more and more remote. We must never forget that this is not the only dark day the world has ever seen, that there have been other times when men have been thrown into despair, that there have been other moments in history when the outlook for humanity was as black as midnight and there seemed to be no stars shining anywhere.

I wonder if you recall reading in Victor Hugo's "Les Miserables" the story of the Battle of Waterloo? Do you recall how that great master of letters and of life looked back upon the battle of Waterloo in the panorama of unfolding history? He has set down here for us the final answer in these words which I quote:

"Was it possible that Napoleon should have won that battle? We answer, No. Why? Because of Wellington? Because of Blucher? No. Because of God. Bonaparte victor at Waterloo; that does not come within the law of the 19 C. . . . It was time that this vast man should fall. The excessive weight of this man in human destiny disturbed the balance. This individual alone counted for more than a universal group. These plethoras of all human vitality concentrated in a single head; the world mounting to the brain of one man—this would be mortal to civilization were it to last. The moment had arrived for the incorruptible and supreme equity to alter its plan. Probably the principles and the elements, on which the regular gravitations of the moral, as of the material, world depend, had complained. Smoking blood, over-filled cemeteries, mothers in tears—these are formidable pleaders. When the earth is suffering from too heavy a burden, there are mysterious groanings of the shades, to which the abyss lends an ear. Napoleon had been denounced in the infinite, and his fall had been decided on. He embarrassed God. Waterloo is not a battle; it is a change of front on the part of the Universe."

There is a law of gravity in the moral

as well as in the physical universe. There are great and unyielding forces which battle for righteousness. Above and beyond our frail human efforts the stars in their courses do fight against the kingdoms of iniquity. And we may believe that Napoleon is not the first dictator, lusting for power with his hands dripping with blood, that has been ground into defeat and historic repudiation by the avalanche of moral forces let loose in the world by a God whose wrath is a consuming fire, and against whose eternal kingdom not even the gates of hell shall prevail.

This is not the time to yield our faith. This is not the time to let the light go out in a darkened sky. This is the time for all those who believe in Christ and in His way of life to re-assert their confidence and to point the way that leads to a new heaven and a new earth. The sky is dark, but the darker the sky the greater the need for stars, and the darker the moment the more imperative it is that all those who believe in Christ shall "let their light so shine that men seeing their good work may glorify their Father who is in heaven."

"Wouldn't it be wonderful  
If, in this world of ours,  
Instead of planes and shrapnel  
The sky were full of stars?"

"If killing were a crime again  
And peace ruled every land  
I know it's just a far-off dream,  
But wouldn't it be grand?"

## WISE OR OTHERWISE

By Rev. James H. Felts

When I look at many of the young preachers who are following where I have worked I am greatly heartened. They are a definite improvement.

Hon. Wm. Dubard, Grenada, Miss., retired farmer and business man, honored father, outstanding citizen, exemplary Christian, loyal churchman, has passed his 93rd milestone. He "still brings forth fruit in old age." I am honored by his friendship. I have never known a finer man.

If our preachers reserve the right to "kick" because of where they are sent, there need be no surprise if congregations reserve the right to "kick" because of the preacher they get.

The Wise Man said, "The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness."

Among my pleasant memories is a charge that didn't want me, nor did I desire to go there. I went cheerfully despite conditions. I gave them the best I had for four years, among the best four years of my ministry. That whole community will live in my heart so long as it enables me to breathe.

Lack of information has "flunked" many college men. Lack of character has "flunked" many citizens and lack of tact and energy has "flunked" some preachers.

Blessed is the man who is strong enough to be modest, wise enough to profit by his mistakes, and sane enough to look after his own business.

Speaking of tact, how do you like this one? "A tactful man is one who remembers a woman's birthday, but forgets her age."

The good sense of Scattergood Bains is more helpful than the technical sense of some scatterbrains we know.

True or false? When a woman marries a man to reform him she is a bigger fool than the man she married?



## ABERDEEN DISTRICT PASTORS' ASSOCIATION

The Pastors' Association met at the Methodist church, Pontotoc, Tuesday, December 31st, with seventeen pastors, one local preacher and the district superintendent present. Rev. G. H. Boyles, pastor-host, gave the devotionals. Rev. E. T. Tucker led a round table discussion on "Early Collection of the Benevolences." Rev. J. V. Stewart gave a talk on "World Service Sunday." Amendments were made. Rev. G. R. Williams preached an inspiring sermon from Luke 23:34, and the benediction was pronounced by Rev. J. L. Nabors, Jr.

After lunch the Association assembled again and Rev. R. P. Nebbett gave the devotionals, speaking from Rev. 12:3. Rev. W. D. Waugh led in prayer. Rev. S. W. Hemphill and Rev. R. G. Moore spoke on "Do we need a different program for district missionary and Church School rallies?"

Rev. N. J. Golding, district superintendent, spoke on "Important matters facing the District." He urged a large attendance at Grenada, January 9th.

A message of love and sympathy was ordered sent to Rev. M. A. Burns, who is in the Methodist Hospital, Memphis, for treatment.

Amendments were made, collection taken and the meeting dismissed by Rev. R. C. Mayo.

The next meeting will be at Pontotoc, Tuesday, February 4th.

Rev. G. R. Meaders, president of the Association, presided.

J. L. NABORS, JR., Secretary.

### Aberdeen District News

Rev. James Heflin has been appointed to supply the Paris circuit. He expects to move to Paris the latter part of January. He is at present a student at Millsaps College.

"Uncle Gus" Morgan, beloved layman of Mooreville, is in very feeble health. He is the father of Mrs. Walter Stormont, wife of our pastor at Ackerman.

Rev. George W. McLain, formerly of the North Mississippi Conference, now a member of Northwest Texas Conference, visited in Mississippi during the Christmas holidays.

## THE CHRISTIAN CRUSADE—NOW

(Continued from page 13)

hatreds, gambling, Sabbath desecration, or any evil in the community which destroys personality and life; Stewardship Evangelism, through which our members dedicate their personal time, talents, and possessions to Christ; Prayer Evangelism, through which groups meet regularly to pray for individuals, churches, communities and nations.

Let each minister and church select those methods that are best adapted to the needs of the community that non-Christians may be brought into the fellowship of Christ.

The Christians of each local church must always be the dynamic center for this saving evangel. Each church, instead of being a hospital, a convalescent home, or an old people's rest, must become a training camp for the army of the Lord, whose soldiers do battle against the hosts of evil in daily life.

The minister, by calling and position, is the one whose duty it is to give aggressive leadership to his church in the work of evangelism. He sins against Christ and the souls his church should win if he fails to do this.

After he has prepared his own heart through prayer and fellowship with his living Lord, the minister who listens will hear Christ call him to seek and to expect decisions for Him through his preaching, pastoral calling and personal counselling.

Those periods when the Church grew most rapidly in power and spiritual prosperity, have always been the times when laymen were most active in evangelism.

Surely no more important Christian task faces any lay member of any church than that offered him in the evangelistic field. In scores of churches the Board of Lay Activities has chosen as its major project for the coming year the strategic work of Evangelism.

Each one of the 8,000,000 Methodists in America owes it to Christ to share with his friends his faith by telling them what Christ and His Church mean to him. Everyone lives under this sacred obligation, and every one can do this work. Methodism will be well on the way toward winning her constituency to Christ if conscientious lay members of every church will win their friends.

The objective of a redeemed man is a redeemed world.

A Fellowship or Committee of Evangelism should be formed at once in each of the 45,000 Methodist churches, where such a fellowship has not already been instituted. Composed of carefully selected lay members, this Fellowship, after training by the minister, will go out to seek converts to Christ and to reclaim indifferent and inactive church members to a renewed loyalty to Christ and to His Church. Deep satisfaction and fine success will richly reward all their efforts.

Community-wide evangelistic crusades in a city, county, or district pay handsome dividends in closer fellowship among Methodists and in larger accessions to the Christian Church.

The spiritual life of Methodism needs to be deepened by daily prayer, personal devotion, and the practice of the presence of God in all the walks of daily life. A Christian and his church can be no stronger than the daily prayer life. To walk with God; to cultivate the friendship of Christ as a constant companion; and to let this inner spiritual life naturally shine in the outer radiance of a Christian life—these will help make Methodism attractive and contagious.

An admirable aid to individual devotions and to family worship is provided in "The Upper Room," which should find its place in every Methodist home.

The family altar, where parents lead their children in worship in the home, should be established in all Methodist homes.

Fidelity to Christ clearly involves a continuous loyalty to His Church. The Church is the mother of our souls. Through her service and influence we first learned of God. At her services we worship and find inspiration and strength. In her membership we enjoy true Christian fellowship. By sharing in her world-wide service, we help build a Christian world.

Let every minister lay on the conscience of the membership of his church the sacred duty of worshipping God in His Sanctuary every Sunday. The holy hour of divine service belongs to God.

New converts must be more carefully and

thoroughly trained if one of the glaring weaknesses in Methodism is to be remedied. The experience of our Church in the past has been that two-thirds of those whom we receive disappear. New members in the past have been too easily lost to Christ and the Church because they have not been properly trained in the history, indoctrinated with the beliefs, and impressed with the convictions of the Christian Church.

Let us begin at once to reclaim "The Lost Sheep of the House of Methodism." Let every minister more carefully instruct those adults who enter our membership. Let every minister personally train the children and youth of the confirmation classes that they may better know and love the church which welcomes them into her fellowship!

Christ alone is adequate to this epic day; but He is not adequate alone. Christ only can save this lost world; but He cannot do it alone. We too must take up our crosses, and, following Him, help redeem this broken world. What are you, Christian friend, going to do about it in your church? Yours in Christ's service.

THE GENERAL COMMISSION ON EVANGELISM. Bishop Chas. C. Seecaman, Chairman; Bishop Ralph S. Cushman, Vice-Chairman; Rev. Weldon F. Crossland, Secretary; Harry Denman, Executive Secretary.

## THE BEST IS YET TO BE

Last week—the New Year's number—our editorial columns contained a little meditation on "The Christian Approach to the New Year." It is a meditation that might be continued indefinitely. Whatever has to do with the future always is interesting, for the future is marked by romance, by wonder, by hope and expectancy. We cannot tell what a day may bring forth, but that does not dampen our interest in what the year ahead may have in store. That is why prophets always flourish—and are heard with relish. So we at this time set our faces toward the future. Old age often is represented as looking toward the past. There is a hint of that in the familiar forecast of Joel in the Old Testament. "Your old men shall dream dreams," he said. And dreams have to do with the past. But he proceeded: "Your young men shall see visions, and visions are foregleams of things yet to be attained. However, youth is recreated in the human heart by the Spirit of Christ. Old things pass away and 'all things become new.' With the zest of youth everyone may set his face toward the sunrise, knowing that God lives eternally and that His purposes will go on and on. So through faith in the power and goodness of God, our hearts may be radiant with the promise that the best things are yet to be and therefore we may enter upon the New Year with the heavenly gleam in our eyes.

—Religious Telescope.

## Peace

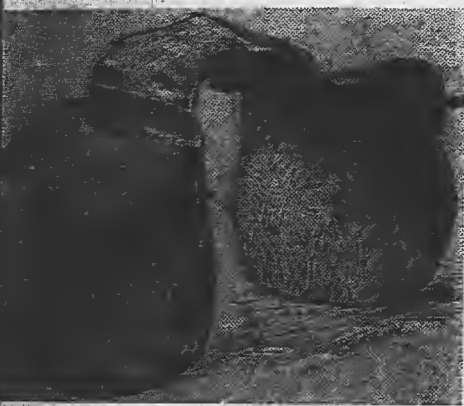
Peace is infinitely more than the absence of war. It is positive creative action to build justice and good will. It means cooperation for the common good through corporations, trade unions, cooperatives, political organizations and friendly meetings of all kinds. It means God in the human heart. Let us build peace within ourselves and our own communities.—Jerome Davis.



New Orleans

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebags, are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

After all, Faith is not belief in spite of evidence, but life in scorn of consequence—a courageous trust in the great purpose of all things and pressing forward to finish the work in sight, whatever the prize may be.

—Kirsopp Lake.

## THE PRAYER-ROOM TODAY

O Thou God of mercy and compassion, who hast taken sinful men into Thy loving heart and whose pity for human folly is so wonderful that no mind of men can fathom it, we pray today for Thy fatherly help for all Thy persecuted and afflicted children, for all who are suffering because of their love for liberty and justice. Grant to the leaders of outraged people the grace of wisdom, courage, patience and good will, and vouchsafe to them a glorious triumph at the last. We ask it for our dear Redeemer's sake. Amen.

—The Messenger.

## Heaven Nearer

Paul appeals to the Christians at Rome to be faithful in service and submissive to their trials, by reminding them that their salvation was nearer than when they first believed and entered upon the new life. It is an appeal that does not as often influence us as it should, or as it would if we prayerfully meditated upon it.

The nearness of final, complete salvation in heaven is adapted to animate and comfort the heart under its varied burdens of trial and sorrow. "Many are the afflictions of the righteous," but in the heaviest pressure of them there is hope of deliverance, of final entire exemption from them, and of surpassing gracious reward in that land where "the wicked cease from troubling, and the weary are at rest."

"Now is our salvation nearer" than when we entered upon the new life. This is a comforting truth. Even "now" many of our appointed trials are actually over and done with forever. They are now fewer than when we first encountered them. Soon the very last one of all will alone remain.

Surely we should not faint with such a prospect of the termination of all our troubles. We strive for a glorious prize. So far from being dispirited, every new trial should be met with cheerfulness, because there is one less to encounter. Every victory gives new strength and added skill; every success makes the burden lighter, the foe less formidable, and the conquest easier; and we are thus the more prepared for the final struggle and the victor's triumph.

We are nearer to the prize. If we were told that the very last trial had come, how should we be braced to meet it, and especially if we were assured of success! We have that assurance. "This is the victory that overcometh the world, even our faith" in the infinite merits of the Lord Jesus. Our armor is of heavenly temper, and the Captain of our salvation is with us; the joy of the Lord is our strength.

—Selected.





## WALLET OF THE WEEK



**LEPROSY INFECTION** seems to be especially active in places where unsanitary conditions and health neglect prevail. Africa, the Orient, India and Mediterranean lands are good examples. In the Philippine Islands alone, Jesuit missionaries maintain four leprosariums, the Central Luzon Leprosarium, near Novaliches, recently opened, being the fourth. There are still others scattered throughout the Islands. The Methodist Church maintains leper hospitals and camps for the treatment of the victims of this dread disease.

\* \* \*

**IMMIGRANTS FROM CZECHOSLOVAKIA** to the number of twelve thousand have been admitted to Palestine, according to report, and these new-comers have invested more than ten million dollars for the industrial and agricultural upbuilding of the country. These are doubtless Jews who have fled from the terrors and persecutions which were certain after their home country passed under the domination of the Nazi government. No matter what may be one's angle of study, the disrupted condition of the world is a reproach to civilization.

\* \* \*

**PROFESSOR NEPHRASH**, of the Russian Missionary Service, is credited with the statement that there are five hundred thousand Russian immigrants in Latin America who know little or nothing of the Bible. Professor Nephraash has spent seven months among these Russian immigrants in Brazil and other South American countries, and he states that his visit has marvelously opened their eyes to the truth. The reason for the desertion of Russia as a home land is not mentioned, but it is likely that it is associated with the war.

\* \* \*

**ST. CLEMENT DANES**, scarred and blasted by enemy bomb action, is one of London's most historic and beautiful churches. It is said to have been built by the few Danes left in England after their invasion. They married English women and, compelled to live between Westminster and Ludgate, built themselves a church. The body was rebuilt in 1682, under the direction of Sir Christopher Wren, and in 1719 the present tower and steeple were added. The tower has a clock which strikes the hour twice, once on a large and then on a smaller bell. Dr. Johnson's seat was against a large pillar at the end of the north gallery.

\* \* \*

**EUROPEAN PEAT**, decomposed vegetable matter, usually moss, has been imported in large quantities for use in the United States, but the importation has been discontinued on account of the war. W. L. Slade, the Director of the Connecticut Agricultural Experiment Station, says that it will not mean the curtailment of our normal supply of peat, but will probably result in the development of a peat industry of our own. Recent tests, he said, show that there are millions of dollars worth of it in peat beds in the eastern part of that State. The deposits range in size from one acre to hundreds of acres and lie at a depth of from one to forty feet.

**THE AMERICAN ELK**, authorities on wild life now say, is not an elk at all and does not even resemble an elk. It was so named by the American colonists, but it is in reality a species of red deer to which the Indians gave the name Wapti, a name preferred by students of wild life. The only relative of the true elk in North America is declared to be the moose. It seems that the elk is a native of Northern European countries, and that no species are native to America.

\* \* \*

**THE NEW ZEALAND KIWI**, says *Our Dumb Animals*, is a small bird which is unable to fly. In its search for food, it is said to stamp on the ground and the vibration supposedly tricks the worms to the surface in the belief that it is raining. The innocent worm thus deluded is gobbled up by the kiwi. No one expects much of the worm, early or late, but that story claims quite a lot for the intelligence and instinct of the little grounded New Zealand bird.

\* \* \*

**ORPHANED MISSIONARIES** is a term invented to describe the one hundred and sixty-eight missions and their missionaries no longer able to secure support from their churches. These missions are scattered over the world and the missionaries to the number of twenty-five hundred are at their posts courageously carrying on. More than a quarter of a million dollars had been sent from America up to December 1, for the aid of missions in distress. England, although in the grip of war, dispatched more than twenty thousand dollars for the relief of "orphaned missions."

\* \* \*

**TWO NEW INDIAN BISHOPS** were elected by the Central Conference of Southern Asia, which was held in Delhi beginning December 28. They were Dr. Clement D. Rockey and Rev. Shot K. Mondol. Bishop Rockey is a second generation missionary who was born in India, on September 4, 1889. Bishop Mondol is the second Indian minister to be elected to the episcopacy of the Methodist Church—the first being the late Bishop Jashwant R. Chitambar. Bishop Mondol's pastoral life has been lived chiefly in Calcutta, and he had been a member of the Bengal Conference since 1921, when he was received on trial.

\* \* \*

**THE PILGRIMS AND PLYMOUTH ROCK** made the headlines again when, in a three-day celebration, the three hundred and twentieth anniversary of the landing of the Pilgrims was observed in Brooklyn. The ceremonies completed the merging of the Church of the Pilgrims with Plymouth Congregational Church of the Pilgrims by transferring an eighty-five pound fragment of Plymouth Rock from the wall of the Church of the Pilgrims, where it had been for sixty-six years, to the niche prepared for it in the Plymouth Church. Nine Mohawk Indians led the procession and four men wearing Pilgrim costumes bore the stone to its new location.



# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### THE GREATEST NEWS STORY OF THE YEAR

It has become a custom of the American press to make an estimate of the relative significance of news stories published in the course of the year. Some papers list a number of things, others a single "Greatest news story of the year." We noted recently ten events listed by a representative of the Associated Press. All except one of the ten items listed were directly related to war, and war was in the offing in the one exception. Some publications list incidents of more local nature, but still having to do with the temporal and the material such as political upheavals, disaster, or tragedy. This one-sided estimate is indicative of the trend of our interest and thinking at least to the extent of showing that our emotions are keyed to the temporal affairs of life. Some of these news events will doubtless make a permanent impression upon the history of our time, and others, like the retreat from Dunkirk, will remain as flaming realities of the terrible era to which they belong, as long as any person connected with that period shall be alive.

The thing which interests us, however, is whether or not those who tabulate and place value tags on the events of the year are really looking far beyond the immediate horizon—if they are not too much influenced by momentary reactions. It was observed by that brilliant French theologian and philosopher, Blaise Pascal: "A grain of sand in the ureter of Cromwell restored the fortunes of the royal house of England and changed the history of Christendom." Pathologically this may not have been an altogether accurate diagnosis, but as a statement of the eternal movement of God in the course of human events it is superb. In that one brilliant sentence Pascal swept beyond every local interest and enthusiasm and caught a vision of the stride of God in shaping the destiny of the race.

Some years ago a minister observed that if the wise men of Jerusalem in the days of Christ, had gone out to discover the most potent personality of the time, they would have paid little attention to the Syrian peasant of Nazareth. By the same token the execution of that peasant as a felon was not considered the greatest news event of the year in which the Christian movement burst into flower, but despite the obtuseness of the wise ones, see what has happened. After nearly two thousand years He is the dominant personality in shaping the ideals and the policies of the world. Perhaps it is not amiss to say that in reckoning news values it is never safe to leave God out of account, nor should simple incidents and the lesser lights of progress be looked upon as trivial and unimportant. The highways of God do not always move along the mountaintop, nor does He always choose kings for His armorbearers.

### THE SUBTLETY OF HATE

A few days ago a woman of unpretentious looks came into our office and left a printed folder of four 8½ by 13 inch pages. She gave no name and her rather disconnected talk seemed to indicate pronounced eccentricities. From what she said in her hurried visit we received the impression that she was a representative of some form of racial antipathy. Before we could reach a definite conclusion as to her purpose, she left the folder and hurried away, urging that we read it and think it over.

When the nameless visitor had gone we examined the paper, more out of curiosity than interest. We found the four closely printed pages to be filled with the most fantastic and venomous compilation of inflammatory quotation and interpretation that we ever read. It contained quotations purporting to be from Georges Clemenceau, "Negro Year Book," 1931-1932 (two issues), Jewish Encyclopaedia, a general encyclopaedia, the Oxford and Century dictionaries, the Bible, and many other books and publications. We were correct in the impression that she was an apostle of race antipathy, but she was more than that. So far as we can tell, the folder is anti-war, anti-Negro, anti-Jewish, anti-educational, and anti-religious, and she was using this strange medley of literary scraps, abstract derivations, and disconnected bits of anthropology and history to bolster her multiple thesis.

We could find nothing to identify the author, or the possible source of its distribution except a sales address of a book of "food knowledge," General Delivery, Pasadena, California. We have the impression that this folder may be making use of this diatribe of quotations to create interest in a book, or possibly in some special kind of food. We do not believe that such propaganda should be allowed to use the mails in either direction. The fact that it might be a use of this material to prey upon the credulity of those who may be ill or superstitiously susceptible is of little consequence as compared with the incitation of hate and the stirring up of deep-seated prejudices. It is easy enough to dismiss such a tirade as being the work of an irresponsible crack-brain, but scientific administration is a small factor in the danger of poison. Hate and prejudice have always found soil ready for their sowing, malcontents and the opposers of order, and the agents for their distribution multiply in geometrical ratio. The very subtlety of hate is an element of danger whose importance is not to be minimized. The serpent, sowing the seeds of distrust in the mind and heart of Mother Eve, is described as "more subtil than any beast of the field which the Lord God had made."



## THE NEW CHRISTIAN ADVOCATE

The new Christian Advocate, national organ of The Methodist Church, made its appearance on schedule time, and the first two issues seem to us to justify the hope and expectation that the hosts of Methodism throughout the nation are to have a periodical in every way worthy of the great Church which it is designed to serve. It is printed upon good paper, is elegant in its planning and its thirty-two page presentation of matters of church-wide, nation-wide and world-wide interest is its sufficient commendation.

Dr. Roy L. Smith, the editor, is one of the most experienced, capable and versatile writers of the Methodist Church. He has associated with him an imposing list of assistants and special writers and together they will give through the pages of our national publication a varied, virile, aggressive and satisfying ministry—a sound exposition of the principles and policies of church and social life, inspiring stories of men and incidents throughout the entire church, and a touch of local color in the department devoted to "News of Methodism." It will doubtless require a little time to coordinate the movements of so large a force. We believe in Dr. Smith and we are for him and the new Christian Advocate. We expect it to succeed in a great way and we commend it to the Methodists of Louisiana and Mississippi.

## NOT A LYNCHING IN 1940 FOR LOUISIANA OR MISSISSIPPI

The report of lynchings issued annually by Tuskegee Institute, Tuskegee, Alabama, has just been released. It shows five lynchings for 1940, but not one instance of mob-execution in either Louisiana or Mississippi, the area served by this paper. This report, despite the increase of the number of the previous year by two, shows a healthy growth in the sentiment against such barbarities. We do not overlook the fact that twenty-two possible lynchings were prevented by officers of the law, and we are not so unwise as to assume that there might not be a recurrence of such acts of violence, but we do sincerely hope that the all too common resort to such summary administration of punishment may be definitely on the way out. We are absolutely opposed to this inhuman and vengeful method of executing a human being without due process of law. No matter what may have been the alleged crime, the practice is not even tainted with justice.

## LIQUOR IN TRAINING CAMPS

A few days ago we heard a gentleman make a statement in a public address to the effect that he had a letter from a lad in one of the military training camps in which the lad said there were 7,500 men in his camp and that on a recent occasion, presumably during the Holidays, there were not 1000 men sober enough to fire a gun if a raid had been made on the camp. We do not know who the lad was and we do not know where the camp was located. We do know that any such occurrence reflects upon the sense of responsibility resting upon those who felt it necessary to conscript our young men for military training. This country is not the property of saloons and the liquor interests should be told in no uncertain terms that they cannot debauch our young men.

## THE GOOD SHEPHERD WINDOW ILLUMINATED

In last week's issue of Zion's Herald, there is a picture and a brief statement to the effect that the "Good Shepherd" window of the First Methodist Church of Greenfield is now being lighted every evening of the year through the generosity of two families of the congregation who desire to be unknown. Formerly it was the custom to illuminate the window only at Christmas. This act strikes us as being a very beautiful instance of Christian consistency and devotion. It might greatly strengthen the cause of righteousness in the earth if such a window were lighted in every Christian heart.

## Editorial Miscellany

By Dr. H. T. Carley

### THE CHURCH BELL

Saturday in the South is a sort of combination of holiday and bargain day. In the country, practically everybody quits work and goes to town; in the town, practically everybody starts to work early and keeps at it all day. The country people go to town to dispose of such produce as is available, to buy supplies for the next week, to walk up and down the streets, maybe visit a picture show, and have a good time generally. The town people do their best to see that their country cousins get what they want. It is not unusual for a store to do more business on Saturday than on the other five days of the week put together.

Saturday night in town is a strenuous time. The crowds are still there, all the stores stay open late, the cars are thick in the streets, the bright lights are on, and everything is in a stir. By the time business has ceased, muscles are tired and nerves are frayed. It's really bedtime when the folks get home.

But sleep doesn't seem to be as refreshing on Saturday nights as on other nights. A man told me the other day—and hundreds have told me the same thing at various times—that he was too tired Sunday morning to go to church, to say nothing of Sunday school. He said he just had to take Sunday to rest up from the strain of Saturday.

It's too bad that Saturday comes just before Sunday. If we could get some kind of constitutional amendment by which Saturday would come just after Wednesday, the way would be open for everybody to go to prayer meeting and Sunday school. Of course some thrower-of-monkey-wrenches-in-the-machinery will suggest that it would be just as easy to have Sunday come after Tuesday. Well, anything to keep Sunday from having to suffer from the hang-over of Saturday night.

But Sunday morning comes. The stores are closed, the crowds are off the streets, and few cars travel the highways. Late breakfasts have been finished, and the Sunday paper has been allotted, section by section, to various members of the family. And then the church bell rings. It may not be heeded—but it is heard. Its clear tones sing a song of peace and proclaim a call to worship. The readers may keep on reading their papers, and the careless may not even shrug a shoulder. But the peal of the bell is heard throughout the community, and the testimony of the sanctuary falls upon every ear.

In many places the sound of the church bell is only a memory, but sacred memories bring a benediction.



## THE PARKER RECOGNITION FUND

Swinging into its Victory Drive, the Parker Recognition Fund moves on toward success in all conferences. Lacking less than twenty per cent of the \$100,000 goal, final victory is assured. To date \$81,873.75 has been raised, with only \$18,121.25 still to be raised.

Second conference to reach its quota is the Western North Carolina Conference, the Kentucky Conference being the first. Closely following with only small amounts to raise on their quotas are the following conferences:

Upper South Carolina	\$128.00
North Mississippi	\$150.00
Mississippi	\$199.00
Tennessee	\$393.00

Other conferences are likewise making outstanding progress in reaching their quotas. Alabama continues its work with the Montgomery District leading. Florida keeps pace with the entire jurisdiction, lacking only twenty per cent of its quota. In the Louisville Conference, the Columbia District was the first to go out, and the Louisville and Bowling Green Districts are within striking distance of their quotas. Jackson and Memphis Districts lead in the Memphis Conference, which is steadily moving toward its goal. North Alabama has over 80 per cent of its quota raised and under the leadership of Albert L. Branscomb is going forward to success. North Georgia, under the leadership of Dr. Lester Rumble, leads in the jurisdiction for the total amount raised, over \$10,000.00 and is still making progress. South Carolina has passed the 65 per cent mark and confidently expects to reach its full quota. South Georgia is working on the last 30 per cent of its total quota and success is assured. The campaign in Virginia is now in the midst of a special effort that shows every sign of success. Holston Conference delayed putting on its campaign until now because the conference interest has been engaged by local projects. The conference has now begun its active campaign, which will be complete between January 1 and 15. A total of more than \$2,500.00 has already been raised toward their goal.

Interest in the success of the campaign is widespread. Over \$1,000.00 has been sent in from alumni outside of the jurisdiction. Students in the Candler School of Theology have to-date contributed close on to \$2,000.00, and even the pre-theology students in the college have asked for the privilege of participating.

With the ever-growing realization that the Parker Recognition Fund is dedicated ultimately toward the building of the Kingdom of God, ministers everywhere are anxious to do their part. With a spirit such as this, born in sacrifice and dedicated to service, this campaign is assured of success. Louisiana Conference Reports "Out in Full"

Louisiana Conference, home state of Dr. Franklin Nutting Parker, reached its quota in the last week of December, Dr. E. G. Mackay general chairman announces. Outside the Southeastern Jurisdiction, but anxious to participate in the campaign honoring her native son, the Louisiana Conference has been outstanding in its interest and effort in the Parker Recognition Fund Appeal.

A large part of the success of the campaign in Louisiana is due to the capable and enthusiastic leadership of two men, Dr. H. L. Johns, conference director, and Watt H. Royal, co-director. Their work shows

the spirit of the entire conference, a real desire to be of service in the forwarding of the Kingdom of God, and a fine appreciation of the tribute to Dr. Parker.

## A TEXAS LAYMAN SPEAKS HIS MIND

### WHAT INTERESTS US?

The union of the Southern and Northern Methodist churches necessitated numerous changes in all departments, including the church publications. As The News understands, the united church sponsors only one paper, to be published in Chicago, and edited by Dr. Roy L. Smith, for a number of years pastor of the largest Methodist church in Los Angeles. Dr. Smith is one of the strongest men in the united church, and will give the church a great paper.

In the shuffle, the Christian Advocate, published in Nashville more than 100 years, and the official organ of the Southern church from the separation, in 1844 to the end of 1940, 96 years, was dropped out. To this editor's way of thinking, this is a tragedy. This paper, during its life of more

## BOOKS BOOKS BOOKS

We have on hand about twenty copies of the very latest and best books of various publishers, some of them have not been released for sale yet. These books range in price from \$1 to \$3, and we are going to give them as presents to twenty senders of lists of subscribers. The offer is limited to our supply, so do not wait. These are all good books and all subscriptions will count on your quota. Why not render your people a good service and enjoy a good book for doing the deed?

Lists of available titles from which to select will be sent and you can make your own choice.

than a century, had some of the world's greatest writers at the head of its editorial department. These men, in large measure, influenced the policies of the great church they represented, and moulded the opinions of its membership, and of many others, who were not members, but who came under its influence.

The last editor, Dr. W. P. King, now retired with the suspension of the paper, had fully maintained the paper's prestige and influence.

While Dr. Smith will give the church a great paper, none better anywhere, yet the Methodists of the South will suffer, because, naturally, they will not be inclined to support a paper so far away. And this does not mean sectionalism will enter into it, but sentiment will—we love the "Old Land Marks" and don't readily give them up.

Perhaps that is wrong, but in our human weakness that will almost certainly be the result.

Argue as we may that one paper or central organ, is enough, the real reason for the discontinuance of the Nashville Advocate is lack of support. We want it, but we don't want to pay for it.

Austin has four daily papers, San Antonio three or more; Houston, three; Dallas, several; Fort Worth, El Paso and other cities have several—not fewer than 20, all told, besides the dailies and the weeklies in the small cities and the smaller towns, 700 in

all in Texas. Nearly all are well supported, and their stockholders have good investments.

Over against this, a group of Methodist preachers are making a try at the resurrection of the Southwestern Advocate, published in Dallas almost a century, and which proposes to represent the Methodists of Texas, Oklahoma and New Mexico. And the result is problematical. They say in order to make it a go, they must have 20,000 subscribers, and, with 700,000 Methodists in the jurisdiction, they say they should have 40,000. Certainly—they should have at least 100,000. But they won't. They'll do well to get the requisite 20,000.

What does this mean? That we are putting first things last? That we are more interested in the murderous efforts of the people of Europe and Asia? Of the crime in our own land, which is costing us 15 billion a year? Of Hollywood, with its iniquities? Of the minor and unimportant news of the day? But not in the promotion of the Kingdom of God on earth?

Really, we are more interested in Mrs. Smith going to San Marcos, and Mrs. Jones going to Austin—on shopping expeditions, than in reading about plans for the salvation of the world from war and the other crimes noted above—from eternal death.

And what are we going to do about it? Nothing? Continue our habit of putting first things away down the line—giving precedence to the evil things, which are daily damning us. God help us!

There are other jurisdictional Methodist papers, which space forbids mentioning, and other denominational papers besides Methodist—and the above applies to all.

—The Kyle (Tex.) News.

## DR. BRISCOE CARTER ILL

After the paper was on the press news reached us of the serious illness of Dr. Briscoe Carter in the Tri-State Hospital, Shreveport. We learned that he had a ruptured appendix which necessitated an emergency operation and at the time it was reported to us he had not rallied from the operation. This news will be matter of sincere interest for all of his friends throughout the church and many will remember him in prayer throughout the hours of his desperate ordeal.

## "THRU THE VALLEY OF THE SHADOWS"

By Mrs. A. B. Barry

I walked thru the valley of the shadows of death,

But the Saviour was holding my hand;  
And the hills of hope o'er the valley's mist  
Caught my eyes like some jewelled strand.

The shadows fell in misleading guise,  
As I stood on the river's brink;  
But I held more tightly the Saviour's hand  
And from them I did not shrink.

I lost my hold on the thing called life,  
For the flesh was sick and low;  
But the prayers you prayed gave my spirit strength,  
And I knew I should not go.

Your prayers brought me out of the Valley of Death,  
And faith gave me life anew;  
And my prayer is ever, that I shall be  
Of some service to God and You.



# CONFERENCE NEWS AND PERSONALS

The congregation at Ridgely, Miss., has made considerable improvement on the interior of the parsonage since Conference. Rev. A. C. Bishop is the pastor.

Church affairs at Moorhead, Miss., go well, and the pastor, Rev. W. W. Harrisfield, is looking after every phase of the church program.

Rev. J. L. Sella, Long Beach, Miss., is one of the pastors who is expecting to make his a "quota church." We stand ready to give all assistance possible.

Another bright spot in the daily routine is a note from Mrs. W. P. Foxworth, of Foxworth, Miss., giving assurance of her unflinching allegiance to the Advocate in which she finds "food for her soul."

Bro. J. W. Harper, of Ponchatoula, La., encourages us by a helpful word, as well as by material assistance. He says that the Advocate enables him to keep up with the Church and its program.

Rev. M. D. Feider, pastor at Holden, La., Pine Grove charge, says that everything is moving in a fine way and he is looking forward to a good year, all of which we hope may be abundantly realized.

Rev. E. G. Mohler, pastor at Iuka station, has made plans for his Layman's Day program, February 22. Two study classes will be taught the following week. The church has purchased a new Hammond organ since Conference.

Rev. A. B. Brisco reports that he is getting along nicely with his work on the Poplar Creek charge. He is busy canvassing for subscriptions, as he feels that he cannot do without the Conference organ and that his people need it also.

Rev. G. W. Robertson, who is serving his fourth year at Becker, Miss., says that he has plenty of work to do, as is always true of a pastor if he is honest with himself and God. He sends us material evidence of his desire to participate in the entire program of the Church.

Rev. W. R. Goudelock, pastor at Corinth, South Side charge, has begun the work of the year with promise of a very successful issue. The ladies of the church are working diligently to secure funds to complete paying the paving obligation. Victory is in sight for them.

Rev. A. A. Collins, Pelican, La., writes a business note to the office to which he appends the heartening message that the Pelican charge is "quota bound." Bro. Collins is a good worker and looks well after the details of the entire program of the church.

Mrs. W. O. Wagoner, formerly of Carrollton Avenue church, New Orleans, has moved from Collax to Dry Prong, La., where they have bought a home. Mrs. Wagoner says that Bro. Pickett was well received at Collax, where he was sent at the recent session of the Louisiana Conference.

The personal of last week with reference to the passing of Mrs. Keeling, mother of Mrs. J. D. Rumph and Mr. J. B. Keeling, of New Orleans, contained a typographical error which may be misleading to their friends. The correction is therefore made here, and the name is Keeling.

The Board of Missions and Church Extension of the New Hope and Jacob's Chapel churches (Pine Mountain circuit) are wide awake. Each church is planning for a church-wide School of Missions in January. Both Boards are very enthusiastic about the new study book, "Methodism's World Mission."

Special services were held at Poplar Springs church, Meridian, Miss., during the Week of Prayer, January 5-12. The guest speakers were Revs. Roy Kleiser, N. U. Boone, Marshall Barnett and C. H. Straff. Instead of sending one card announcing the series of meetings to be held each night, cards were mailed each day to every family in the church by the organization in charge of that particular program. The Woman's Society of Christian Service, the Young People's Department, the Board of Stewards, and the Church School were the sponsors of these special services, under the direction of the pastor, Rev. G. E. Allan.

## REV. W. W. MITCHELL CALLED HOME

The inspirational rally at Grenada on last Thursday was saddened by the announcement of the death of Rev. W. W. Mitchell, retired member of the Conference whose death occurred in a Memphis hospital following a long period of ill health. He was admitted on trial in the Conference in 1892, and was in the active service for 37 years. He was the last surviving member of his immediate family—his wife and only son having preceded him in death. He was also one of the few remaining representatives of the old order in both the church and social life of that section. The funeral service was held in Clarksdale with interment in the cemetery there where he had made his home in recent years.

## NORTH MISSISSIPPI CONFERENCE ENTERTAINMENT COMMITTEE CALLED

We are hereby calling a meeting of the Conference Committee on Entertainment to meet in Greenwood, Miss., on Monday morning, 10 o'clock, January 27, 1941, in the Methodist church.

This committee was authorized by the last session of the Annual Conference at Columbus, Miss., and is constituted of the district superintendents, Dr. A. T. McIlwain and J. H. Holder.

We ask that any congregation desiring to

invite the 1941 session of the Annual Conference to meet in its church and city, will communicate with the undersigned chairman of the committee or be present at the meeting of the committee in Greenwood.

We desire to say that the expense of entertainment has been very much lightened by the generous assessment on the conference for that purpose.

J. H. HOLDER,  
Chairman of Committee.

## THE NORTH MISSISSIPPI CONFERENCE BROTHERHOOD

The North Mississippi Conference Brotherhood starts well into the new year. A number of new members have enrolled with us this year. Some of the old members have neglected to send in dues. We are sure that only a reminder is necessary. We earnestly invite every member of the North Mississippi Conference to become a member of this Brotherhood and share its very reasonable insurance.

Cordially,  
J. H. HOLDER,  
Secretary-Treasurer.

## ZWOLLE CHURCH

Zwolle Methodist church has planned a full program for the new year, including a twelve-weeks Loyalty Campaign to end Easter Sunday, and a Building Program. We hope to begin construction on a new church sometime this summer and to have it completed and paid for by Conference. The pastor's salary has been increased to \$1200, and we have increased our Benevolence assumption. All in all, we hope to make this one of the best years in the history of the church.

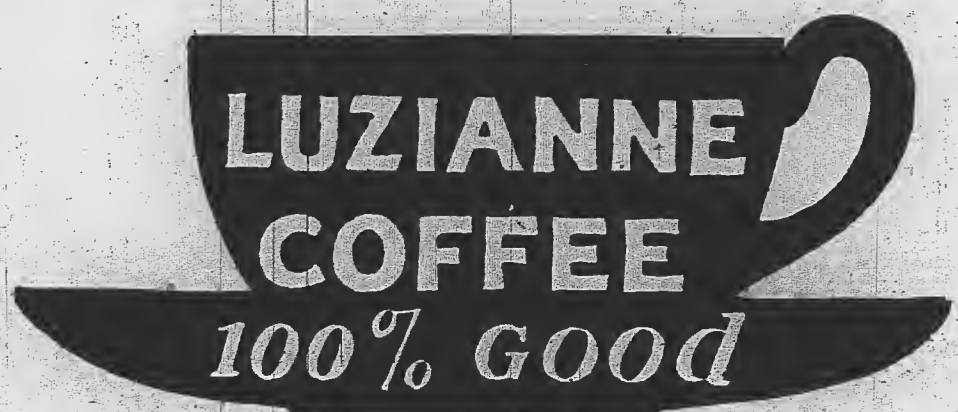
Sincerely yours,  
ALFRED M. BROWN,  
Pastor.

## A CORRECTION

In last week's issue of the Advocate there appeared a statement that we have just passed the sixty-first anniversary of our marriage. This is not correct. On December 27, at high noon, we were married fifty-eight years, and not sixty-one.

Eight years ago our friends gave a beautiful reception in honor of our golden anniversary, but owing to Mrs. Witt's illness we had to omit celebration of our fifty-eighth anniversary.

R. F. WITT.





# THE SANCTUARY



*"I was glad  
when they said  
unto me, Let us go  
into the house  
of the Lord."*

## CARRY ON!

By Rev. E. G. Manby

Know ye not that they which run in a race run all, but one receiveth a prize? Even so run that ye may attain.—I Cor. ix, 24.

Someone has said that this war will be won by the side which lasts longest. There does not seem to be much doubt about the truth of that rather obvious statement, but we are all hoping, rather naturally, that it will not last too long. It is usually a fairly easy matter to begin a job, it is much harder to see it through. When this war began there was no arrogant enthusiasm; we accepted it as a terrible necessity. There was no waving of flags or carrying of banners. Even military bands were a rare spectacle. We knew that we had entered upon something we had dreaded for years. Everyone realized that the future was full of dark forebodings. We did not have, therefore, any emotional inspiration to carry us through even the first months of the war. Dogged determination has been our mood from the very start. But even a bull-dog nation like our own finds it hard constantly to persist without any relaxation. And so the message of the hour is, "Carry on!"

This at least is a manly thing to do. Apparently St. Paul was well acquainted with the normal man's interest in sport. In his day there was not any cricket or football, but there were wrestling matches and racing. The greatest sport of all was long distance running, and the Greeks were so good at it and attained such feats of endurance that the Marathon race remains famous today. And so, as he was writing this letter to the Corinthians, St. Paul quickens the interest of his readers by reminding them of races which they have watched or even taken part in. "Know ye not," he says, "that they which run in a race run all, but one receiveth the prize? Even so, run, that ye may attain." The man who wins a long-distance race is the one with the greatest staying-power. A tremendous spurt at the beginning will not get him to the winning-post. He must be able to carry on when his wind is gone and his legs and body are weary and tired. Everybody admires such a man. We feel the same kind of admiration for an explorer like Livingstone when we learn that while he was still a young man he so injured his shoulder that he was never able to cock his gun again without assistance. In the log-book of Columbus there is one entry more common than the rest. It is not "Today the wind was favorable"; it is "Today we sailed

on." We are none of us at present living in favorable circumstances. On every hand business is difficult, work is hard, life is monotonous, people are tired, and the children are irritable through lack of sleep. But in spite of it all we must carry on, for that at least is the manly thing to do.

Perseverance in a difficult task, however, is not only manly, it is Christ-like. I sometimes feel that it was the dogged look in the Master's face which made Him attractive in the eyes of fishermen like Peter, James and John. They constantly had to be prepared to go out and toil all the night and catch nothing. That is what Jesus had to do most of His life. He taught by the lake-side and preached in the synagogues and in the courts of the Temple, but only a very few responded to His call. And yet He persisted in spite of persecution and ostracism. It is never an easy thing to propound a new way of life. If a man only wears a tie somewhat different than the rest, people stand and stare. If he suggests an idea contrary to the accepted mode of thinking, they put him down as a crank. I am sure that Jesus did not have much time to think about dress, but He even went further than suggesting new ideas—He lived a new way of life. What then He must have suffered from that gossiping Jewish village community we can never imagine. But He carried on even when He was threatened by religious excommunication and the death of the Cross. And what the Master suffered, the disciple must suffer too. "Blessed are ye," said Jesus, "when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake." Tradition has it that eleven out of the twelve disciples died an unnatural death, and there have been martyrs in every age since. If then there is any truth in the assertion that this is a war between Nazism and Christianity, as Sir John Acland has said, we must make it such a war, and we shall have to expect the consequences. As Christians fighting for our faith and the way of life we believe to be best, we shall have to anticipate that a long and persistent struggle will be necessary. If a man comes into this fight hoping for laurels and bouquets, he is not worthy of the cause he is supposed to be serving. We have taken upon ourselves the name of Christ: therefore, we must carry on.

And if we carry on we can be assured of the help of God. I suppose that is the idea behind the old motto, "Trust God and keep your powder dry." When most people quote that motto they seem to think more about keeping your powder dry than trusting in God. God certainly cannot help those who do not help themselves, but if, as I have said, this is a war between Nazism and Christianity, God cannot be treated as a mere adjunct to the war. He must be allowed a position in the forefront of the battle. Once again we must take up the battle-cry, "If God be for us, who can be against us?" If God is on our side and we are trying to do His will, then even when things are at their worst we can carry on because God will never let us down. There is a story sometimes told about a famous picture which portrayed two men playing chess. It was entitled "Check!" and one of the players is depicted as being completely beaten. But one day as he was looking at the board, he was interested in the

on the chess board, and suddenly he called out, "He's not beaten. I can see a way out." Apparently the artist had not foreseen this one possible move which might transform defeat into victory. God is the expert Chess Player. He looks down upon us dejected and in despair. We think that we are beaten, but He comes and points a way out. Many a soldier carrying a wounded comrade back to the trenches during the last war thought that he could not crawl an inch further, but just at that moment strength was given to him to carry on. Many a civil defence worker in the present struggle has almost given up, but at the moment of his exhaustion a new power has buoyed him up. "God is our hope and strength; a very present help in trouble." We shall pursue this struggle, then, with all the manly strength at our command, assured that God's power will always be available if only we will carry on!

—The Christian World Pulpit.

## THE MAN I'D LIKE TO BE

By Rev. Roy S. Nicholson

Each time the religious periodicals carry a few "Do's" and "Don'ts" for preachers and evangelists, they stir me into thinking of the man I'd like to be. Conscious of His saving and sanctifying grace, yet conscious of ground for improvement along many lines in my make-up, nevertheless, these are some of the things I'd like to improve in my life.

I'd like to be a patient, loving uncomplaining soul; a clear-eyed seer of the things of God, an uncompromising foe of evil in all forms.

I'd like to be sagacious in spiritual things, with a mind full of vigorous, hopeful and uplifting thoughts; and assisting others to remove the stumbling blocks from the way to spiritual achievements.

I'd like to be able to pass through the fires of affliction and graduate from the University of Difficulties with the sanctifying love of a strong and victorious man to be manifested to those who are also suffering the reverses of life, and feel the need of spiritual consolation.

I'd like to be a man of moral worth, a great lover of mankind, free from censorious and narrow spirit, resolved never to depart a hair's breadth from the truth, holy in character, warm in temperament; of noble and generous impulses, having a chaste refinement of spirit, with splendid reserve power; content to go down to the grave unpraised, having walked in the blessed path of peace and purity, having proved my love to humanity by unselfish service, having found true happiness in holiness of character and unselfish service.

I'd like to be a strong man, above suspicion, approving whole-hearted simplicity; of gentle mien, inflexible in purpose, whose motives were never open to honest doubt; whose frankness was healthful and whose genial nature manifested the right mental attitude toward life's problems. In a word: I'd like to be "more like the Master."

—Wesleyan Methodist.

## THE QUESTION

By Daniel Jordan



## GOD'S CHILDREN EVERYWHERE

Last Thursday night, after prayer meeting at the Little North Bluff Methodist Church, the group drove out to our home, bringing substantial gifts to prove their spirit of welcome to the newcomers from Louisiana. A sounding in our superannuate home was a genuine surprise and doubly appreciated. We had a pleasant social hour together.

MRS. H. W. RICKY.

## REMEMBERED

The Emma Hill Circle of the W. M. S. of First Church, Alexandria, La., of which Mrs. R. H. Harper is chairman, sent me and my children each a beautifully wrapped Christmas box containing clothes for the winter. We wish to thank them through our paper. May God greatly bless each person who had a part in helping make a brighter Christmas for us. I appreciate the Advocate each week.

MRS. R. A. BOZEMAN.

Box 242, Pleasant Hill, La.

## A CORRECTION

In the 1940 Conference Journal of the North Mississippi Annual Conference, Greenville District, Dublin & Mattson charge, table three, Conference Claimants, apportioned \$93 paid \$70 is incorrect. Dublin & Mattson charge did not pay their pastor \$1400 salary for the year of 1939. Apportioned \$70 paid \$70 are the figures I made in my Conference blank report.

C. A. NORTHINGTON.

## DR. SAMSTONE HOLMES CALLED FOR MILITARY DUTY

Dr. Samstone Holmes, a dentist practicing his profession at Shreveport, and a son of Dr. and Mrs. W. W. Holmes of New Orleans, has been ordered to report to San Diego, California, at once for duty at the base there. Dr. Holmes will leave immediately and his wife and baby will follow in a few days.

## DEATH CLAIMS MRS. C. W. RODGERS

A telephone message from Rev. B. H. Andrews, District Superintendent at Lake Charles, Louisiana, brings the news of the death of Mrs. C. W. Rodgers. Her death occurred in Lake Charles at three o'clock on last Saturday afternoon. Sister Rodgers was the wife of Rev. C. W. Rodgers who is a retired member of the Louisiana Conference. The editor joins the many friends of Brother Rodgers in assurances of sympathy in this hour of bereavement. We hope to have a proper tribute of appreciation for these columns later.

## MRS. REBECCA Gerdine DIES

In the death of Mrs. Rebecca Murrah Gerdine at the age of ninety-six years one of the oldest and most prominent names in the story of Southern Methodism is erased from the record of living personalities. She was the sister of the late Bishop W. B. Murrah and the mother of Rev. J. L. Gerdine, long a Missionary in Korea, but now living at Melrose, Florida. She was a native of Columbus, Mississippi, and was the last survivor of the family of Dr. William Murrah who was one of the stalwarts of the Church in 1844 and after. Mrs. Ger-

dine died in Atlanta, Georgia, her home, on Thursday night, January 2.

## A MESSAGE FROM BISHOP DOBBS

My dear Comrades:

We are here today in response to the call of the Conference itself.

Actuated by no other motive than that of facilitating our work and enlarging the life of the Church in its ministry to the world, we enter the portals of this new year.

We are grateful to God for whatever measure of success we have had. We can not but wish it had been larger. "That strange man upon the cross" is the Author of our desire to be more and do more in the years which may yet be ours in His service.

Some who started with us did not come all the way. They, with countless others, are today "a cloud of witnesses" urging us to enter the race as we have never entered it before. The currents of their life and work register upon the dials of our hearts and give new meaning to that mystical

Christ and His Church. In this language it means that Mississippi has been, now is, and must continue to be, the Mother of sons and daughters—men and women—of all ranks and races who live the life, and do the work, called for by Him who knew God, man and the world, as no other has ever done.

To this end we direct our thought, prayer and energy. Much more depends upon us than perhaps we have realized. There have been significant days in the life of us all. This day may be another packed with suggestion and significance for us personally and for the Cause of Christ in this great State. Be it even so!

HOYT M. DOBBS.

## A GOOD LETTER FROM A SUPER-ANNUATE MINISTER

Dear Dr. Duren:

Thanks for your recent message containing expressions of appropriate seasonal greetings and other highly appreciated words. The check on the Bank of Good Will is worth millions, and I hope to have the wisdom, grace, and courage to so use it throughout the year that happiness shall not only come to me, personally, but that I shall be able to bring happiness to others, also. I am now making a visit to Louisiana, or perhaps I should say I have come home for a stay of a few weeks. I love Mississippi, my native State, but I also dearly love Louisiana and particularly my brethren of the Louisiana Conference. I greatly enjoy the weekly visits of the New Orleans Christian Advocate, and if this superannuate can be of any service in extending its influence for good, please call on me.

L. C. WILSON.

## MINISTERS WEEK AT S. M. U.

Ministers' Week at Southern Methodist University will be held this year February 3-7, Dean E. B. Hawk announced. The special distinguished speakers will be Dr. Roy L. Smith, the Fondren Lecturer; Dr. John R. Mott, Methodism's great world citizen, and Dr. Arthur Hewitt, a Presbyterian minister, who will speak on "The Rural Church." Dr. Smith has the general topic, "The Revolution in Christian Missions," with the special topics for his six addresses: "The Golden Age," "The Age of Doubt," "Doors That are Closing," "Christianity and Democracy," "The Modern Command," "The New Program." Dr. Mott has the general topic, "Outstanding Issues Confronting the Churches," and special topics for his five addresses: "The World that Baffles Us," "What Should Christians do in this Time of World Upheaval," "Unique Possibilities Within the Western Hemisphere," "How Can We Call Forth and Develop the Lay Forces Now So Largely Latent," and "Characteristics of an Efficient Leadership for the Present Day." Dr. Hewitt's four subjects will be "What is Wrong With the Rural Church," "Tinkering With Temporalities," "Ambassadors of the Eternal," "Lights and Shadows of Rural Life." These subjects and these able speakers insure a great week of high intellectual instruction and stimulating inspiration without cost. Laymen and ministers will be cordially welcome. Room reservations should be made not later than January 20, through the office of the School of Theology. Prices range from \$1 to \$1.50 for rooms occupied by two. The University Glee and Choral Club, under the direction

## CONFERENCE AIMS FOR 1941

### Mississippi and North Mississippi

1. Placing the name on every Methodist Church.
2. Beautifying the church grounds.
3. The organization of a Bible Readers' Club in every congregation.
4. Enlistment of every member for active participation.
5. A church paper in every home.
6. A revival in every church.
7. Enlarging acceptances and increasing collections.
8. Increased Church School attendance.
9. A payment on every church debt.
10. A religious service in every church every Sunday.

phrase—"The Communion of Saints."

Inspired by these holy influences, we become conscious of the unity of pew and pulpit—of people and pastors. We rise together, or we fall together. Congregations and ministers may grow in vision and in strength of character from year to year. Likewise it is possible for us to suffer what the physicians term "arrested development"—tragic enough, whether physical, mental or moral!

In the midst of perplexities unprecedented we thank God for His guidance. We take courage in the vitality and fidelity of our people. Many are giving themselves. Others are placing no value upon anything they possess save as related to the Kingdom of Christ. Still others are bearing crosses and shedding blood, here and now, as they have part in the Master's redemptive life and purpose.

There is, however, this increasing conviction in the mind and heart of the Church—that the character of God, the need of the world, the Command of Christ, and our own salvation, make it imperative for us to begin the work of this new year upon still higher levels and with renewed energy and determination.

The meaning of the word "Mississippi," in the Indian tongue, is "Father of Waters." It has another meaning in the dictionary of



of Professor Thomas S. Williams, will open the program of the week with special music to be followed by the first of the Fondren Lectures. Plans for participation in Ministers' Week should now be laid.

### NORTH MISSISSIPPI CONFERENCE-WIDE RALLY

An inspirational rally ordered at the recent session of the North Mississippi Conference was held in First Church, Grenada, on Thursday of last week. Bishop Hoyt M. Dobbs presided. Although it was not a special session of the Conference, Rev. R. G. Lord was elected secretary for the purpose of keeping track of any action that might be taken and to give official status to the findings of the meeting.

All the district superintendents were present with the exception of Rev. J. W. Ward, whose physician would not permit him to attend on account of illness. There was a representation of pastors and laymen from the districts to the number of about 700, and Bishop J. Lloyd Decell and Dr. Roy L. Smith, of the Christian Advocate, were present as invited speakers. Bishop Dobbs had a carefully prepared program covering the Conference and general interests and the meeting kept to the prepared schedule. It was concluded by the adoption of a list of ten objectives which are to be special emphases of the year's work.

The first speaker was Mr. J. G. Houston, lay leader of the Conference, who spoke on the subject, "The Laymen and the Larger Church." His address covered very effectively the layman's opportunity and responsibility for a broadened program of work. Among other things he pointed out that in the year just ended the Conference had accepted 43% of the Benevolent asking and had paid only 38% of the sum accepted, or 26½% of the total Benevolent asking.

The next address was by Miss Susie Gunter, of Tupelo, who spoke briefly and impressively as to "Youth and the Church." Mrs. W. H. Ratliff then followed with an address on the "Conference Society of Christian Service." She called attention to the fact that the women of the Society, in addition to their contributions to the local church budget, gave last year an average of seven dollars per capita to the work of the Society.

At this Point Bishop Dobbs made fitting and appreciative reference to the service and passing of Associate Justice McGowen, distinguished alike as jurist and Methodist layman. Rev. Shed Hill Caffey announced at this point a message to the effect that Rev. W. W. Mitchell, a retired member of the Conference, had died in the Methodist Hospital at Memphis. Bishop Dobbs next presented Dr. Roy L. Smith, editor of the Christian Advocate, Chicago, who delivered an address which was both happy and helpful. The subject of the address was "Can the Church Save the World."

The last address was by Bishop J. Lloyd Decell, of the Birmingham area, who spoke on "American Methodism and the Present Hour."

Following the adoption of objectives, which appear elsewhere in this issue, and the announcement that a check had been received for \$12,500 on the \$50,000 maximum amount left the Mississippi Methodist Organization by the late Mr. Arthur Montgomery, of Atlanta, Ga., the meeting adjourned with the benediction by Bishop Decell.

Rev. T. B. Thrower, pastor-host, and his people, served a creditable meal for a nominal sum and contributed much otherwise to the comfort and the success of the meeting. Bishop Dobbs and his splendidly arranged program received a hearty response from those who were present, and we doubt not that much good will be accomplished by the meeting.

### W. S. C. S. REPORT TO QUARTERLY CONFERENCE

Brother Lott: Since the organization of the Woman's Society of Christian Service in September, there has been a noticeable increase in interest among the women of the Falkner community. Out of a membership of 27, including a number of elderly women, there are about fifteen active members. Once monthly programs based on the general worship material and Our Heritage are held at the church. On the first Friday evening of each month the group meets in various homes of the community for Bible study, all members participating in giving the program. As a result of these meetings we members not only familiarize ourselves with the church, its work and the Bible, but strengthen our faith and feed our souls on the exhilarating experiences of Christians throughout the world.

Thanksgiving our auxiliary mailed 17 garments to the Methodist Home. This week we are observing prayer week, centering our supplications particularly on Scarritt College, to which we expect to send our offering. At an early date we shall conduct a Mission Study Course.

We desire your prayers, those of our pastor and those of the entire Conference, that we may be successful in our endeavors to promote the spreading of Christianity in and beyond our community. To you all our Society wishes to extend the most joyous of Christmas greetings.

Respectfully submitted,  
ANNICE BRADDOCK, Sec.  
December 18, 1940.

Sincerely yours,  
J. NOEL HINSON, Reporter.

### WISE OR OTHERWISE

By Rev. James H. Felts

"He can preach like the devil," was said of a popular preacher. His enthusiastic admirer did not indicate just what such preaching consisted of. Much surface show must have been in evidence.

A preacher with only one sermon is like a camel with one hump on his back—his admirers walk.

I am hearing "The Yankees put one over on us" so often these days that I am again wondering who hit Billy Patterson. I prefer to remember, "Let the dead bury their dead: go thou and preach the kingdom of God."

The boy who stands erect in his own shoes without fear or apology is likely to go places.

I have laughed many times at the styles of women, but never so heartily as when visualizing the styles of my youth. Think of hoopskirts and bustles! Whoop la!

When cabinet meetings are "a pain in the neck," there need be no surprise if appointment pains are felt above the neck.

Bishop Decell had all the superintendents advise with their preachers privately on Friday. After that, tentative appointments gave place to permanent ones. It worked real well in the Memphis Conference.

"He that tilleth his land shall be satisfied with bread," is as true now as when it was written.

Pleasure may be a necessity, but when it occupies the whole space it becomes a usurper.

True or false? When the preacher wants more salary and the congregation wants more preacher it is an even break?

### NEWS FROM THE CANDLER SCHOOL OF THEOLOGY

#### MINISTERS' WEEK AT EMORY

Seventh Annual Presentation, January 20-24, 1941

This year for the first time, Ministers' Week will present two lecture series. One will be given by Bishop Paul B. Kern on the Jarrell Foundation with the title: "Methodism Has a Message," on Tuesday through Friday at 10 a.m. Concurrently, the Quillian Lectures will be given by Dr. Edwin Lewis, of Drew Theological Seminary, with the title: "A New Heaven and a New Earth," on Monday at 7:30 p.m. through Thursday.

Bishop Arthur J. Moore, whom Ministers' Week welcomes as the new resident bishop of the Atlanta Area, will deliver two special addresses, on Tuesday and Wednesday at 2:30 p.m. Out of a background of years in Episcopal supervision of Methodist missions overseas, Bishop Moore will speak first on "The Church and Its World Responsibility." The subject of his second message will be "Evangelism."

Other items on the program will be:

Five Short Courses, by members of the Faculty in Theology on Tuesday through Friday at 9 a.m.

Christian Belief in the Holy Spirit, Dr. W. A. Smart.

Preaching Values in Modern Novels, Dr. John David Lee, Jr.

The Minister and Gospel Study, Dr. Donald T. Rowlingson.

Religion and Mental Health, Dr. Henry M. Johnson.

What is War Doing to Missions, Dr. Arva C. Floyd.

Daily Forum—The Minister at Work, led by distinguished Atlanta ministers of four denominations on Tuesday through Friday at 11:15 a.m.

The Minister and His Sermons, Dr. Will Gardner (Presbyterian).

The Minister as Organizer, Dr. Lester Rumble (Methodist).

Pastoral Psychiatry, Dean Raimundo de Ovies (Episcopal).

The Minister as Pastor, Dr. Ryland Knight (Baptist).

Expenses: A limited amount of free lodging will be available, for which ministers in the lower salary brackets will be given preference. Tourist homes and nearby hotels, 75c to \$1.50 per night. The Committee will reserve a place for you if you so request. Registration fee of \$1.25 entitles one to a banquet ticket at no additional cost.

If you expect to attend notify Ministers' Week Committee, Emory University, Ga.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans' Oldest and Best  
Store  
N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We stand here, O Father,  
Heirs of all the ages of Thy creative effort;  
Fruit of all the conflict, the hardwon progress, the sacrifices, the agony of the past;  
We stand erect—for one brief moment—on the crest of Thy history.  
Unto us, O Father, without whom the past has no meaning,  
Unto us, the women of Thy world today, Reveal Thyself."

—Author Unknown.

### Wesleyan Service Guild

Only five units of the Wesleyan Service Guild have been reported in the Mississippi Conference: Brookhaven; Meridian, Central; Meridian, East End; Natchez, Jefferson Street; Vicksburg, Crawford Street.

Wherever there are as many as six working women and girls, a unit may be organized. These women and girls may meet in the evening, in the homes of the members, and carry on the entire program.

A Guild has only four officers—president, vice-president, secretary and treasurer.

There are four committees—Spiritual Life, Missionary Cultivation, Christian Social Relations and Local Church Activities, and Social and Recreational Activities.

The committee on Spiritual Life, through the distribution and use of the "Upper Room," and the reading of devotional books, seeks to deepen the spiritual life of the members. This committee also has charge of the worship period at the regular meetings.

The committee on Missionary Cultivation arranges a special mission study and also keeps the members informed concerning the special missionary projects which the Guild supports. It promotes the circulation of "The Methodist Woman," which each month carries a double page of information for the Guild.

The committee on Christian Social Relations and Local Church Activities directs the special projects in the local church or community which the unit has chosen.

The committee on Social and Recreational Activities plans who will serve "a cup of tea and a cookie" during the social hour following the regular meetings, also special events—perhaps a spaghetti supper or weenie roast preceding the regular meeting. Someone may be asked to give a book review followed by a social hour. At these special meetings, women and girls who have not joined the Guild, might be asked as guests.

We know of a Guild which has planned its programs for the year as follows: Meetings are held the first and third Monday evenings. January, February and March—Bible Study, using "Jesus and Social Redemption." April and May—Mission Study, using "Dangerous Opportunity." June, July and August—programs from "Investing Our Heritage." September—a C. S. R. Study. October and November—Mission Study. December—closing year's work.

The local Guild makes a pledge for missions which is sent to the conference treasurer through the treasurer of the local W.

S. C. S. This money is not included in the pledge of the W. S. C. S., but is marked "Wesleyan Service Guild," to be used for the special projects which are supported by all the Guilds in the Methodist Church.

Each member of the Guild pays 25 cents a year as a cultivation fund. Ten cents of this is kept in the Guild's treasury to be used to buy literature, etc. Fifteen cents is sent to the conference treasurer to take care of the general Guild setup.

The money for C. S. R. is kept in the Guild treasury.

Mrs. J. B. Pearson, 1620 16th St. Meridian, Miss., is the Secretary of Wesleyan Service Guilds of the Mississippi Conference. She will be glad to help you plan your organization.

### A Message from Mrs. Bragg

Who owns the earth? This question was asked recently as we discussed the activities of certain forces running wild in the world today, boasting of power to rule and control mankind. By the test of history, land has belonged to those who can take it by force. By the test of law a parcel of real estate is owned by the person who has a deed to it, but by the test of religion the earth is the Lord's and the fullness thereof. What a difference it would make if we really believed this and acted out our belief. We should think of ourselves as trustees, or stewards, holding the wealth of the earth in trust for human well-being. We would change pride of possession into joy of administration; we would think ourselves rich only when we had used God's gifts for the good of His children.

We have come to the time of the year when thousands of us will be making our annual pledge toward the work of the Woman's Society of Christian Service. We are thinking again of the heritage which is ours through the faithful work and sacrificial giving of the thousands of women who have preceded us in this great venture of faith. These women acknowledged that the earth is the Lord's and gave of the substance which came to them through the products of the earth.

The Bible is clear in its teaching on the subject of sharing of our possessions. Jesus leaves no doubt as to the Christian's duty regarding this important subject. Of His many parables, thirteen of them refer to the right use of possessions. He knew that selfishness and the love of money was the root of all evils.

Some of us may be perplexed as to what God expects of us at this time. As we make our pledge we need the spirit of gratitude. Grateful hearts commensurate with the blessings which come through living in a free land where skies are not dimmed by bombing planes; grateful that we can help in the support of our churches, where we may worship God according to the dictates of our own conscience; grateful for those in needy places in this and other lands, who are faithful ambassadors of the Christ.

As we make our pledge we need vision. The vision which Jesus must have had when He looked upon the multitude and was moved with compassion. He saw more than

a multitude of people, He saw their sorrows, their poverty, their sins, and He saw their possibilities. We need the vision which will help us to see our gifts turn human misery into joy for living, sickness into health, crime into good citizenship, despair into hope, individual distrust into brotherhood.

If we have this spirit of gratitude and this vision we will give as God has prospered us. While giving is not a substitute for living, we recognize it as a practical and effective means by which we may extend the influence of the Christian ideals which we profess.

The earth is the Lord's and the fullness thereof, and we will give as the Lord has prospered us, as grateful stewards, with a vision of His kingdom on earth.

MRS. J. D. BRAGG,

### "Jesus and Social Redemption"

The W. S. C. S., of the Central church, Meridian, has worked out an outline for use with "Jesus and Social Redemption," which is proving most helpful.

Since the theme for our 1941 programs is "Sharing," this society will be glad to share its outline with any society which will send a stamped envelope to Mrs. Stanley Wilson, 2212 15th Street, Meridian.

### Life Membership Presented

At a recent meeting of the W. S. C. S., of Electric Mills, Meridian District, Mrs. W. H. Meyers presented a Life Membership to Mrs. A. C. Grantham, with the following lines:

"Because your loyalty, love and piety  
Are never ending, the Woman's Society  
Of Christian Service presents to you this slip

Which gives to you, Life Membership.  
The membership pin, dear Sister Kate,  
You will receive a little late—  
May you wear it with happiness, year after year,

This is our Christmas wish sincere"

In her acceptance, Mrs. Grantham said: "Words are of little help in expressing my appreciation to you, my co-workers, for the love you have shown 'Sister Kate,' by acting as Santa Claus and presenting me this Life Membership in the W. S. C. S. This expression of your regard for me and your loyalty to the cause which Life Memberships support, has touched me deeply. It gives me a new zeal for the work. The twenty-six years I have worked in this organization in various capacities, have enriched my spiritual life; given opportunity for service to my Master through others; brought enlightenment through study; friends through its contacts—these blessings have far outnumbered the time and effort I have given to the tasks undertaken and carried out with your strong support.

Since I am the only charter member of the Woman's Missionary Society in this new organization, I shall feel a life-long gratitude for the privilege of serving as its first Life Member. I pray that each of you will grasp every opportunity that may come your way to serve our Master, for it is surely more blessed to give than to receive."



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

(Attention: The Advocate requests that as far as possible all reports of meetings and news shall be sent direct to the editor of your Woman's Page. The publication of the program for the month, the same for all societies, should be left to the editor of this page. We hope that you will use this page fully and freely. Help your page editor by sending all news of interest to her. Report any fine success in putting on any program and all worthy achievements of your society. This page is dedicated to the women of your Conference. Use it for the promotion of interest in your work.—W. L. Duren, Editor.)

### Greenville, Baby Specials

I cannot give my report in numbers, but I have been busy. I also have the Nursery Work in our Sunday School and carry on the two together.

I am distributing literature and Mite boxes to about a dozen ladies who keep up with the new babies for me. It would be impossible for me to make all the visits. I hope by the first of next year to have my corps of workers returning creditable reports of their activities. That will enable me to make more definite reports to you.

We distribute "Helping Babies Around the World," "The Little Child and God," "Baptism of Infants" and "Mite Boxes." I hope to give out some sample copies of the "Christian Home" magazine if I can get some back numbers for this purpose. We encourage parents to have their babies christened and to join the church if they are not already members.

I never was so interested in my work before. Tomorrow four babies are to be christened, and two adults are to join by baptism as a result of this work in the Nursery department. I am very happy over this.

yours truly,

MRS. E. J. PEPPER,  
Supt., Baby Specials.

\* \* \*

### To Secretaries of Missionary Education and Service

The following are names of four study books from the 1941 list:

1. "Dangerous Opportunity—The Christian Mission in China Today," by E. H. Balou, sixty cents.
2. "Methodism's World Mission," by Henry P. Van Dusen, twenty-five cents.
3. "Jesus and Social Redemption," by Shackford, twenty-five cents.
4. "Great Souls at Prayer," by Mary De Bardeleben, twenty-five cents.

When you receive your approved list, you will find "Methodism's World Mission," by Van Dusen, listed as a general study for the whole church. You will promote the study of this book in cooperation with your pastor. This general study will count on the Efficiency Aim. Those aims will be ready soon, and one of the items is: "Three study courses from the approved list of courses." When a class follows the plan for special recognition, the special recognition card will be mailed to the society.

Many questions have come about the

Bible study. I quote from Mrs. Bourne: "Mrs. W. M. Alexander, Division Chairman of Spiritual Life, and I have cleared this matter, so that the Secretary of Missionary Education and the Chairman of Spiritual Life in the society, when completely co-operative; there need be no overlapping. All regular study courses are co-ordinated and promoted by the Secretary of Missionary Education so that every line of study may receive its proper emphasis. She reports the classes and their work. The Chairman of Spiritual Life accepts her responsibility for promoting Bible study in the way the society decided upon, with agreement between these responsible officers."

Please see that your group has the "three study courses" during 1941.

MRS. E. M. SHARP,

Conference Secretary of  
Missionary Education.

Hernando, Miss.

### WOULD TEACH FREE CHINA TO MAKE OWN MEDICINES

By W. W. Reid

Through the National Christian Council of China—and with its approval—comes a statement from Prof. E. M. Meuser, of the School of Pharmacy, West China Union University, Chengtu, Szechuan Province, a statement of the urgent need for medicines in that part of China not controlled by the Japanese.

The program which the University is eager to promote fires the imagination of friends of China and of humanity. . . "To whom should this appeal be addressed?" asks the Council.

"There is perhaps no greater need in Free China today than that for reliable medicines," says Prof. Meuser. There is also perhaps no problem which, if adequately dealt with, could be more easily solved, and which could give greater satisfaction in the alleviation of physical pain and suffering than the production of modern medicines locally from locally produced drugs.

"This problem of securing medicines in sufficient quantities and at sufficiently low prices to meet the needs of the general public in China vitally concerns both the question of public health and economics. It is a problem which should be given special attention during this wartime period so as to secure definite result as speedily as possible. Toward achieving this end, three things are essential, all of which are interlinked and can be carried on simultaneously, viz: (1) research in the crude drugs of West China; (2) manufacture of medicinal chemicals and general modern medicines; (3) training of local technical staff for research and manufacture.

"This program has already been commended in the Department of Pharmacy of the West China Union University, and its systematic development and progress now require largely additional financial assistance. It would require a budget of about \$25,000."

### WAR AND FAMINE CAUSE MIGRATION FROM SHENSI PROVINCE

By W. W. Reid

The Rev. G. Rinvold, of the Norwegian Mission, Faku, Shensi, describes another "Great Trek" from that harassed China province. Some 30,000 people had by September left their homes, driven away by crop failure and war, and increasing numbers were going.

"Hundreds are selling their belongings in order to get money for the journey, and hundreds more will sell all they have in order to obtain 'the pearl of great price,' the sustenance of life," Dr. Rinvold writes. "Oxcarts—at more than a hundred dollars a cart—are hired for the women and children. Hundreds of these 'covered wagons' are going Northwest. It is the 'desert express' taking more than half a month to cross the Mongol desert. As there are no inns on the way the journey is hazardous in more ways than one. . . .

"But the worst thing is that the bulk of the masses cannot pack up and leave, and there is the great problem.

"Today I am told of 500 farmers coming to town, asking for relief. Their crops were ruined by hail storm this summer."

### THE SANCTITY OF THE HUMAN

By Wm. P. King

The test of morality is not solely individual. Does man's conduct make for the welfare of others and the best order of society? Do you treat humanity as an end or a means? Does your conduct injure or help others? In the process of development we pass from the sanctity of place to the sanctity of personality; from a sanctity of shrines to the sanctity of the human soul. The one sacred object in our world is a human being. The one guilty sacrilege is the violation of the sanctity of a human life. The profane, the irreverent, the sacrilegious person today is that person who violates and exploits another human life either for pleasure or for profit. The one sacred object in our world is not an ark, an altar, a temple, or sacred days or holy weeks, but a human being, not sacred places or times. These are but symbols. To profiteer on another life for profit, or to prostitute another life for pleasure is the basest of all base sins. When it is said, "I have a right to live my own life," how about violating the life of another? Man is more than an individual. He has a circle of relationships. "We are members one of another." There is the solidarity of society, the community of mankind, and our own personality is developed in society. We are not loyal to our true selves if we are disloyal to others. It is quite the fad among some modernists to place emphasis on "the right to be happy." The emphasis of Jesus Christ is "happy to be right."

—Religious Telescope.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. B. POLLARD, EDITOR, 2107 POLK STREET, ALEXANDRIA, LOUISIANA

(Attention: The Advocate requests that as far as possible all reports of meetings and news shall be sent direct to the editor of your Woman's Page. The publication of the program for the month, the same for all societies, should be left to the editor of this page. We hope that you will use this page fully and freely. Help your page editor by sending all news of interest to her. Report any fine success in putting on any program and all worthy achievements of your society. This page is dedicated to the women of your Conference. Use it for the promotion of interest in your work.—W. L. Duren, Editor.)

The presence of so many deaconesses from both the former Church, North, and the former Southern Church, at the Jurisdictional meeting held recently in Tulsa, was most inspiring and helpful. On Tuesday afternoon they met in separate session to organize the Jurisdictional Deaconess Association and to elect their officers. The next day at the morning session an hour was given over to introducing them and hearing them tell of the work of the various institutions conducted by Methodist women in this Jurisdiction.

Deaconess Gertrude Parker, pastor's assistant at First Church, Tulsa, was the presiding officer, and the following types of work were reported: Wesley House, San Antonio; Wesley House, Fort Worth; Rural Work in the Indian Mission Conference; National Training School, Kansas City; Rural Work in North Arkansas Conference; Mexican Wesley House, San Marco, Texas; Rural Work in the East Oklahoma Conference; Kingdom House, St. Louis; Spofford House, Kansas City; Mexican Community Center, Dallas; Work for Miners, Pitcher, Oklahoma; Work for Mexicans at Laredo, Texas; Institutional Church, Kansas City; Mexican Work at El Paso; Wesley House at St. Joseph, Missouri; Rural Work in Louisiana; and Student Work in colleges in Oklahoma, Texas and Louisiana. At the close of this interesting hour, Miss Taylor, of Nome, Alaska, was presented, and told of her work with the Eskimos, and Dr. Mary Shannon, who for many years served as principal of the Isabella Thoburn College in India, spoke on the work of this institution for the education of young women.

• • •

Could anything be finer than the beautiful motto that was used for this Jurisdictional meeting when the women of the North and the women of the South came together for the first time?

Here it is:

"Here we enter a fellowship;  
We will agree to disagree,  
But resolve to love and  
Unite to serve."

Would it not be well for the societies of the former churches that are uniting in this Conference to take this also for their motto?

• • •

Mrs. J. D. Bragg, National President of the Woman's Society of Christian Service, has the following to say concerning the

making of pledges for the new year:

"Some of us may be perplexed as to what God expects of us at this time. As we make our pledge we need the spirit of gratitude. Grateful hearts commensurate with blessings which come through living in a free land, where skies are not dimmed by bombing planes; grateful that we can help in the support of our churches, where we may worship God according to the dictates of our own conscience; grateful for those in needy places in this and other lands, who are faithful ambassadors of the Christ.

"As we make our pledge we need vision. The vision which Jesus must have had when He looked upon the multitude and was moved with compassion. He saw more than a multitude of people. He saw their sorrows, their poverty, their sins, and He saw their possibilities. We need the vision which will help us to see our gifts turn human misery into joy for living, sickness into health, crime into good citizenship, despair into hope, individual distrust into brotherhood."

### THOSE WHO FEEL LIFE

By Mrs. Irvin Rowland

"Blessed are they that mourn, for they shall be comforted."

We all admire persons who have great faith and face life courageously. We would all like to attain that level and constantly try to do it. Yet, sometimes, we are prone to forget that brave souls have sorrows and trials like the weakest of us—that truly great persons dare to feel life in all its intensity, but never give up.

May we pity the person who never lets the sorrows of his brother touch his life, or who never feels his responsibility in shouldering the burdens of the world. How can we evade the question, "Am I my brother's keeper?"

As we lend a sympathetic and helpful hand, our own lives are blessed by the giving of ourselves. We better understand our neighbors problems and are less likely to criticize.

Let us open our hearts and feel life. Even Jesus wept at his friends sorrows. Let us not be ashamed to have our lives touched by the adversities of loving service and consecration.

### A SHELTER PRAYER

The following simple and beautiful "Shelter Prayer" was composed by Rev. James Mackay, of the Archway Methodist Central Hall, Highgate. Mr. Mackay uses it every evening at about 9 o'clock in the Archway shelter, where 600 people gather nightly:

Under the shadow of Thy protecting love, O God our Father, we compose ourselves for sleep. Above and around us are dangers, but Thou art nearer than all dangers and we are not afraid. Thou art our Shelter, and in Thee we find our rest.

Give Thy divine protection to all the homes of London this night. Be Thou a home to those whose homes have been destroyed. Save all little children from harm and fear. Fold our loved ones in Thy sheltering love. Be with the brave men who are

fighting for us on land and sea and in the air, and with those who risk their lives for us in rescue and fire services. Preserve them even in the midst of danger, and save them in every time of temptation. Grant victory to righteousness and truth, we beseech Thee, and a speedy end to this and all wars. Till then, our Father, give to us loyalty, courage, understanding and love. Through Jesus Christ our Lord.

### MISS BERRY DIES EN ROUTE TO AMERICA

A radiogram from Dr. Arthur D. Berry, missionary in Tokyo, Japan, sent from the S. S. President Coolidge, gives us the information that his sister, Miss Anna J. Berry, died on board ship on January 7. Dr. Berry was returning to America with his sisters—the Misses Anna J. and Effie A.—who had spent recent years with him in Tokyo. They were returning because of Miss Anna's illness. The President Coolidge is due to dock in San Francisco on Jan. 16. Messages to Dr. Berry may be sent in care of Miss Marjorie Merrill, 83 McAllister Street, San Francisco, Cal., or in care of the Board of Missions and Church Extension, 150 Fifth Avenue, New York City. It is understood that Dr. and Miss Berry will go to their home in Mexico, N. Y.

### METHODIST EMERGENCY COMMISSION

#### A Million Dollars for Camp Service and Overseas Relief

Bishop Edwin H. Hughes has received a letter from Doctor T. Ferrier Hulme, ex-President of the English Wesleyan Conference, and well known to American Methodists. This letter, under date of December 4, tells of the bombing of Bristol by the German air-planes a few days before the following quotations relate to famous Methodist shrines:

"The upper half of the best known shopping Arcade in Bristol has gone. Wesley's 'New Room in the Horse Fair,' as he called it—the mother Chapel of world-wide Methodism, opened by him 39 years before the original City Road Chapel in London, is separated by a wall from the lower portion of the Arcade. If that part of the Arcade had perished, our most sacred shrine in the world would have gone too. But thanks be to God it is intact. The life-size equestrian statue of John Wesley is still safe. So is the statue of Charles Wesley."

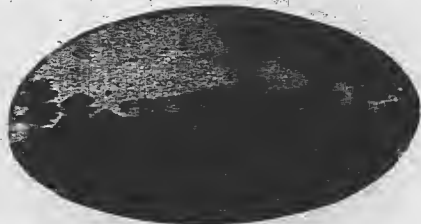
"Charles Wesley's house in Charles Street is still whole, though the adjoining property is destroyed."

"Also, all the property next to the room where John Wesley ordained Coke, Watts, coat, and Vasey is wiped out. But the room, with the memorial tablet, is untouched."

English Methodists rejoice that thus these sacred historic places are preserved. But, in general, British Methodists have suffered dreadfully in personal deprivation and in destruction of Church property.

American Methodists will keep all this in heart and mind for The Day of Commission, March 2, 1941.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON JANUARY 19, 1941

By Rev. W. C. Newman

### THE SLIGHTED INVITATION

Lesson Text: Luke 14:15-35

Golden Text: Come; for all things are ready.—Luke 14:17.

Preachers have a Biblical authority for accepting invitations to dinner: not only was Jesus a frequent dinner-guest, some of his loveliest sayings and some of the most dramatic occurrences in his life took place while he "sat at meat." This same thing could be said of any Methodist minister who has had the good fortune to be the pastor of a circuit where the people still honor their minister with invitations to dinner. Here fellowship grows strong; here confidences are given; here the pastoral intimacy is at its best; here often, more help and comfort and guidance can be given than at any other time—even in the pulpit.

#### Jesus Speaks to Man's Need

For in the pulpit for the most part, one must speak to the congregation rather than to the individual; but in the home one may speak discreetly and affectionately, yet directly and personally.

Somehow Jesus contrived to speak so at all times. He rarely made general statements. His utterances searched the heart of the person to whom they were directed. To the rich he spoke of the dangers of riches; to the proud he urged humility; to the sinner he pressed the necessity of repentance; to the sorrowing he gave the promise of sure comfort.

If we are to get the full significance of this lesson, or of anything Jesus said, we must remember this personal character of his speech. His words cannot rightly be interpreted if they are taken out of their original setting or applied to other types of people than those to whom they were first addressed.

#### Our Disesteem of Our Divine Host

He had been speaking of the arrogance and selfishness of inviting only one's friends and kinsfolk and rich neighbors, and urging that the poor, the neglected, and the unfortunate be included in our invitations. And when he had finished one of the guests at the Pharisee's dinner, to cover up his own guilt in this matter, countered with one of those meaningless sentimental platitudes so often heard from people who make a great show of religious emotion, but lay no importance upon doing justice to the "poor, the maimed, the blind and the lame."

It was this hypocritical cant which drew forth the parable of today's lesson; and it was to such a man that Jesus spoke it. In plain words he is saying, "You who set such store by being a guest in the kingdom of God, in the far off future, be careful lest you slight the invitation of God today, in this very world, to be His guest and do His will here and now and to every man, no matter how low, for it may be that with

all your talk you shall not taste of my supper."

#### Trivial Diversions

From the seriousness with which the men in the parable excused themselves from attending the great supper, one would suppose they were about the most urgent business in the world, but upon examining them (the excuses, not the men), they have a strangely familiar and unweighty sound. "I missed you at church yesterday!"

"Yes. It is the first of the month, and I had to get out my statements!"

"We had company!"

"I work at the store so late on Saturday nights that I can't get up Sunday morning in time to get to church."

"Sunday is the only day I have to rest."

One can easily measure the depth and reality of one's religion by the triviality of the things that divert his interest from the things of religion. So when a person attends a movie instead of the Sunday night service it is prima facie evidence that entertainment outweighs worship in his mind.

But God is a jealous host; and he demands that we seek first the Kingdom. Nothing—not even the business of making a living is to come before God.

#### The Bottom Rail Gets the Honor Seat at The Great Supper

The mixed figure used as the title of this paragraph may be ungrammatical but it is nevertheless a strong statement of a profound religious truth. When the discourteous recipients of the host's first invitations, the "important" people of the city, declined to attend, the angered master of the house sent his servants to those of the town and country who were not socially prominent, and brought them in to fill the honored places at his table.

But it must not be supposed that Jesus intended thus to imply that these were inferior people. They were men who, having a lesser opportunity to understand and accept the invitation, gave eager assent to it.

Not to the mighty the wise, the cultured; not to any one class or race; but to all men of every rank and race, whose hearts are hungry and thirsty for the Bread of Life, does God's constraining invitation go to fill His house.

### METHODISM'S DAY OF COMPASSION

The Methodist denomination is planning to observe March second, as "Methodism's Day of Compassion." On that day collections are to be taken in all Methodist Churches, for war emergencies and overseas relief and it is hoped that there will be laid upon the altar a truly generous gift.

This is in accordance with the decision made by the Bishops of the Methodist Church in their semi-annual meeting last December, to project a campaign for one million dollars for war emergencies and overseas relief. They expect that \$500,000 will go to overseas causes which include the Church Committee for China Relief, Y. M. C. A. Work in Prison Camps, American

Bible Society War Service, American Friends Service Committee and other relief agencies.

A quarter of a million dollars will go to the aid of the Methodist Church in Great Britain and the missionary societies of this church.

Another quarter of a million dollars will be devoted to the work among enlisted men in camps all over the United States, probably in coordination with other denominational efforts.

### MONEY GOES FURTHER IN CHINA

Relief money sent to China goes further than anywhere else in the world for two important reasons. The first reason is the difference of exchange which makes one dollar of our money equal to about seventeen dollars of Chinese money. Another reason is because the average Chinese family has such a low standard of living.

There are many cases on record where a loan of one dollar of our money has helped to start a man in business again, after he had lost everything, so that he was able to repay the loan within three months and support his family by the proceeds of his business.

There is a record also of an American missionary who gave one full meal of balanced rations per day for three months to one hundred hungry children at a total cost of \$45 (U. S.) or one-half a cent a day per child. Many of these children got no other food, yet they all gained from four to six pounds during the first month. Where can you match that?

The same missionary reports that he was able to provide six thousand days of labor relief for disheartened men and women at a total cost of \$180. Also 4,000 days of free hospitalization and 20,000 free clinic treatments were provided at a cost of \$300.

Anybody who wants to make an investment in human welfare, and get large dividends in lives saved, children rescued and taught useful trades, adults rehabilitated, should not overlook China. Contributions may be sent through denominational relief committees marked for China relief.

### CURRENT SIMILES

As close to war as aid short of war.  
As colorful as a seed catalog.  
As useful as a coat sleeve is to a small boy with a cold.  
Somehow those after-Christmas bills seem as big as the national debt.  
As far off as peace in Europe and Asia.  
As surprised as Italy at Greece's effective resistance.  
As disgusting as a tipsy woman.  
As prosperous as all of us hope 1941 will be.

—Exchange.

Truth is a streaming fountain: if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition.—John Milton.



# THE CHRISTIAN FIRESIDE

## SUCCESSFUL LIVING

By Edgar DeWitt Jones

### THE LADDER OF PRAYER

"The history of prayer is the history of religion," said Sabatier. And the history of prayer is one of expanding horizons. Between that far-away time when Jacob saw in the vision of the night a mystic ladder reaching from earth to heaven, and the days when Jesus of Nazareth prayed as never man before or since has prayed, the idea of prayer has known change and experienced marked growth.



Mr. Jones

The first round in the ladder is "saying a prayer." This is the most elementary kind of praying. It may be, and frequently is, mechanical. It is the repetition of certain words or phrases, but with the definite and dominant idea that God is, that He hears, and is able to help us.

The second round is praying a prayer—a distinct advance. It is the difference of putting a roll of music on a piano player and manipulating the same, and the playing of the music through the mastery of the keyboard. Here the worshipper passes from mere repetition to conscious communion with God.

The third round in the ladder of prayer is praying for self. This kind of prayer, to begin with, is almost wholly petition and self-centered at that. Our petitions of yesterday do not look well in the light of today, and will shrivel more in the light of tomorrow. The prodigal son, in the early stage of his career, prayed, "Give me," but after his experience in "the far country," he prayed "make me."

The fourth round is praying for others. Here one's prayer life assumes a nobler spirit, deepens and widens like the channel of a river approaching the waters of the open sea. When Samuel retired from the judging of Israel and gave way to Saul, the first king, he said, "Far be from me that I should sin against the Lord in ceasing to pray for you."

The top round of the prayer ladder is praying in the Spirit. This is the acme of prayer. There the Spirit of the Creator and the spirit of the creature meet and merge in triumphant trust.

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## NEW YEAR

By Rev. Vivian T. Pomeroy, D. D.

Linda was nine years old; she was tall and thin and quite clever. Matthew was short and tubby and very placid.

A few days after Christmas Linda and Matthew both had the same idea. They wished to stay up to see the New Year in. Matthew said: "The Old Year has a long beard. Does the New Year have a little beard?"

"Why, you silly!" answered Linda. "Years don't have any beards at all."

"But I seed the Old Year in a picture," said Matthew, "and he had a beard."

"That's only pretend," scoffed Linda. "You don't see anything; but you hear bells and hooters and people making noises; and it's saw not seed."

"But you step from today right into tomorrow," said Matthew. And that was true; so they went off to find Mother.

"Mother," asked Linda, "may we stay up to see the New Year in?"

"Oh, dear, no," said Mother. "Tha' would be far too late to stay up. But you can wake up in bed and hear the bells."

"Oh, Mother," Linda said. "You are cruel," and she began to cry. And Matthew, who was very fond of Linda, began to cry, too; and they howled and made the greatest fuss you ever knew.

"Now come," said Mother. "This won't do at all. If you stayed up, you'd be so sleepy and cross that the New Year would start badly. It is far better to sleep comfortably, and wake up in a warm bed, and hear people stamping about in the cold."

But the children wouldn't listen, and went on crying until they couldn't cry any more; and then they stopped. Soon Matthew was quite happy again. "I shall wake up in bed," he told everybody, "and when the New Year comes in I shall say Hi! to him."

"That's just what I shall do," said Grandma.

But Linda said nothing. She sulked and wouldn't speak at all; and, when Mother asked her something she held her lips tight and made no answer. It was most uncomfortable.

All lunchtime Linda sulked, and Father made jokes, but Linda wouldn't laugh at them till in the end Father said: "What has happened to our Linda? Got the glooms again?" But Linda only scowled.

Mother was very glad when bedtime came. She went to tuck Linda in. "Good night, darling," she said, "and cheer up on New Year's Eve. I'll come in at midnight and see if you're awake; and then we can sit up a little and make all our good resolves for the year."

Linda looked at Mother. "Mother," she said, "will you make up your mind to be a better mother?"

"I always do," said Mother. "What will you make up your mind to do?"

"I'll make up my mind to get all A's at school," said Linda.

"But that's so easy for you," said Mother. "Think of something harder."

Linda thought, and Mother said very gently, "What about not having grudges?"

"How do you mean?" asked Linda.

"I mean," said Mother, "trying not to punish people for hurting you."

"But I want to punish them," sighed Linda. "I want to hurt them because they hurt me."

"I know," Mother answered. "But you know Two Hurts never made One Heal yet."

Linda sat up. "Mother," she said, "you never tell anybody you have a grudge for a child, do you?"

Mother kissed her. "I never tell family secrets," she said. "Besides, the Old Year will stagger away with the grudges, and the New Year fly in with a lovely surprise."

"Aren't you too old for surprises?" asked Linda.

"Not so long as I have my Linda," said Mother.—Reprinted by special permission of the author and The Christian Leader.

## "THE SHIELD OF FAITH"

A very important promise concerning victory over evil is found in the familiar description of the Christian armor as set forth in the sixth chapter of Ephesians, where we are told that it is by the shield of faith that we shall be able to defend ourselves from the enemy. The reading is, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

This is a most inspiring proposition. It is promised that the Christian who is properly protected according to the good will of God will have a shield of faith that can be used for the defense of any part of his body, and this defense is capable of quenching the fiery darts of the wicked. When in pain cover yourself with the shield of faith and commit to God's good care the affliction, and see what the Lord can and will do for you in the healing of your body. Or if the attack be made against the mind, in a most vexing problem, or when the heart is broken with sorrow, if you really desire God's help make use of this good shield of faith and the help of God will appear. Of this we have no doubt; the promise is clearly stated and God will not suffer it to fail.

—Wesleyan Methodist.

## INFLUENCE REMAINS

A young minister was leaving an English town and was bidding an old lady good-bye.

"Well, sir," she said, "you'll be busy packing up your belongings, I expect?"

"Yes," he replied. "I have only a few things to get into the boxes now."

"There's one thing you won't be able to pack, sir," said the old lady. "You'll have to leave that behind."

"I didn't know—whatever is it?" questioned the minister.

"You can't pack your influence, sir," she answered quietly. That is true whether influence is good or bad. "The seeds of good we sow both in shade and shine will grow"—it is well to remember it; and it is just as true that "the evil that men do live after them." What kind of influence will you leave behind when God's call comes?

—Christian Herald.



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## STATE BOARD OF EDUCATION HONORS JUDGE WHITE

The State Board of Education honored its retiring President, H. H. White, of Alexandria, with a gift and a resolution today at the last meeting White will attend after 28 years' service.

White who has been president since 1928, voluntarily retired by failing to qualify as a candidate for re-election. His term ends Monday.

The other members today presented him a silver humidor filled with cigars and sent orchids to Mrs. White, who also attended the meeting.

A resolution accompanying the gift said that Mr. White "has, at a considerable personal sacrifice, devoted his time and ability unstintingly to the cause of education," and expressed "the hope that he will keep in touch with the board and its members in order that it may have the benefit of his sound judgment and advice and the pleasure of his friendship."

In his response, Mr. White said: "As this will be my last meeting with you I want to bid you all an affectionate goodbye."

"I was first elected as a member of the State Board of Education from the Eighth Congressional District, at the Congressional election of 1923, and took office beginning the second Monday of January, 1923. I drew the short term of two years, and held under my first election to the second Monday in January, 1925.

"I was elected the second time at the Congressional election of 1924, and took office under that election on the second Monday in January, 1925, and held until the second Monday in January, 1933—eight years.

"I was again elected at the Congressional election of 1932, and took office on the second Monday in January, 1933. My term expires the second Monday in January, 1941, as the term of office is eight years.

"I was elected vice-president on January 8, 1923, and served as vice-president to April 28, 1928.

"I was elected president on April 28, 1928, and, there having been no other election of president, should serve as president to the present meeting, completing thirteen years as president.

"My association with the board has been very pleasant, although the work has been exacting and hard, especially during the last year or two while the big building program was going on.

"I have found the several governors, during whose terms I have served, uniformly considerate, and I believe desirous of promoting the cause of education in the state, although I was not a political follower of any of them since the days of Governor Fuqua until the election of Governor Jones. I can also thank all of the department officers for cordial cooperation during my whole term.

"There has been a constant effort on my part to keep the schools and colleges out of politics and I think that this has been most generally the attitude of the members of the board. We have perhaps been only measurably successful, but we have done the best we could under the circumstances which surrounded us.

"During practically all of my period of service the board had the wise counsel and patriotic service of the Hon. T. H. Harris as State Superintendent and Secretary. In my opinion, the State owes him a great debt of gratitude for the progress made in public education during his long official life.

"His successor, the Hon. John E. Coxe,

has been courteous, attentive and diligent in his work with the board, and it may be confidently hoped that the progress of education will continue under his administration of the State Department of Education.

"I leave you with regret because in doing so I close what I believe to be my greatest service, small though that service may have been, to the great State which we all love.

"I cherish the friendships which I have made in my association with you and wish for each of you health happiness and usefulness during this and the coming years.

"I believe that the presidents and officers and faculties of the various colleges under your jurisdiction, who have served in the past and are now serving, have been faithful and devoted in their work. I relinquish my contacts with them with regret and to them too I extend every good wish for their continued success and happiness."

—Daily Town Talk (Alexandria)

## DR. J. M. SULLIVAN HONORED BY HIS CO-LABORERS

At the close of the Lay Banquet held at the Lamar Hotel in Meridian, at the last session of the Mississippi Annual Conference, it was suggested that the District Lay Leaders and their Associate Lay Leaders present the Conference Lay Leader, Dr. J. M. Sullivan with a Christmas present, as a token of affection for his outstanding efforts and achievements in lay work. The suggestion was unanimously agreed to. B. M. Stevens, Judge J. C. Corbin and Dr. Dewey Dearman were appointed to act as a committee to buy and present the gift.

The rush of the Christmas season made it impossible for the committee or any of the laymen to go to Jackson to buy and present the gift. Therefore, the writer was asked to perform this very pleasant and delightful task.

With the assistance of Dr. T. M. Brownlee and Dr. B. L. Sutherland, Dr. Sullivan's home was contacted and with the help of Mrs. Sullivan and her daughter plans were made for a surprise party for him.

At seven o'clock, p. m., December 20, the following dropped in: Dr. T. M. Brownlee, Dr. B. L. Sutherland, Dr. M. L. Smith, Dr. G. L. Harrell and Rev. E. A. Kelly.

As spokesman for the committee and laymen, Rev. E. A. Kelly stated the purpose of the meeting and asked Dr. T. M. Brownlee to make the presentation of the gift, which was a leather (red) lounging chair and ottoman. This he did with very appropriate and fitting words.

Dr. Sullivan was very deeply moved by this gift from his co-laborers, and expressed his very great appreciation for their love and thoughtfulness.

The group was then invited to the dining room where delicious refreshments were served by Mrs. Sullivan and her charming daughter.

After the refreshments were served Dr. Brownlee was asked to lead in prayer. His prayer was earnest and appropriate.

E. A. KELLY.

## HAYNESVILLE CHURCH IN 1940

The Methodist church in Haynesville has many reports to make of the numerous activities the church has participated in during 1940. The entire congregation is most grateful and happy that its faithful, peace-loving, sincere pastor, Louis Hoffpauir, is entering his "third term." An expression of love, devotion and loyalty was given in a linen shower to Mr. and Mrs. Hoffpauir

the members of the church.

The unification of the churches has been perfect with such a pastor to lead us. The churches are both used; the morning service conducted in one and the evening service in the other. The Church School uses both buildings. One of the most outstanding church school activities was the interest manifested in enrolling a membership of 150 members in the Men's Bible Class. They celebrated their first anniversary and had as their guests fifty members of the Homer Men's Bible Class. The Gleaners Bible Class, composed of young matrons entertained the Haynesville school teachers.

The Woman's Society of Christian Service is happy to report a well planned and carried out program. The society has a charter membership of 89, with an addition of 12 new members since the charter meeting. The group is divided in five circles. The Wesleyan's Guild Circle is presenting the church with a bulletin board with the entire amount of purchase being made by benefits, rummage sales, etc., during 1940. This circle is composed of business and professional women. The Edith Lacey Circle was organized in 1940, with 30 young matrons. This circle presented the church with a pair of wrought iron floor vases. We feel that Circle One should have especial mention as they sold Holland's magazine subscriptions sufficient to replenish the china shelf and silver. In presenting the programs the Society of Christian Service has secured speakers from the Department of Public Welfare of Claiborne Parish, the Farm Security Administration and the Public Health Service. With such interesting programs the attendance has increased 40%, and in 1941 the Society will make great plans for a successful year. The church is well organized with a Junior and Senior League, also a Junior and Senior Choir with weekly rehearsals for each choir.

The annual daily vacation Bible School was held the past year with a wonderful record of attendance and spiritual gain.

Mr. and Mrs. Hoffpauir entertained the Board of Stewards with a dinner after their return from conference.

The Methodist Church wishes as the poet has said, "If you, or I, can ultimately give to the world a single volume, or line, or thought which will enable our fellow men and women to enjoy life a little more fully, or endure it a little more easily, then we shall not altogether have laboured in vain."

CHURCH REPORTER.

## SUMMER PROGRAMS PLANNED

By W. W. Reid

Tentative summer programs are announced for Junaluska, North Carolina, and Sequoyah, at Fayetteville, Arkansas. At Junaluska six morning and evening Sunday services will be planned. Stereopticon lectures and pageants will be presented on two week nights and a vesper hour will be held twice a week.

The School of Religion will be held from July 14 to August 23. From July 24 to August 5 the School of Missions will be held. Dates for the Missionary Conference are July 29 to August 5. A church-wide co-operative Pastors' Conference will meet from August 5 to 10.

At Sequoyah the School of Missions will be held from July 8 to 13, and the Missionary Conference from July 11 to 13.

Any appeasement of tyranny is treason to this republic and to the world.



## KARL QUIMBY ON MISSION STAFF

The Rev. Karl Quimby, for the past five years superintendent of the Jersey City District of the Newark (N. J.) Annual Conference, joined the staff of the Board of Missions and Church Extension on January 1, as secretary of the Department of Field Work, in the Joint Division of Education and Cultivation. Dr. Quimby was elected to this office at the annual meeting of the Board in November. The speakers' bureau of the Division will be under his direction, and he will have charge of plans for seminars, institutes and other district and conference gatherings, especially within the jurisdictions of the former northern Church.

Dr. Quimby is widely experienced in the new field of service he is undertaking. For some years he has conducted pastors' seminars for both the Board of Foreign Missions and the Board of Education; and he has been a member of the Board of Foreign Missions, and chairman of its committee on education in the United States.

A graduate of Dickinson College and of Drew Theological Seminary, he held pastorates in Irvington, N. J., Roseville Church, Newark, and in Ridgewood, N. J., before appointment as a district superintendent. In the summer of 1935 he was an exchange preacher in Great Britain, and a delegate to the Oxford Conference. He was a delegate to the General Conference of 1936 and 1940.

## NOVEL WAYS OF TRANSPORTING WOUNDED

In China there are so few ambulances that it is impossible to depend on them for transporting wounded soldiers to the base hospitals. So in many places the army depends on relays of farmers.

These farmers are accustomed to carry their produce to market in baskets slung from a bamboo pole. If the load is light, a farmer will carry two baskets, one at each end of his carrying pole. Heavier loads are carried in a basket slung between two men. If the loads are still heavier, the number of men and of carrying poles is increased.

When fighting is going on, each farmer is expected to search his own plot of ground every night to see if any wounded soldiers are lying there. When one is found he is carried by these farmers in a big basket or on an improvised stretcher suspended from a pole. The carriers start off at a jog trot which they can keep up with brief rests for four or five miles. Then another relay takes up the burden and so on till the base hospital is reached, which may be at a considerable distance. In this primitive way they can cover one hundred miles a day. It is this kind of willingness to labor and sweat for one's country that makes the Chinese able to resist so long.

Surely a people as virile as this is worth helping. It doesn't take much. Three cents a day or a dollar a month will keep a refugee alive till he can get on his feet again. Contributions may be sent through denomi-

national relief committees designated for China Relief or direct to the Church Committee for China Relief, 105 East 22nd Street, New York, N. Y.

## A TRIBUTE TO J. B. HOLLAND

Jim Holland is dead. The world seems barren because he is not in it. It does not seem possible that a person with such a vital personality could die; nor will his influence ever die.

God richly endowed him with a peculiar personal charm. Linked with that charm was a genial spirit of kindness, fairness, unusual qualities of leadership, a quick mental grasp of any problem or situation, and a gift of soothing and challenging eloquence.

The impact of his spiritual eminence was felt by any group or individual he was with. His was such a dynamic spirit that others found inspiration and help through his leadership and counsel.

His church eagerly recognized his qualities of leadership and called him to an exalted place of service. As steward, as Church School superintendent and teacher, for nearly forty years he filled his place so well that when he went away, it seemed hard to find any one to carry on his work. And while others will carry on, we can never find one to take his place.

We miss the joyous, stimulating fellowship with him. We miss his wise, safe counsel. We miss his leadership in the forward march of our church.

God, in His infinite compassion and wisdom, has released our friend and brother from pain-racked days and nights. We must believe that God does all things well for His children.

We must bear the pain of our friend's going. And while we must go on without him, the memory of his radiant personality will always be an inspiration and help to this board, to his church, his community, and to his host of friends.

We will carry on as courageously as we can, but we find ourselves looking forward with joyous Christian expectancy to that day when we will be with him again, at home, in our Father's House.

Be it ordered that a copy of this paper be placed on the minutes of the Board of Stewards of Fifth Street church, a copy placed on the minutes of the quarterly conference of Fifth Street church, a copy sent to Mrs. Holland, a copy mailed to the New Orleans Christian Advocate, and a copy to the Meridian Star.

Signed—J. H. Weems, C. H. Christopher, J. V. Luke, Committee.

## DEATH OF MRS. F. A. MILES OF DELHI, LOUISIANA

The death of Mrs. F. A. Miles in Delhi, La., on the date of December 23, 1940, brought to a close the life of one of the best women whom it has been the privilege of this writer to know.

It was the pleasure and joy of Mrs. Miles to serve God through the church and to serve her day and generation and her passing is a great loss to us all but life encourages us to carry on.

She was born at Delhi, La. on July 29, 1868, and was a life long member of the Methodist Church. She married Frank A. Miles on October 28, 1891, and besides her husband, she leaves the following children: Wm. Purvis Miles, Frank A. Miles, Jr., Mrs. Frank Hanna, and Mrs. W. E. Dozier.

"Well done thou good and faithful serv-

ant, . . . enter thou into the joy of thy Lord."

S. S. HOLLADAY.

## A MAKER OF FIDDLES

By Leslie F. Church

More than two hundred years ago, in Cremona, there lived three boys, Salvator, Giulio and Tonio. The first two were musicians—Salvator sang and Giulio played his violin. It was Mayday Carnival, and everyone was gay. Now was the time to give the happy crowd music that they loved. They would be generous, and the boys went off eagerly. Tonio begged to come. He could not sing or play, yet he heard rare music in his heart. The two brothers sang and played and a passer-by stopped to listen. "Sing me that song again," he said and gave them a golden coin. "That was Amati, maker of violins," said Giulio, and Antonio's eyes opened wide in astonishment. He could not sing; he could not play, but he heard music and longed to make it. Amati carved violins! He, too, could shape wood with his knife. Amati made violins!

Next day, greatly daring, he sought out the great man and showed him the wood he had carved. "Teach me to make violins," he said. Amati smiled. "What is your name, my boy?" he asked. "Antonio Stradivarius," he answered shyly. "Why do you want to make violins, my son?" Tonio stammered out his answer: "Because I love music and cannot make any. My voice is shrill. I can do nothing but carve wood with my knife." Amati smiled again: "Come in, my child, and try," he said. "The song in your heart is all that matters. There are so many ways of making music. Pictures and songs, statues and violins. What matters it, if it be your best—the world will be the happier for it." So Amati began to teach little Tonio to use his hands to carve a song.

Years after, when his master had passed on, he made the best violins in the world. The greatest musicians of all time handled them with reverence. They were made by Stradivarius. No other had ever given them so rare an instrument. The violins of Antonio were the work of his hands, but they were the expression of the song in his heart.

There is something you can do to make life beautiful, true and good. The Lord of all Life will make you whole so that you may work your work, for Him. The best, the utmost for the Highest. The work of your hands at its best—for the song in your heart at its sweetest:—

"Take my hands and let them move  
At the impulse of Thy love."

Make that your prayer, and you will not fail. Michael Angelo set free an angel imprisoned in the stone. Stradivarius gave the means of making music to Kubelik and Paganini and Kreisler. You may make something of your life that shall, by the grace of God, bring to the world eternal music amidst the din of war.

## Now Many Wear FALSE TEETH With More Comfort

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*New Orleans*

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebags, are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

God is the great giver, and all that men have and are comes from Him. Men can give God nothing but their love and reverence and obedience, for these alone are theirs to give.

—Peloubet.

## THE PRAYER-ROOM TODAY

O God, who art the Creator and Upholder of all that lives, Who wast before Thy Creative Will had brought into being the earth on which we mortals dwell, and Who wilt be after our little world has vanished from the sky, we bow in reverence before Thy majesty and worship Thee in Thy glory. We bless Thee for Thy bounty. We praise Thee for the gifts of manhood. We know that all the years to come are in Thy hands, and we rejoice in the victory that overcomes the world, even our faith. Amen.

—The Presbyterian Tribune.

## Light for Our Darkness

We have begun 1941. Perhaps we have done so hesitantly and fearfully. The future always is dark. We never know what will happen. But to the darkness born of ignorance has been added this year a darkness of spirit for which current conditions are responsible. The lights have gone out, not only in Europe, but all over the world.

Yet one light there is that cannot go out, the light of God's love. In Bethlehem's manger we caught a glimpse of its glory. Calvary's cross gives a superb revelation of its splendor. God for man becomes a man; God for sinners suffers death and hell: such love is a light that never fails.

It is day and not night where that conviction undergirds life. Though the encircling gloom grow deeper, we can carry on and not despair.

We have begun a new year. It may not be especially happy. But happiness is not essential. Faith however is, and so is willingness to take the path of duty and service, prescribed by faith.

And walking thus in faith and love we shall find something bigger than the happiness for which men strive.

—The American Lutheran.





# WALLET OF THE WEEK



"THE SPIRIT OF GREECE has rendered inestimable service to the Christian Church in preparing the way for the coming of the Gospel which was to tell men everywhere of Him who had brought life and immortality to light.' When next you recite the Nicene Creed, remember that we owe that great profession of our Catholic Faith to the deep insight of the Greek mind. The Greeks seek after wisdom, said St. Paul. Indeed they arrived at the goal."  
—The Scottish Guardian.

\* \* \*

BLOOD TRANSFUSION has been greatly simplified by the establishment of "blood banks." Originally it was necessary to match blood types between donor and recipient. Then the plasma from which both red and white cells were extracted was deposited in "blood banks," but this had to be kept in a refrigerator. Now Sir Frederick Banting, the discoverer of insulin, has developed a vacuum method of reducing blood to powered form with only the red corpuscles removed. The powered blood requires no matching and is not affected by temperature. Associated with Dr. Banting in the research is Dr. C. H. Best.

\* \* \*

THE NORWEGIAN CHURCH OF AMERICA, through the International Young People's Luther League, is reported to have made a demand on the government that liquor sales be prohibited within ten miles of army camps to which young draftees will be taken. The League has a total membership of eighty thousand young people. From all reports these protests seem to have little effect. It is well, however, to keep on telling those in authority of their obligation in this matter. We need a Congress with more backbone and a conscience.

\* \* \*

THE PRESIDENT OF THE GODLESS LEAGUE is quoted as saying that only half of the population of the United States Soviet Republic of Russia has severed its connection with the church. He then added: "There still remains the need for incessant anti-religious propaganda." Some seem to take courage from this admission published in the chief atheist newspaper of Russia, but when it is remembered that in two decades the atheistic movement has erased half the Christian achievement of centuries, the figures are not very consoling.

\* \* \*

GRAFT TRIALS IN DETROIT, recently begun with Judge Earl C. Pugsley presiding, are likely to uncover a chapter in official graft and crime which may shake the confidence of the country in all city administration. The thirty-seven defendants now on trial include the former Prosecutor, Duncan C. McCrear and Sheriff Thomas C. Wilcox. The charge is that the defendants formed a conspiracy to obstruct justice through payment for protection by those who are permitted to operate illegal enterprises, and the acceptance of graft by public officials to protect such enterprises. Mayor Richard W. Reading and high-ranking police officials are in the list of two hundred and sixteen under indictment.

THE GOLDEN WEDDING CLUB, of Sonoma County, California, held its eleventh annual service in honor of its members some time ago. The club numbers one hundred couples. James Ross, the oldest member, is ninety years old, and his wife is still living, Mrs. Josie Nolan and her husband have been married over sixty-six years, and the baby members of the club have been married just less than fifty years. The service was held in First Congregational Church, Sebastopol, California, of which Rev. George E. Atkinson is pastor.

\* \* \*

THE CHINA COLLEGES, many of which have had to flee inland before the murderous Japanese invaders, show consistent progress in enrollment despite the more than three years of war through which they have passed. Of thirteen institutions listed, only West China fails to show a substantial increase in the enrollment of 1940-41 over that of 1939-40. The total figures record an increase of 1,196 over the previous year, and the losses which occurred at the beginning of the war appear to have been completely recovered.

\* \* \*

ADVERTISING EXPENDITURES for 1939 reached the amazing total of one billion six hundred and two million dollars according to the statistical records of L. H. D. Weld, research director for McCann-Erickson Company. This estimate takes into account advertising in newspapers, by direct mail, radio, magazines, outdoor, business papers, farm papers and miscellaneous. Other expenses of advertising departments, such as general overhead expenses, are not included. The total expenditure was equal to 2.3 per cent of the national income in 1939.

\* \* \*

THE ALIEN REGISTRATION ACT is said to have disclosed the fact that there are approximately five million aliens in the United States and that probably two million of them entered the country illegally or at least are here illegally at the present time. Belief is expressed that there are now many thousands subject to prosecution and penalty under the Alien Registration Act. Whatever else may be indicated by these rather startling figures, no one can doubt that there has been a laxness in the immigration offices which does not reflect great credit upon those charged with the responsibility of dealing with this problem at the ports of entry.

\* \* \*

ST. MICHAEL'S CATHEDRAL, Coventry, was destroyed by the Nazi raid on that city. This famous Cathedral was one of the great architectural treasures of England. It was perpendicular in style and was the embodiment of a long and interesting Christian tradition. Only its lofty spire stands erect, all else is a ruin. On the Sunday after the bombing the Holy Communion was celebrated in the Provost's drawing-room in order that the Cathedral tradition of worship might be carried on. When the clock in the tower struck the hour of worship members of the congregation were joined in prayer in the ruins of their famous church.



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## EDITORIAL

### BISHOP H. M. DuBOSE DIES

In the death of Bishop Horace M. DuBose at his home in Nashville, on January 15, the Methodist Church loses a picturesque and faithful servant. He was a native of Alabama and was eighty-two years old. He was licensed to preach in 1876, and was admitted on trial into the Mississippi Conference, at Jackson, in 1877. His first appointment was Chotard circuit in the Vicksburg District, and the minutes show that he had six members on his entire charge. In 1881 he transferred to the Texas Conference. In 1882 he married Rosa Chaney and after her death he married Mrs. G. V. Amis in 1899. His service covered a wide range—pastoral, editorial and executive. He was elected Bishop by the General Conference of 1918, and retired at the session of the General Conference in Jackson in 1934, where fifty-seven years before he had been admitted into the traveling connection.

Bishop DuBose was of a distinctly literary type, and particularly did he appreciate classic phrases. In the last address we heard him make he referred to various claims as to his birthplace, saying:

"Seven wealthy towns contend for Homer dead,  
Through which the living Homer begged his bread."

He was very much interested in archaeology and the study of historic races and, besides his editorial and short articles, he was the author of fifteen published volumes. He was not free from impulses but he was a man of sincere conviction and on occasion he would show a chivalrous loyalty to his friend regardless of the cost. He may not be ranked as a great executive, but he will be remembered as a great soul, and in all his two-thirds of a century of service he left no stain upon the escutcheon of his church. A chivalrous and knightly soldier of the cross has fallen. A pure and noble saint has entered into eternal rest.

### "THIS IS AN HARD SAYING"

Not long ago we ran upon a paragraph which ended with the question, "If we cannot work out the will of God where God has placed us, then why has God placed us there?" The writer was in all probability dealing with the spirit of presumption that would argue with God concerning the terms and conditions of service. There have always been those who would set the stage for their doing the will of God in such a way as to make achievement so inevitable as to rob it of merit. Such a desire may assume many forms, but in its last analysis it is an effort to bargain concerning the terms of Christian loyalty. There are many examples of such an attitude

in the Scriptures, but at the core of them all is a spirit of disloyalty or at best only a partial surrender to the sovereignty of God.

Those who raise such an issue will not get very far in any line of work, and this is not more true in our daily affairs than it is in matters which have to do with religious service. To be sure, God does not arbitrarily limit human prospect to the outlook or the circumstances of an individual, but He expects us to win promotion by our enlistment with Him for the conquest of the day of small things, whether of personal endowment or social outlook. By faith and unfaltering devotion we may broaden our own horizon. The whiteness of the lily is not due to its being transplanted in a new soil, but it is achieved in spite of the grime in which its roots are set. It is not always easy to justify a great name, but it is possible to conquer handicaps, no matter what they may be.

### INTERESTING FACTS OF ADVOCATE HISTORY

A few days ago we were searching through the Advocate files for 1887, when we chanced upon an article by Bishop John C. Keener, in which he told the story of the founding and progress of the New Orleans Christian Advocate up to that time. It explained some things which had greatly puzzled us, and it added illuminating details to the part of the history with which we were fairly familiar.

Bishop Keener said that a group of Southwestern preachers were returning from the General Conference of 1850, held in St. Louis, on a Mississippi River steamboat, when it was determined to start a New Orleans Christian Advocate and a committee was formed for that purpose. Dr. Jefferson Hamilton, of the Alabama Conference, was appointed the inaugural editor. He issued one copy and, failing to get sufficient subscription support, the paper was temporarily abandoned. To Dr. Hamilton belongs the double distinction of having launched the enterprise and of being the editor of the shortest tenure—one issue.

Six months later, the effort was renewed with Dr. Holland N. McTyeire as editor. Associated with him in its publication was Mr. John W. Crockett, one of the editors of The Crescent, a paper published in New Orleans. Two pages of the Advocate were printed from the forms of The Crescent and the other two pages were original. This explains the surprising miscellany embodied on two pages of the paper at that time. In course of time, Mr. Crockett was taken sick and died, and the other editor of The Crescent was killed in a duel. The paper changed hands and with it the religious complexion changed also. This necessitated the discontinuance of the arrangement with The Crescent.



In 1854, the Advocate received a grant of \$6,000 from the General Conference and the paper was taken over by the Church with C. C. Gillespie as editor, elected by the General Conference. Bishop Keener described Editor Gillespie as "newsy, sprightly, a short paragraphist, and often the victim of words," and a failure in business management. He held on until 1861, when the war brought his difficult situation to an end.

During the war, the Advocate presses and equipment remained in the back part of the Depository building at 512 Camp St., while the front part was rented to an undertaker, whose melancholy array of caskets standing on end screened the printing establishment from the eye of the passer-by. In 1866, the war being over, the Advocate sprang into life again, without "a stick amiss," with Dr. John C. Keener, editor, and upon the magnificent foundation of fifty subscriptions secured by R. J. Harp at the session of the Mississippi Conference.

The original plan contemplated the Advocate's being the organ of the Mississippi, Arkansas, Louisiana and Alabama Conferences. Bishop Keener humorously described the Advocate, for its record of boosting its editors into the episcopacy, as "like a big wart on an apple-tree, has served the purpose of more than one boy to climb up after the pippins." He paid graceful tribute to the editorial pen of Bishop Parker, describing it as "orthodox purity and sanctified culture."

### A GREAT SOUL LAYS DOWN A SPOTLESS SHIELD

Elsewhere in this issue we carry a report of the death of Rev. J. J. Garner of the North Mississippi Conference. We cannot let his going pass without placing a flower of appreciation on his bier.

We had known him for nearly forty years and we never knew a nobler or a more unselfish soul. At the recent session of the North Mississippi Conference he asked us to let him make a contribution to the fund for sending the Advocate to retired ministers. We declined his offer, but nothing could have been more characteristic of the man than was that. Of no one whom we know could we say with more assurance: "He lays down a spotless shield."

### BY WHAT AUTHORITY?

A churchwoman recently raised a question which set us to thinking. An article by a well-known politician had appeared in the church press, and this woman asked if it were not true that this man has a reputation for being a great poker player. She referred to an article published some time ago which, as she remembered, made such statement. We made a search for the article, but failed to find it. We cannot quote the statement, but that is unimportant since we are not interested in making an attack upon the writer.

The thing that does interest us is a too great willingness among church periodicals to capitalize a distinguished name in order to popularize a religious journal. There is scarcely a week which passes that this very thing is not done in the American religious press. We have no objection to a quotation from political leaders regarding any subject upon which they may be able to qualify—social, economic or religious. We do object to being preached to by poker players.

By what authority do such speak? Unless the politician

can qualify as did Peter when he declared, "There is none other name under heaven given among men whereby we must be saved," we would just as soon they were not accorded the prominence of the pulpit of the Methodist press. We refuse to create a saint in order to capitalize the prestige of a great name. The Church of Christ must continue, as in the past, to provide its message and its messengers. If it should fail to do so, it need not be surprised at the loss of influence over the people, nor that it should be regarded as just another commonplace of modern civilization.

## Editorial Miscellany

By Dr. H. T. Carley

### STRAWBERRIES AND CREAM

It is a revelation to one who has lived where "cotton is king" to take up his domicile in the land of strawberries.

For one thing, cotton is a mule and tractor crop, while strawberries are mostly a bent-back-and-skillful-hands crop. The land is prepared largely in the same way, but there the similarity ends. The plants are set out by hand; after they have been covered, in due time, by pinestraw, each plant has to be uncovered separately by hand; when the berries are ripe, they have to be picked and crated by hand; and when the crop is short and prices are bad, it is a hand-to-mouth existence. (Under the same conditions, the same can be said of cotton.)

For another thing, a big acreage in strawberries would be a small cotton patch. A grower takes you out to see his "farm"—and you see anywhere from one to four or five acres. (Of course, some are larger.) I heard somebody say the other day that in labor and capital required, ten acres of berries are equal to a hundred acres of cotton. I wouldn't know as to that. I hope the capital and labor are not as hard to get. It is not unusual to hear a berry grower describe his crop in terms of the number of plants, rather than in terms of acres. For example, he may say, "I put out a hundred thousand plants this year." I heard a man say the other day that he needed sixty-two more plants to finish putting out his crop. Think of needing sixty-two more stalks of cotton!

For still another thing, speaking in general terms, strawberries are planted when cotton is being picked, and picked when cotton is being planted. (They tell me that the berry season is practically over by May 20.)

As with cotton, it takes more hands to harvest the berry crop than it takes to make it. This extra labor is supplied by the "Migrants," some fifteen hundred or two thousand homeless men, women and children who start with the early crop in Florida and follow the harvesting season into Louisiana, Arkansas, Missouri, and wherever else there are berries to pick. These "Migrants" solve one problem and furnish another—economic, social and religious. The Migrant Population Committee is trying to solve this problem.

Strawberries have one great advantage over cotton—you can eat them.

Now as to the cream: I merely mentioned it in the title of this piece because it makes strawberries sound so good.

A reasonable amount of imagination adds to the joy of living.



## THE NATIONAL RELIGIOUS CRISIS

By Rufus W. Weaver, LL. D., Chairman,  
General Committee on Army and  
Navy Chaplains

The greatest religious dislocation in the history of America is in process. There are approximately 21,000,000 young men in this country between the ages of eighteen and thirty-five. One-half of these have been or will during the coming five years be uprooted from their normal civilian relations and transferred to areas of service under the control of the Government.

Two million underprivileged youth between eighteen and twenty-one have within the last few years received training in the CCC camps. It is probable that two million more will be enrolled between now and 1945. Five million young men within the next five years will be called into service for at least one year of intensified military training. In addition to the above groups, between two and three million young men will leave their home communities to work in plants, engaged in the manufacture of arms and other equipment essential to national defense. The total equals at least one-half of America's young manhood. This social dislocation creates a religious crisis unparalleled in American history. Thoughtful men are convinced that unless this crisis be successfully met, the consequences will affect organized religion in ways which will prove to be most disastrous. If our civilization is to be saved, the religious faith of America's young manhood must be preserved.

The Government is recognizing as never before the necessity for the preservation of the spiritual life of the men called into service. The Army has never had a Chief of Staff more keenly interested in the work of the chaplains than General George C. Marshall.

A communication, signed by General George C. Marshall, Chief of Staff, dated January 8, 1941, announces the policy that will be followed by the chaplains in their relation to pastors and workers, living near the camp unit: "Chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at Army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives."

The religious bodies have an unchallenged equity in the young manhood of this country. The churches have trained many, many thousands of them for future Christian leadership. Denominational statesmen are deeply concerned as they contemplate the impact of military life and governmental restraints upon one-half of the young men, who when they return to their homes, will become powerful if not controlling factors, in determining the standards of morality and the quality of Christian living for their generation. The pastors look to the chaplains as the ministers whom they will hold primarily responsible, if their trained, consecrated and enthusiastic young men return to civil life, shipwrecked in faith and morals.

All these and other elements and factors that enter into the existing dislocation of young American manhood convince the interested and thoughtful observer that we are facing the most serious religious crisis ever known in this country. So critical is the situation, that a co-ordination of governmental and non-governmental group interests, never contemplated before, becomes

a logical necessity. This calls for a master plan, in which there shall be a linking of governmental authority and the voluntary cooperation of the religious forces, so that they together may work toward a common end—namely, the preservation and the strengthening of faith in God on the part of all young men, engaged in the service of their country.

The President of the United States has established the Commission on National Defense. Let us petition the Commander-in-Chief of all our armed forces to set up for the present emergency a National Commission on the Spiritual Life of American Service Men, for the purpose of mobilizing and bringing to bear in the most effective ways the spiritual forces of the nation upon the young men called into their country's service, and that this Commission be headed by the Chief Executive himself, who carefully safeguarding the principle of the separation of Church and State, shall summon all faiths to join in the solution of America's most urgent religious problem.

## DEATH CLAIMS BISHOP H. M. DuBOSE

Full of years and honor, Bishop Horace Mellard DuBose, 82, of the Methodist

### A LONELY HILL

By Barbara Koch Harbert

"The key to a whole campaign  
Is often the top of a lonely hill,"  
The Major said.

I thought, How true!  
The key to all our love and hope,  
All our joy and kindness,  
All our forgiveness and faith,  
Was found nineteen hundred years ago  
On the top of a lonely hill.  
Las Animas, Colo.

—The Presbyterian Tribune.

Church, died at his home in Nashville, Tenn., at 4:10 p. m., Wednesday, Jan. 15, 1941. He had been in failing health for the past two years and confined to his bed for several weeks. He had resided in Nashville for the past 16 years. He was retired from active episcopal service in 1934, having reached the age limit for effective service.

Funeral and burial were in Nashville. The Rev. Alfred F. Smith officiated, assisted by Bishop Paul B. Kern and the following Nashville ministers: Costen J. Harrell, King Vivion, E. P. Anderson, A. Faxon Small and B. G. Hodge. Bishops and dignitaries of the Methodist and other denominations and civic leaders from Nashville and other cities served as honorary pall bearers.

Services were held 10:30 a. m., Friday, Jan. 17, at McKendree Methodist church, where the body lay in state for several hours preceding the funeral. Interment was in Woodlawn Memorial Park.

In addition to his widow, Mrs. Gertrude Amis DuBose, Bishop DuBose is survived by the following children Mrs. R. P. Barton, San Angelo, Texas; Vaughn DuBose, Nashville; Horace Mellard DuBose, Jr., Winston-Salem, N. C.; Mrs. G. F. McGinnis, of Memphis, Tenn.; Embree Ross and Robert Francis DuBose, both of Nashville.

Also surviving are a brother, William DuBose, of Pomona, Calif.; two sisters, Miss Alice DuBose, of Los Angeles, Calif.; and Mrs. Anne DuBose Gray, of Waynes-

boro, Miss.; and eight grandchildren. Born in Mobile, Ala., Nov. 7, 1858, Bishop DuBose was the youngest of twelve children.

During a ministerial career of more than 60 years, Bishop DuBose contributed to every phase of church life. Editor, author, archaeologist, theologian, pro-unificationist, prohibition leader, he was one of the most versatile and widely known men in American church life. When the Tennessee Conferences were formally united in October, 1939, he left a sick bed to take part in the program. On that occasion he said he had prayed that he might live long enough to see this dream come true, and thanked God that his hope had been realized and that the Methodists were again one people.

## DR. BRISCOE CARTER GRAVELY ILL

We stop the press to insert the following telegram which explains itself.

"After doing nicely for several days, Briscoe very low today.—A. M. Serex."

## ILLUMINATED BULLETIN BOARD WILL PAY TRIBUTE TO MRS. WARNER

A special service will be held at the First Methodist church, Sunday, at 4 p. m., in memory of Mrs. Clyde Hood Warner, former financial secretary of the church, who died in January, last year. In her memory an illuminated bulletin board has just been erected outside the church, near the southwest corner of the edifice, by the Julia Reid Circle, which comprised a unit of the former Woman's Missionary Society.

The gift is to commemorate the untiring services of Mrs. Warner to this Circle and to the church. She not only was the church's financial secretary, but also was teacher of the Julia Reid Circle and the Philathea Sunday School class.

The program for the exercises this afternoon, which are open to the public, will be as follows:

Prelude—Mrs. John Sholars at the organ.  
Scripture Reading, Romans 12—Mrs. A. R. Holloway.

Hymn—Assemblage.

Introduction—Dwight Petty.

Address—Rev. Virgil Morris.

Benediction—Dr. A. M. Freeman.

## REV. P. F. LUTER—AN APPRECIATION

I knew him well. He was not a preacher by choice. There was a persistent inner urge that was so impelling that he said with Paul, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." His was the quiet dignity of one whose knowledge of God enabled him to accept without unholy attitudes the judgment of his brethren. Nor were those judgments always in keeping with his ability and acceptability. Pat smiled and accepted his lot like the man he was. I honestly believe that he "never sold for his worth." His home life was ideal. His affection for his wife included respect and holy admiration. The greatest love is beyond full expression. It is a deep and abiding reality akin to that of Enoch, who walked with God, and was not—God took him. While I live Pat Luther will live in my heart. And I expect to see him again in the land of our visions and dreams. May the peace and satisfaction of a great faith and a great inheritance come to the winsome woman who loved him best.

JAMES H. FELTS.

Fulton, Kentucky.



# CONFERENCE NEWS AND PERSONALS

Mrs. G. W. Huff, of Duncan, Miss., adds to a business note her appreciation and thanks "for such a good paper."

Rev. M. D. Felder reports that everything is moving in a good way on the Pine Grove charge. He is hoping to have a prosperous year in all respects.

Dr. J. R. Countiss, pastor at Starkville, Miss., reports an epidemic of flu and many minor illnesses in that section. We sincerely hope that brighter days may be ahead for our friends of that excellent little city.

Rev. J. C. Wasson, pastor at Lula and Lundee, in the North Mississippi Conference, is busy looking after the organization of the church program in his new field. He is hoping for a degree of success worthy of the charge which he serves.

The preachers of the Shreveport district met for a retreat in the Sexton Memorial Chapel of First Methodist Church, on January 2. Dr. F. S. Gealy, of Southern Methodist University, conducted the retreat. A profitable day was enjoyed by all.

We regret to learn of the illness of Rev. W. T. Phillips, pastor at Tchula, Miss. who was stricken with an attack of influenza which is now prevalent in that section. We trust that he may soon be entirely recovered.

We appreciate a word of commendation from Rev. W. H. Carroll, pastor at Grayson, La. He says it would be a great blessing to the Methodism of Louisiana if the Advocate could be a regular visitor in every Methodist home and read by every member.

Dr. Henry T. Carley, of Ponchatoula, La., paid the Advocate an appreciated call on last Thursday. Dr. Carley is happy in his new work and is looking forward to a delightful year up in the strawberry capital of the nation.

A letter from Mr. H. A. York, the Delta Experiment Station, Stoneville, Miss., expresses his personal interest in and appreciation of the Advocate and his interest in the widening of its circulation at that place, all of which we greatly appreciate.

Mrs. C. M. Purvis, at Tchula Miss., has sent us three new subscriptions in response to the Christmas appeal sent out from the Advocate office. Think what would happen if all the Methodists of our three Conferences should exhibit such a spirit of loyalty to the Advocate.

Mrs. W. E. Moreland, the good friend of the Advocate and a good worker in every other church cause, sends us the first substantial list of subscribers which we have received thus far. We have wished many times that we might have such interested representatives in every charge of our three conferences.

Mr. J. M. Risinger and his son, Rev. Donald M. Risinger, pastor at Litcher, La., paid the Advocate an appreciated call recently. Bro. Risinger had been visiting his son during the holidays and was then on his way back to Texas, his home. We appreciate his expression of interest in the New Orleans Christian Advocate.

Rev. T. O. Prewitt, serving East End Church, Meridian, has every right to be very happy. At a meeting of his Board on

the night of January 13, he was given a week's vacation in which to go to the Ford Motor factory in Detroit, and drive out a new Mercury car. He will return by Niagara Falls and Washington City.

On Sunday, January 12, at 10 o'clock, Dr. F. M. Freeman conducted a service for the laying of the cornerstone of the \$50,000 educational building being erected by the Noel Memorial Church, Shreveport. Judge Chris Barnette is the Church School superintendent, and E. L. Houston, chairman of the Board.

Rev. N. L. Threet has been well received on the Chalybeate circuit, North Mississippi Conference. His people remembered him with a much appreciated pounding as an introduction to the charge and into their homes. An outbreak of influenza has greatly hampered his work, but he is expecting great things at the hands of the Lord in the days ahead.

Rev. Carl F. Lueg, who was recently assigned to Natchitoches, La., has inaugurated a movement to liquidate a debt of \$975 on the church by Easter Sunday. In order to do this he is sending out three envelopes, one of which is marked as a sacrificial offering, and every member is asked to participate in the effort now being put forth.

Bishop Edwin Holt Hughes, who lives in Washington City, distinguishes himself by carrying upon his personal stationery, "Retired Bishop, of the Methodist Church." Not many of us like to admit even the prospect of retirement, but this is characteristic of Bishop Hughes and it will certainly not subtract from his influence in Methodist circles.

Rev. Chas. F. Smith, Houston, Texas, formerly of the Mississippi Conference, in renewing his subscription on January 11, says that on the exact date in 1886 he sat in the Advocate office and visited with the editor, Dr. Charles B. Galloway. Bro. Smith is retired, but he has an undiminished interest in the New Orleans Christian Advocate and its continuance through the years ahead.

First Church, Shreveport, has experienced a real sorrow in the loss of Mr. John B. Hutchinson, church treasurer for a number of years past. Bro. Hutchinson's brother, Campbell C. Hutchinson, who was three years older than he, died on the same day, and we understand that the two brothers who had been closely associated in life were joined in death by one funeral service.

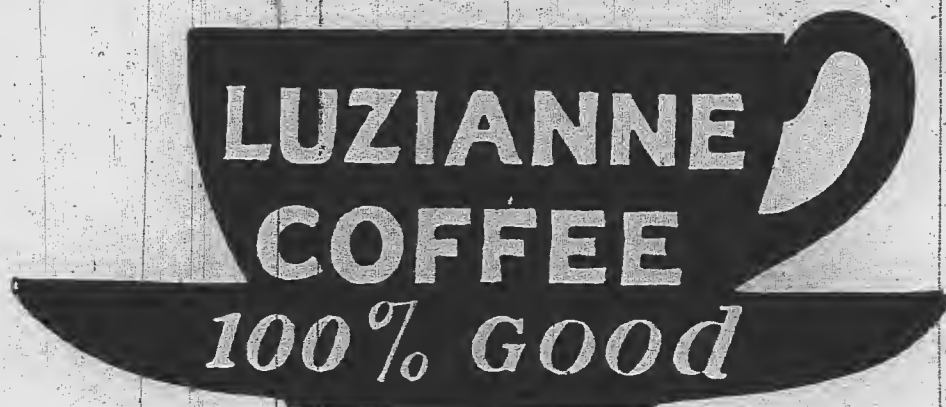
The District Superintendents of the Louisiana Conference met on Tuesday of last week to arrange for filling the vacant appointments which have been caused by deaths since the recent session of the Annual Conference. Bros. Andrews, Serex, Doss and Raulins took time off to pay the Advocate office a call, and we gather from them that the work is going well throughout the Conference.

Dr. B. C. Taylor, pastor of First Church, Alexandria, writes that they have had to open their educational building auditorium for the soldiers and that they are having to enlarge their auditorium to care for the increased church congregation. The church finances are better than they have been for many years and additions are being made to the church membership from Sunday to Sunday.

Mr. L. P. Brown, staunch Methodist, of Meridian, Miss., now ninety-two years of age and a reader of the Advocate since boyhood, expresses his fear that the trend toward substitution of the social club for the spiritual scriptural Methodist message is too much in evidence. He fears the emphasis upon the mind to the neglect of the heart. Bro. Brown has long been a veteran in the advocacy of the ideals which he indicates in his message.

## REV. J. J. GARNER ANSWERS THE FINAL SUMMONS

Rev. J. J. Garner, of the North Mississippi Conference, died at State College, Miss., on the morning of January 10, following a heart attack. He was buried at Myrtle, Miss., on the following day. Bro. Garner had served the Conference forty-one years, retiring in 1936. He was a man of sound judgment and genuine consecration, was always helpful to his pastor, and ready to serve his Master as opportunity offered. He leaves a son, Hendrix Garner, of Yazoo City, and a daughter, Mrs. J. E. Stanley, of State College, with whom he made his home. He was a modest and unassuming man with no tinge of self-seeking and no taint of unworthiness. Many preachers and laymen of the North Mississippi Conference will miss this consecrated servant of God whose very bearing has been a gospel to them in the years that are past and whose memory will be a benediction through the years to come. Dr. L. R. Countiss, who sends this news to the Advocate, will greatly miss the splendid support of Bro. Garner. A fuller account of his life and work will probably be furnished for these columns later.





# THE SANCTUARY



*"I was glad  
when they said  
unto me, Let us go  
into the house  
of the Lord."*

## WHY JESUS CAME TO BETHANY

By Rev. Gomer Davies

Then Jesus . . . came to Bethany.  
—John xii, 1.

We have reason to suppose that Jesus was interested in Bethany, and evidence to support the idea that the most interesting place for him in that city was the home of Mary, and Martha, and Lazarus. There is, no doubt, that He resorted to this home on every available occasion. And our task is to try to find out why He was so fond of doing this. It will not be a task too difficult if we once discover the nature of the home at Bethany. Let us, then, see what answer we can give as to why Jesus came to Bethany.

Of all the things that have been happening recently there is one thing that is very noticeable. It is, that the Church is facing a new and difficult situation. As, for example, there are many of its people who have had to evacuate because of what the war has done to their homes and to their businesses. Others, for other reasons, have had to be separated from their children, and home-life has been completely changed. Such evacuations and changes have weakened our churches numerically in many places, while of course, for some churches these changes have brought new opportunities and new life. But, for the moment, we are concerned with the churches that have lost a number of their folk. How best to meet this new situation has been a problem. But, as one turned to the scene referred to in the text, one felt that here was an answer to it. Jesus came to Bethany, to the home of His friends. And that example is not only valuable in that Jesus gives us direction as to how to solve this problem of the weakened church, but He makes it quite clear that His method is practical. There is the short day and there is the long night. There is the early blackout. There is the siren and the bombing from the air. All these add to the difficulties of the Church, and one is left still pondering over the question of what to do to keep the remnant together. It seems that the action of Jesus in visiting Bethany is the answer. If what remains of our congregations cannot visit the Church, then the Church must visit them. Services can be arranged in the homes of the people; where these services have been held they have been of great success, and the people have welcomed them very heartily. There has been a real feeling of homeliness about the services, and one felt that Jesus had come again and had blessed His people.

But there is still this question left as to

why Jesus came to Bethany long years ago, and if we have reason to believe that He still comes to the homes of His people, why He still does it? Is not the answer in the first place this: He came to see His friends? Yes, He just called to see them. These two sisters and their brother were great friends of the Master. They always had a welcome for Him whenever He called. They were fond of His company, and He, knowing how glad they were to see Him, placed this home high up on His "visitation list," and whenever possible He called to see them. Have not these new war conditions brought this same feeling home to us in a more intensified form? Do we not feel that we should like to see our friends after a night or a day of perils or of misfortunes? To see how they feel and how they fare? We just call to see them. It is not a lot, but who can measure the extent of the joy that such interestedness brings to the hearts of those affected? We see, then, that Jesus' visit to the home at Bethany was, for one reason, to see His friends whom He deeply loved.

But the second reason is this: that He sought conversation with them. We do not know exactly what Jesus talked about, but we can suppose that He had thoughts of the happenings to take place at Jerusalem very soon. Would He not mention something about these? Since they were His friends they would surely be interested in what He would have to tell them about events in which He would be the central figure, and besides, was not Jesus human? We have often thought of Jesus as being the Source and Giver of strength and encouragement to others. But have we not thought that He was so human that He welcomed the opportunity to share with His intimate friends the news of His impending departure from this world and how that departure would be made.

I attach some importance to the word "supper" in this record. Usually people talk when at the table; and it does seem to me that Jesus also talked. But what I cannot conceive is that the conversation should be light or trivial or even commonplace when He knew that before many more days would have passed He would be standing before judges who would send Him to a cross. Certainly the word "supper" is suggestive of another idea that Martha had yet another opportunity of giving service to One who would not be long a companion of hers on this earth. She had been a faithful servant in this capacity for some time. There would not be much that she could do for Him again, as He would soon be parting with them for another world. But there was yet another act that seemed to suggest that Jesus' conversation was concerning His departure. Did not Mary as well as Martha have some service to give to her Master? Who will ever forget the sacrifice which she made? She had some ointment of spikenard, which was very costly. She was willing to part with this. Do not these serviceable acts suggest what the nature of the conversation was as Jesus sat at the table this night for supper?

But there is a third reason for Jesus coming to Bethany. He came to see, He came to converse, even to receive gifts of hospitality and kindness, but He also came that He might show where the true life was to be found. Martha . . . with a sup-

per, Lazarus was content to remain silent, while Mary anointed Him with the costly ointment of spikenard. By means of those He received the opportunity to meet and correct the faulty idea which some men had of life. Judas, for example, who was representing more than himself, condemned Mary's gift, and said that she had been wasteful. She could have done something with her ointment which might have been far more profitable, especially where the poor were concerned. But Judas had judged her act by his own particular standard, which was worldly. He had not seen what Mary had seen, nor what Jesus had seen. Mary thought that she might never again have so glorious an opportunity of showing the depth of her love for her Master. He was going to die, and she would break what she had kept aside for His burial that He might know that there was one woman at least who knew the true meaning of life. To deal generously with the poor would be her privilege again, but to let this chance go by would be to miss the last opportunity of serving her Lord. How Judas and the others with him must have discovered on this occasion that what they had considered to be the true life was not so! It was life as the world thought of life, but the judgment which Jesus passed upon Mary's act showed them that there was a higher life which could only be understood in terms of sacrifice and service.

But the last reason revealing why Jesus came to Bethany is that He got men to believe in Him. There were here, as in other places, curious people who only came to see. They had heard how Jesus had performed a wonderful miracle on Lazarus. He had raised him from the grave. It had been a wonderful performance, and here was the opportunity for these curious folk to see both the Restorer and the restored. And although they came just to see, they returned as believers. And that is the most wonderful performance of all—that men can be changed from being unbelievers to being believers in the Lord Jesus Christ. The door of this home at Bethany was open to Jesus. That was opened because there were souls there who had just opened their hearts to Him; and when He called to see them, and to talk with them, and to receive their hospitality, there was given Him a chance to enter the lives of others who had only come to see but not to receive the Word of life. They left with riches in their hearts; they had knowledge of truth and of love and of sacrifice; and that knowledge would lead them to find that the things that were worth living and dying for were the things that were to be found in Jesus Christ. To find Jesus is to find the way of truth and the way of life. And His word is true wherein He says: "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me."

—The Christian World Pulpit.

## SIGNS OF THE TIMES

So far as we know, the Scudder family has made a missionary record not made by any other family in history. Read this brief statement: "John Scudder and his wife were missionaries to Ceylon and to India. Of their ten children who grew to adult life, one died while preparing for the Christian ministry and nine became foreign missionaries, five being medical missionaries. In 1919, the year marking the centennial of the Scudder influence in India, three great-grandchildren sailed for that land. Thirty-one descendants have been born in India, while some others have been born elsewhere."



## JOURNAL OF THE NORTH MISSISSIPPI CONFERENCE

Our attention has been called to the following errors in the recent Journal of the North Mississippi Conference:

New Albany Station—Salary of the pastor is \$3,000, and not \$3,300 as recorded.

Webb and Sumner—Accepted \$92 for be-revolences and paid the full amount. Recorded as paying nothing.

Dublin—Assessed \$70 for Conference Claimants, paid \$70. Recorded as being assessed \$97 and paying \$70.

In the Conference directory the address of Rev. A. R. Beasley appears as Como. It should have been Hollandale.

We have extra copies of the Journal available at 30 cents per copy. Order from the undersigned.

R. G. LORD,

Secretary of the Conference.

## JAMES V. REID LAY EVANGELIST

James V. Reid, evangelist of Forth Worth, Texas, well known to Louisiana pastors, sailed from New Orleans on Christmas Day on his sixth evangelistic trip to Guatemala. There he has become well known among the various missions and makes these annual trips to assist in schools, conferences and special revival services.

He will return to New Orleans March 6th, after which time Bro. Reid will be available for revivals here in the South. Any pastors desiring his services may address him, care of Friends Mission, Chiquimula, Guatemala, C. A. Regular postage is three cents, air mail twelve cents.

## MEETING ENTERTAINMENT COMMITTEE CHANGED

Dear Dr. Duren: In last week's issue of the Christian Advocate was a call for a meeting in Greenwood, on January 27, of the Committee on Entertainment of the 1941 session of the North Mississippi Annual Conference. It has been called to our attention that a conflicting meeting on that date would make impossible the meeting at Greenwood.

For the convenience of all we are calling this meeting in Winona, on January 27, 11 o'clock, a. m., in the Simmon's Hotel. Let all who are concerned take notice of the change of place. The six district superintendents, Dr. A. T. McIlwain and J. H. Holder constitute the Committee.

Cordially,

J. H. HOLDER,

For the Committee.

## LOUISIANA PASTORS' SCHOOL

Inclosed is the faculty for the Pastors' School and Conference for Christian Workers, which meets June 9-13, at Centenary College:

The Discipline of the Methodist Church, Dr. Paul Garber, Duke University.

The Minister's Message for the Needs of Today, Dr. Harvey Branscomb, Duke University.

Present-Day Evangelism, Dr. A. J. Walton, General Board.

Adults Working With Youth, Mrs. J. A. Bays, Kingsport, Tenn.

Teaching Children in Life's Laboratory, Miss Freddie Henry, Nashville.

Leadership of Mission Study Groups, Mrs. W. M. Alexander, Nashville.

We have invited Dr. Umphrey Lee to be the platform speaker, but have not heard from him as yet.

B. C. TAYLOR, Dean.

## A LETTER FROM A GOOD BAPTIST FRIEND

My dear Friend, Dr. Duren: Enclosed is about my fortieth installment on the Advocate. Blessings upon it and you.

I am up here in the hills of Sabine parish, trying to take care of a bad heart and do what good I can. By being deliberate and careful I manage to teach three Bible lessons a week and to preach twice on Sunday.

As to the heart, maybe I have already told you I had Typhus fever while pastor of a church in Rio Grande Valley three years ago and it left me with a permanently impaired heart.

I still take and feel a deep interest in the work of the Methodists. The Lord rekindle them, with the fire He bestowed upon Wesley and his immediate followers!

Assuring you of my sincere appreciation of you, sometimes I disagree, sometimes fully agree, but always reading your editorials. All of us have surely come upon "perilous times."

Yours fraternally,

HENRY T. YOUNG.

## GOOD RESOLUTIONS FOR 1941

1. Regular attendance upon the worship services of the church. Nothing encourages a pastor more in his preaching and ministry than the faithful attendance of his members.

2. Resolve to spend some time each day in prayer and silent meditation. This daily habit is as necessary to the spiritual health of a person as rest and food is to the physical health. Pray for yourself, your church, your loved ones, our missionaries, and for those who are stricken with grief and sorrow throughout the world.

3. Resolve to enjoy a new sense of satisfaction in the stewardship of giving. We cannot enjoy or even claim Christianity if it does not cost us anything.

4. Find a place of activity and service in some phase of the church program such as the Church School, woman's organization, evangelism and visitation program, etc. (Please make it known to the leaders what line of work you are interested in). The INTERESTED CHURCH member and the GROWING church member is the WORKING church member.

—Calendar, First Church, Shreveport.

## CLARA SKINNER SMITH

The passing of Clara Skinner Smith will be mourned by many friends and relatives in Yazoo county.

Another home has been made sad by a vacancy that can never be filled.

She was a follower of Him who knoweth best and doeth all things well.

She was an affectionate wife, devoted daughter and sister, being the idol of her home.

How hard to give up such a mother, daughter and sister. She joined the church when quite young and died in the faith still following the Master, ever faithful, cheer-

ful, happy, on to where the redeemed shall live forever.

MRS. JESSIE ABEL.

## DISTRICT AND CHARGE COMMISSIONS ON EVANGELISM

The District Commission on Evangelism, Par. 1281 and 1282, of the Discipline, is asked to assist the pastors in that district in setting up a Charge Commission on Evangelism.

Inasmuch as the district conferences do not meet until spring, the district superintendent is authorized to appoint the District Commission now.

The Charge Commission on Evangelism, Par. 1283 and 1284, of the Discipline, is to promote the program of Evangelism in the Local Church.

These Charge Commissions on Evangelism are to be set up at the first quarterly conference in each charge. If the first quarterly conference has passed then please do not wait later than the second quarterly conference to get this organization under way.

Each pastor, to familiarize himself with the program of Evangelism in Methodism, should read Par. 1268, 1279, 1280, 1281, 1282, 1283 and 1284, of the Discipline.

A. C. LAWTON,

Director of Evangelism, Louisiana Annual Conference.

## FROM ROSE HILL CHARGE

Dear Dr. Duren: The Rose Hill charge held its first Stewards Meeting for the year 1941, at the parsonage, Dec. 13, 1940. The meeting, presided over by the Rev. H. S. Westbrook, was informative and inspiring. Officers elected for the ensuing year were Bro. C. M. Davis, Chairman, and Mrs. T. F. Graham, Secretary.

The special guests and speakers included: C. A. Cooley, D. H. Davis, J. W. Smith and Mrs. O. L. Logan, of Rose Hill; E. B. Murray, of Pleasant Grove; F. F. McCormick and J. O. McCormick, of Hopewell; Mrs. E. B. Ross and Turley Lewis, superintendent of the Church School, Homewood.

REPORTER.

## FROM BAY ST. LOUIS, MISS.

Dear Dr. Duren: I have a light case of flu this week, though I am improving.

Please give space for a few lines relative to our reception here at Bay St. Louis.

We reached here about 5:30 p. m., Thanksgiving, and were met at the door of the parsonage by warm hearts and friendly hands.

The parsonage was warm, comfortable and well furnished.

Soon we were invited into the dining room, where faithful hands had prepared and spread a most enjoyable meal.

Not for a moment have we felt that we were among strangers.

We found the church and parsonage freshly painted.

Wednesday evening of the following week we were given a warm reception in the annex of the church. Several friends of other denominations were present, all enjoying the hour together.

Bro. A. J. Boyles left things in fine shape for us to begin the new Conference year.

So many were thoughtful of us during the Christmas holidays, and that thoughtfulness continues.



We are trusting in God and praying for the guiding hand of our dear Lord to lead us into and through a fruitful year.

Sincerely yours,

J. L. SMITH.

## IUKA CIRCUIT BEGINS YEAR WELL

Dear Dr. Duren: We had our first quarterly conference of the Iuka circuit at Snowdown, Wednesday, January 15th. We had a splendid attendance, with a good spirit and a great interest in the work of the kingdom shown. We are starting our year's work in a splendid way. We appreciate very sincerely the nice things given us during the Christmas holidays. We are looking forward to a great year's work.

M. N. HAMILL, P. C.

## DR. McILWAIN PLANS CHURCH LOYALTY CAMPAIGN

On January 10, Dr. A. T. McIlwain, pastor of First Church, Greenville, Miss., addressed a letter to his congregation asking for their wholehearted cooperation in a Church Loyalty Campaign to begin on January 12, and culminating on Easter Sunday, April 13. The goals mentioned in the letter were a minimum of one hundred persons pledged to take part in the special effort, an average attendance of one hundred and fifty at the evening services, and at least fifty present for the mid-week prayer service throughout the period.

Features of the services will be a series of sermons on "The Meaning of Church Membership," having special reference to young people, and "a preaching engagement" by Bishop Dobbs on February 9. The services began on Sunday, January 12, with a packed house.

## FACING FACTS WITH FOLLY

At First Methodist Church, New Orleans, on last Sunday morning, the pastor, Rev. W. B. Slack, D. D., preached on the subject: "Facing Facts with Folly," using for a text Jeremiah viii. 11. After a stimulating introduction designed to justify the use of the passage, his discourse was arranged under three perfectly simple propositions: 1. Faith in Christ. 2. Love to Christ. 3. Prayer to Christ. His development was pertinent, fresh and bracing. The reporter of this service noted the presence of an alarm clock inside the pulpit desk. This must have been meant to call down the minister, for it is scarcely believable that the congregation would need to be waked up during the progress of a sermon such as that of Sunday morning.

## DEDICATION OF CHURCH AT LAFAYETTE, LA.

The First Methodist Church Building in Lafayette will be officially dedicated at the service to be held in the church at Lafayette at 10:45 a. m., on Sunday, January 19, 1941.

As one of those who assisted in building and finally paying off the indebtedness against the church, it is our pleasure to extend a cordial invitation to you and your family to be present at the dedicatory service. Bishop A. Frank Smith will be present for the occasion, and will accept the deed to the church property as the symbol of the dedication of the building and the land

on which it stands, to God and Christianity.

The movement for the construction of the new church was begun during the time that the Rev. H. W. Rickey was pastor in charge. Following him under the energetic and able leadership of the Rev. Leon I. McCain, the building was constructed, and most of the necessary funds were collected or pledged. The building was completed in 1925. The church met with serious difficulties during the depression, and in the fall of 1934 a drive was conducted which reduced the indebtedness by \$6,000. The church continued to labor under the handicap of a large debt until 1940, when the Board of Stewards resolved to make a supreme effort to finally liquidate the remaining indebtedness. Through the sacrificial giving of many of our members and the liberal contributions of our friends, we finally were successful in raising a sufficient amount of money to pay the last of the mortgage notes.

All of the pastors who have worked on the new church in Lafayette and the presiding elders who have served in this district during that time have been especially invited to this dedication.

We earnestly hope that you and your family will join us in this service.

J. J. Davidson, Jr., Harold Demanade, M. Elot Girard, R. H. Agate, Committee.

Bishop A. Frank Smith spent last Sunday at Lafayette, La., where he dedicated the church and organ. The church was built during the pastorate of Rev. L. I. McCain several years ago, and the liquidation of all indebtedness has been accomplished by Rev. Virgil D. Morris, the present pastor. The pastor and his people are to be congratulated on their splendid achievement in the face of the disaster which befell the city last year.

## MEETING OF THE PREACHERS OF THE MONROE DISTRICT

The pastors of the Monroe District met at the Tallulah Methodist church at 10:30 a. m., on Monday, January 13th. Brother W. L. Doss, Jr., district superintendent, was unanimously elected chairman of the group for the new year, and Bro. D. W. Poole, pastor of the Tallulah church, was elected secretary.

The chairman brought many important matters before the group for discussion and action. Among them were the Christian Advocate campaigns (both national and New Orleans), "Compassion Sunday," and "Race Relations Day."

Brother Doss proposed a plan of concerted visitation and evangelism by all the preachers of the district in certain unchurched areas. After much discussion, the entire group heartily pledged itself to participate in the plan. The first area in which the group will work is near Holly Ridge.

Brother E. P. Drake, of Columbia, spoke to the group about a religious survey that he and other pastors of Caldwell parish are planning to make through the public schools with the cooperation of the teachers. After discussion, ministers in the various parishes of the Monroe District agreed to consult with their respective parish Superintendents of Education about a similar survey.

Rev. G. W. Dameron, Executive Secretary of the Conference Board of Education, was presented to the group and gave a challenging message, emphasizing the importance and necessity of the church being a

teaching church. He gave many helpful suggestions.

The ladies of the Tallulah church served a delicious turkey dinner.

At the invitation of the Columbia church, the next meeting will be held there on March 3rd. Simultaneously the preachers' wives will have their own meeting.

IRA W. FLOWERS, Reporter.

## LAY WORK IN CORINTH DISTRICT

W. R. McCormack, Lay Leader of the Corinth District, is doing a magnificent piece of work in his publicity. He charts every detail of the lay work in such manner as to show its unity throughout. The chart for the Corinth District shows every church of the 145 in the 35 charges, and the charge Lay Leader as connected with the District organization and the District Lay Leader. In the background are the other districts, all heading up in a similar way in the Conference organization and under J. G. Houston as the Conference Lay Leader. The blueprint is so plain and simple as to bring clearly before every Methodist in the Corinth District his direct relation to the entire lay program of the Conference. At the end of the chart is an outline of the organizational set-up of the entire church.

No district in the North Mississippi Conference has a man of finer spirit or a more consecrated worker than is W. R. McCormack. Up to the present time he has not been able to do all that he feels should be done in any part of the lay program, but he continues on his way and ultimately Corinth District will show marked progress under his leadership. He is chairman of the Board of Stewards and charge lay leader of a three-point circuit as well as District Lay Leader.

—Digest made by the editor.

## BATON ROUGE DISTRICT BEGINS THE NEW YEAR

By Rev. R. R. Branton

Pastors of the Baton Rouge District met with the District Stewards at First Church, Hammond, on December 17. In addition to the usual routine work of the district stewards, plans were made for the entire year's work. Attainable goals were determined for all phases of the church program, and methods of procedure were suggested whereby these goals might be achieved.

Training schools for Christian workers will be held at two strategic places in the district. One will be held at First Church, Baton Rouge, in March, and the other at First Church, Hammond, in the fall. Suggestions were also made that will make it possible for every charge of the district to be reached with the training program of the church.

All financial interests of the church were carefully considered. Under the leadership of J. Henry Bowdon, as district superintendent, the district has made phenomenal strides during the past five years. There is every indication that this, his last year on the district, will be one of the best.

Certain sections of the district have had tremendous population increases during the past few years. Methodism is on the march with this growth. Churches are being established and evangelism is being carried on. 1941.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### January Executive Meeting

The January Executive Meeting of the Mississippi Conference Woman's Society of Christian Service, was held on Tuesday, the 14th, in the annex of the Main Street church, in Hattiesburg, with Mrs. Paul Arrington presiding.

Only two officers were absent, Miss Bettie Ridgeway Recording Secretary, and Mrs. E. E. Hamrick, Secretary of Literature and Publications.

The meeting was opened with a devotional period led by Mrs. E. E. McKeithen, in which all present participated.

Mrs. Arrington expressed gratitude for the cooperation of the women during the months of reorganization, for the splendid way in which they completed the work of 1940, and for the ease with which they met all financial obligations. She said as we go into 1941, to "make new paths, His purpose to fulfill," we will doubtless make many mistakes—it is not going to be easy to learn all the new ways—but through this same loyalty, the work will go forward.

Since the Spiritual Life work is no longer a part of the duty of the vice-president, Mrs. W. F. Mahaffey stated that she will act more as an assistant to the president during this year.

Mrs. D. L. St. John briefly outlined the plans for the year which will be worked out in detail with the district secretaries. She said that definite plans are being made to place a rural worker in our conference September 1st. A request has been filed for Miss Mary Cameron, one of our own daughters, to be sent to us. This will be a co-operative work with the Conference Board of Missions. Mrs. St. John, Mrs. E. E. Deen and Miss Bettie Ridgeway were elected to serve on the Conference Town and Country Commission.

The treasurer, Mrs. James A. Evans, reported all financial obligations "paid in full." In addition to this, the Charter Meeting offerings amounted to \$1,336.80. This offering is being held until instructions are received as to its use. The Week of Prayer offering was \$173.06 more than last year, with the Vicksburg District leading all other districts and the Central Society of Meridian leading all other societies in the conference. The total offering for the conference was \$1,804.63.

Mrs. Robert Peel, one of the new officers, stated that plans for the organization of the young women and girls will be available soon and she will notify the presidents of the societies. These plans will include organizations for high school and junior-high school girls.

The cooperative plan for the children's work will be continued in the new set-up, and Mrs. J. Curtis Burrow stressed the need for a better understanding of this plan. She requested that a place be given on zone programs for explanation and discussion.

Mrs. R. E. Rollings stated that the student work includes the boys as well as the girls. She is eager to have the names of all the Mississippi Conference boys and girls who are college students and is making plans for the enlargement of the work to include the students in army camps.

One point which Mrs. J. B. Pearson emphasized concerning the Wesleyan Service Guild was that the pledge of the Guild is not to be "swallowed-up" in the pledge of the local W. S. C. S. The pledge of the Guild is directed to specified projects and is to be above that given by the W. S. C. S.

Since there has been some confusion in regard to the study work, Mrs. E. V. Perry outlined the plans worked out by her department and those of the Spiritual Life and Christian Social Relations. They recommend for 1941: First quarter, Bible study; second quarter, mission study; third quarter, Christian Social Relations Study; fourth quarter, mission study. Regardless of who directs or teaches any of these courses, they are to be reported to the conference secretary of missionary education. There are some changes in the requirements for standard classes—these will be found on the back of the application blank.

Local W. S. C. S. are to cooperate with the pastor in the study of Dr. Van Dusen's book, "Methodism's World Mission," to be used by the entire church during February and March.

The Pastors' School will be held in Biloxi, the week of June 16-21, 1941, and plans have been made for an accredited course in missions, a non-credit Bible course, a 45-minute period for study and discussion of Spiritual Life work, forum periods for W. S. C. S. from 7:30 to 8 in the evenings. In addition to these special arrangements for the Woman's Work, Mrs. J. Curtis Burrow will teach the course, "The Use of the Bible With Children," and the Board of Managers is arranging a nursery for the care of children whose mothers are taking work in the classes.

Mrs. Stanley Wilson stated that since the department of Christian Social Relations and Local Church Activities includes practically all of the activities of the societies, she feels it will be necessary to send to each local secretary a monthly letter with suggestions for the promotion of the work. The third quarter has been chosen to give emphasis to this work in the zone program, corresponding to the quarter chosen for the special study course. One of the outstanding advances in this department in 1940 was the large increase in the number of negro women sent to our "Gulfside" training school. There is a movement to request that "Gulfside" share in the 1941 Week of Prayer offering. Mrs. Wilson, Mrs. Arrington and Mrs. St. John were asked to make contacts and write letters concerning this.

With the discontinuance of the Biloxi Wesley House, we have only two institutions to which we are sending boxes of supplies, so Mrs. L. J. Power suggested that we note the first part of Section 12, page 39, of the Guide: "Sending necessary supplies to ministers of the Methodist Church recommended by their District Superintendent." These ministers must be recommended by the district superintendent and may be superannuates or young ministers. She brought to the committee the need for a manual training building with simple equipment for the Moore Community Center. When an estimate of the cost has been made, some plan may be worked out for

securing this addition to the center.

Mrs. E. E. McKeithen told of plans for definite activities in the Spiritual Life Work, and requested that the zone program for the second quarter carry retreat features. She is mailing a letter soon, enclosing a sample Prayer Card and requesting societies to secure them for their members.

The new Life Membership pin was displayed. It is the cross outlined to form a slender shield—all in yellow gold. Very beautiful.

Mrs. Arrington announced the appointment of Mrs. Eunie M. Weston as a member of the Board of Trustees of the Methodist Orphanage, from the W. S. C. S.

Anticipating the reorganization of the Johnson Community Center (Negro) in Jackson into a Bethlehem Center, the committee voted to pay the salary of a deaconess for the Center if one can be secured.

A letter from Dr. Cunningham told of the near completion of the Gibson Memorial Dormitory at Scarritt College and the hope that interested individuals or societies will give the \$150 needed to furnish each room. This would be a fitting memorial to a missionary or an individual.

In response to a request from Miss Susie V. Powell, the committee voted to send a night letter to President Roosevelt requesting him to use his authority to prohibit the sale or gift of alcohol liquor to young men in training camps.

The Bulletin giving the proceedings of the Organizational Meeting of the Conference W. S. C. S., held in Natchez, in October, will soon be available. One copy will be sent free to each society—all others will be five cents per copy. Enough copies are being printed to supply those who wish to buy them. This will be a historical document.

Mrs. L. O. Todd, Mrs. D. L. St. John and Mrs. H. M. Bullock were named a committee to study the zone organization.

The secretaries of all six districts were present: Mrs. C. E. Mullins, Brookhaven; Mrs. E. E. Deen, Hattiesburg; Mrs. H. M. Bullock, who succeeds Mrs. Charles Birdsong in the Jackson District; Mrs. L. O. Todd, Meridian; Mrs. John Cirlot, the new secretary of the Seashore District; Mrs. T. H. Fore, Vicksburg. Each gave the outstanding work accomplished in her district during 1940.

Announcement was made that the annual meeting of the Mississippi Conference W. S. C. S. will be held in Centenary church, McComb, April 29, 30 and May 1, 1941.

Mrs. Stanley Wilson announced the increase in the space in the New Orleans Christian Advocate and asked each officer to contribute information to be used on this page.

The Budget Committee report was presented by Mrs. C. C. McDonald, and after careful consideration of each item, was adopted. The entire budget for the conference for 1941 is as follows:

Undirected Pledge, \$21,100; Conference Expense Fund, \$2,000; Wesley House and Moore Community Center, \$600; Rural Worker, \$600; Deaconess for Bethlehem Center, \$900; Cultivation Fund, \$700; Total, \$25,900.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The Christmas program at Malvina Community Center was an outstanding feature of the year's program. A record crowd was in attendance and the seating capacity of the church room was exhausted.

"O, Come Let Us Adore Him," a pantomime of the Christmas story, was given by members of the Church School. The stage was a manger scene and besides the single floodlight that shone upon Mary, Joseph and the baby, the play was given by candlelight. A choir sang familiar carols while the whole congregation joined in singing the final "O Come All Ye Faithful." One dear lady said afterward, "It was so pretty I just wanted to cry."

After the religious program, everybody was invited into the recreation room, where the Christmas tree with its colored lights and gifts was the center attraction. Everybody joined in singing "Jingle Bells" as Santa Claus entered to distribute gifts to the children and young people. Over 100 recipients enjoyed the small gifts and bags of nuts, fruit and candy. To many this was the only reminder that there still is a Santa Claus!

We would like to say here that we appreciate the boxes sent from various societies. Everything was put to some good use, and they helped to spread joy where otherwise there would have been no joy. They helped to keep children in school also.

\* \* \*

Church attendance at the Church School has been smaller during the winter months, but we feel that the program of the center is growing into the life of the people.

Since the new year the young people have had two parties. The group each time was small, but there is developing a fellowship among the young people through these get-togethers.

On January 13, a clinic was held with the public health nurse and doctor in charge. Seventeen mothers and children were present.

A sewing machine at the center provides a place for the women and girls to come and sew. We are also starting a library unit.

As a rural worker in charge, the work looks promising and I am anticipating a happy and fruitful year with these people of the Mississippi delta.

MAVIS SHINN.

\* \* \*

### World Day of Prayer

The program for the World Day of Prayer, prepared by the committee in Shanghai, is now off the press. The theme is "Thy Kingdom Come." At a time of world crisis, with the Christian Church practically the only agency maintaining its contacts in all countries, this special Day of Prayer should bring comfort and strength to Christians everywhere. May we be a part of this 24 hours of continuous prayer and supplication! May we seek the spiritual resources found in penitence, in meditation, in prayer, that we may meet the problems of today's world in a more adequate way as Christian women.

Plan your service prayerfully and care-

fully. The date is February 28, 1941. Order material from Council of Women for Home Missions, 297 Fourth Ave., New York City. Worship programs are two cents each; Leader's Helps are ten cents each; the poster is five cents; and the Call to Prayer leaflet is free for the asking.

Secretaries of Spiritual Life groups, if you have not sent me your name since the organization in September, 1940, won't you please do that at once? I need these names to complete my mailing list and to keep in touch with you.

Sincerely,

MRS. W. R. McCORMACK,  
Secretary, Spiritual Life.

Corinth, Miss

\* \* \*

### From the Conference Secretary

Dear Co-Worker:

Is it too late to be saying Happy New Year? A year fresh from the mint of God with so many privileges and opportunities. I doubt if any of us ever entered a year fraught with so much uncertainty, so much challenge to us as Christian women. We need as never before to keep a strong and buoyant faith in God who is with us whatever comes.

It is important that we continue to enlist every Methodist woman in the "Million Member Movement." At the same time encourage all the new members by giving them a definite task in the local society.

If you have a Wesleyan Service Guild organized since September please send the name of the president to Mrs. Jasper Weber, Mathiston, Miss. Every auxiliary is expected to organize this Guild if at all practical.

In the midst of our war-torn world we need to enlarge our giving to rehabilitate our work in many places where there has been great loss of property and need for extended activities. Unless Christian forces of America do this task it will not be done. Consider this in making your pledges for 1941. I am depending on you.

At the conference in Kosciusko we pledged \$1,000 to the Student Secretary Fund. We need \$292 to complete this pledge. If you have not already done so, make your remittance at the end of the first quarter. Plans for this project cannot be completed until this money is in hand.

Many inquiries are coming to conference leaders concerning programs, literature and report books. You will find the answers to all inquiries on the last page of ALL issues of the Methodist Woman, our new magazine. Subscribe for this magazine, price 50 cents, or \$1.25 for both the World Outlook and the Methodist Woman. Order from "The Methodist Woman," 420 Plum Street, Cincinnati, Ohio. All report blanks, revised Guide and departmental handbooks are new and are to be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Bishop Dobbs made the statement that the meeting of the Woman's Society of Christian Service at Winona, September 23rd, was one of the greatest Methodist meetings he had ever attended. It was an historic meeting and we want a complete

list of the delegation. If members or visitors from your church were present and did not have an opportunity to register, please send their names at once to Mrs. N. N. Maxey, Horn Lake Miss.

The Annual Conference of the Woman's Society will be held at Amory, March 25-27. Our guest speaker will be Mrs. J. D. Bragg, of St. Louis, president of the Woman's Division. What a marvelous opportunity for information and inspiration for each of us!

I covet your prayers that our work together may be a blessing to us and to those whom we seek to direct. Surely there is no more beautiful nor needed service women could give than this to missions in the name of our Master.

Faithfully yours,

MRS. R. P. NEBLETT,  
Conf. Secretary, W. S. C. S.

Water Valley, Miss.,  
January 15, 1941

### BIBLE NEWS

How a New Testament in your own language may help lay the foundations for a happy marriage is illustrated by this item recently received by the American Bible Society from Guatemala. At a wedding the groom made sure that, during the service, the Mam preacher would read the duties of a wife toward her husband, and of a husband toward a wife from the Mam New Testament, so that his wife would clearly understand. The first complete Mam New Testament, used in a Presbyterian mission in Guatemala, was printed by the American Bible Society.

The American Bible Society has just brought from the press a New Testament especially designed for Bible students and Sunday school teachers. It is a loose-leaf, extra-wide-margin text in clear, bold type. The sheets are punched to fit a standard 8½ by 11 inches binder of one-inch rings. The sections are arranged so that the first eight books and the last book of the New Testament can each be used as a separate unit. The remaining books are contained in four units, in their regular order and in useful combinations.

News has reached the American Bible Society that the Scriptures in the depositary of the British and Foreign Bible Society in Madrid, Spain, have been confiscated by the Spanish Government and removed from the office. Negotiations for the return of the Scriptures have proved hopeless.

A missionary in Kenya Colony, in a boys' boarding school where every boy must have a copy of the Olunyore New Testament, one morning saw one of the boys sitting on a rock quietly reading his Testament. It seems he was having ear trouble, which made it difficult for him to hear the reading in his class, and, while the others were at chapel, he had found a beautiful spot in which to read his own Testament himself. These Testaments were printed, for Methodist missions in Africa, by the American Bible Society.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. B. POLLARD, EDITOR, 2107 POLK STREET, ALEXANDRIA, LOUISIANA

Mrs. Guy Hicks, Spiritual Life Leader of the Conference, is especially anxious that all auxiliaries soon get started with their Bible study and sends the following helps:

Mrs. W. M. Alexander, general chairman of the Spiritual Life Committee of the Methodist Church, sends the following suggestions for approved Bible study texts for 1941: "The Stewardship Parables of Jesus" (Long); "I Have A Stewardship" (Cushman); "Prayer and Worship" (Steer's); "Jesus and Social Redemption" (Shackford). Mrs. Alexander states that the chairman of Spiritual Life and the superintendent of Missionary Education in each local society should work together in the promotion of the Bible study courses.

Every society is urged to give special emphasis to an interdenominational service on the World Day of Prayer, February 28. The worship program may be obtained from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. It is hoped that all denominations in all towns and cities of Louisiana will unite with people around the world in this joint season of prayer and intercession. The December issue of "The Methodist Woman" has in it a most interesting article concerning this.

Mrs. Hugh Hoff, 3724 Pitt St., New Orleans, Conference Secretary of Wesleyan Service Guild, sends the following information on this new department of work:

The Wesleyan Service Guild is the only national denominational organization for business and professional women. It is organized to provide a place in the program of the Methodist Church for the increasing number of employed adult women in each community.

The Guild program is four-fold. It seeks to develop the individual spiritual growth of its members and to stress the value of group worship; it provides opportunities for better racial understanding and for participation in the support of the missionary program of the church, both at home and abroad; it interprets current events in the light of Christian principles; it encourages the right use of leisure time.

Many questions have been asked regarding the budget of the Guild. Every Guild organization which did any missionary work last year (as a Business Woman's Circle, etc.), is asked to give this year the same amounts to the same projects, so that no missionary or mission station shall suffer in this first year of united Methodism. The funds of the Guild for missions go through the treasurer of the Woman's Society of the local church, though the Guild budget is separate from that of the Woman's Society.

If a Guild feels that it can add something new to its budget this year, it is recommended that it choose one of the Guild projects listed below:

- (1) A share in the migrant work in our own country;
- (2) Work with the Navajo Indians in the U. S., at Farmington, N. M.;
- (3) A community Center in a district of mines at Dunbar, Pa., called Leisenring, No. 3;
- (4) Work in Ewha College, Korea;
- (5) Support of Mildred Ann Paine in Japan;
- (6) Support of Mabel Ruth Nowlin in

China; (7) Bennett College, in Brazil; (8) Alvin Drew School of Pine Ridge, Kentucky.

There has been a great deal of interest manifest in the Guild throughout the Louisiana Conference, and through the promotion work of the new Guild Board we feel that the work will go forward during the coming year.

\* \* \*

The following have been elected to membership on the Conference Wesleyan Service Guild Board:

### Guild Members

Mrs. Josephine Burnett, Alexandria, La.; Miss Lillian Hood, care United Gas Company, Shreveport, La.; Miss Mary Searles, 429 Brice St., Baton Rouge, La.; Mrs. Robert Kent, Homer, La.; Miss Joyce Odell, 1226 Lowerline, New Orleans, La.; Mrs. Leo Davis, Lafayette, La.; Miss Frances Langford, Bernhardt Bldg., Monroe, La.

### Members of Woman's Society

Mrs. A. J. Speer, Jr., 603 Bres Ave., Monroe, La.; Mrs. S. J. Bean, Haynesville, La.; Mrs. J. C. Lowry, 2224 Chickasa, Baton Rouge, La.; Mrs. T. D. Chapman, Bunkie, La.; Mrs. Marvin Drake, Shreveport, La.; Mrs. E. R. Haug, care Simpson church, Lake Charles, La.

### The Parsonettes

Mrs. E. C. Gunn and Mrs. W. W. Holmes  
Will Head Study

Under the leadership of Mrs. E. C. Gunn as president, and Mrs. W. W. Holmes as program chairman, the Parsonettes, New Orleans organization of ministers' wives, begun on January 16, an extensive year's study of Latin America.

The January meeting, which was held at St. Mark's, with Mrs. J. C. Whitaker and Mrs. W. E. Trice as hostesses, marked the opening of the program for the new year. A recent article by Secretary of State Cordell Hull urging groups throughout the nation to study our Latin American neighbors was largely responsible for the selection of the 1941 topic.

The New Orleans Parsonettes is unique in that it is one of the first groups of its kind to be formed in this area. Meetings are held monthly in the various parsonages throughout the city.—From The Builder.

### BOASTFULNESS

By Mrs. Irvin Rowland

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

How often we need to read this verse and apply it to our own lives! If we did, we would command far greater respect from our fellows.

It is quite easy for us to let the selfish objective of boasting of our accomplishments color our whole actions and thoughts. We want to show off our goodness and charity. We want the world to listen and bow to our noble efforts. We want our lives to appear as a beautiful sacrifice, and

we are especially anxious to repeat the nice things our friends or acquaintances say about us. In other words, we often try to make ourselves appear a wonderful personality (which we are not earnestly striving to achieve).

Sadly enough, we can see these things in others, but, of course, we could never be guilty of such littleness. Then let us check up on ourselves—we'll be surprised at what we find. No one believes what our everyday living does not prove.

Why do we try to deceive ourselves and others? Honest, sincere efforts need no boasting for others to appreciate them.

Let us be humble and lowly as the kind, gentle Nazarene. His life was His testimony. Dear Lord, keep us from boastfulness.

### DAY OF COMPASSION, MARCH 2, 1941

Offertory envelopes will be mailed in sufficient quantities to each pastor in Methodism in the United States, beginning about February 8. A four-page leaflet and a six-page "Booklet of Facts," containing information about the three-fold purpose of the offerings to be received, will be sent to every church. They are being printed rapidly and will be mailed as soon as they can be procured. Posters will be furnished free for display in every church. These supplies, all of them free, need not be ordered. They will reach every pastor in time for adequate distribution and use.

Every communication received indicates universal observance of the Day of Compassion throughout American Methodism—not one church failing to make a generous offering.

Methodist Emergency Commission: One Million Dollars for Camp Service, Aid to English Methodism, and Overseas' Relief.

ORIEN W. FIFER,

Washington, D. C.

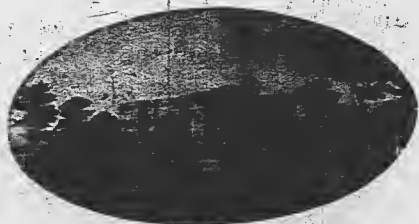
### TOBACCO AND BOOZE

How long will it take the United States tobacco and booze wagon to wind up the human race? If his constitution is too strong for the tobacco wagon they will get him on the booze wagon. They advertise and sell him stuff that will make him kill his grandmother, and if he gets too much to drive a car and kill himself, the officers will kill him for drinking what they have advertised and sold for the best thing in the world. They vetoed the Eighteenth Amendment. They vetoed the Ten Commandments—no harm to rob and steal. Is there any difference now and when Belshazzar ran the boat? It looks like somebody would see the handwriting on the wall.

A SUBSCRIBER.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON JANUARY 26, 1941

By Rev. W. C. Newman

### CHRIST'S CONCERN FOR THE LOST

Lesson Text: Luke 15:1-10

Golden Text: The Son of man came to seek and to save that which was lost.— Luke 19:10.

From the first people have misunderstood the mission and purpose of Jesus. Some of his contemporaries thought that he was interested in establishing a Nationalistic Kingdom, and when they discovered differently they left off following him. Some of our contemporaries seem to imagine that he was just a crusader for social reform, or economic equality, or pacifism, or Democracy. But while Christians ought certainly to be concerned about every movement that is likely to bring greater good to a greater number of people, the chief concern of Jesus, and therefore of thinking Christians, is that men may be saved.

#### Lost Horizons

Now a great many who read this, and who quickly and emphatically approve that statement, will disagree about what it means for a man to be lost, and what it means to be saved. For I do not believe that Jesus was simply and only interested in saving the souls of a few men out of every generation that he might populate heaven with a kind of angelic aristocracy. His concern for the lost transcended all racial, national and sectarian barriers and includes a lost Nazi as well as a lost American.

Who then are the lost for whom Jesus came to seek and to save? A lost sailor is one who cannot find his position on the chart; a lost hunter is one who cannot tell which direction home is; a lost traveller is one who does not know how to get to his destination.

There is one common element in the situation of each of these lost people—confusion!

So a lost soul is one who has lost his sense of God; has become confused in his life ambitions and desires; has a distorted sense of values; and does not know how to arrive at the perfect fellowship with God.

#### Re-Orientation

It naturally follows that to be saved is not so much to be locked securely in the fold, a place of refuge and idleness, but to be turned in the right direction and set going upon the path toward the right life-destiny.

As a boy I used to hunt often at night. It was easy for me then to know how to get home, because I knew the stars and their positions. And frequently I would look up to the Seven Sisters to discover the direction to go next.

Captains of ocean-going ships do what they call "shooting the sun" with the sextant in order to find the latitude of the ship several times each day.

So in this sense we must be saved spiritually not once, but many times and often during a lifetime. Jesus is our sun, our

polestar, we are to keep our lives going in the right direction by frequently getting our bearing from him. We are lost whenever, either willfully or by negligence, we lose sight of Him.

#### The High Cost of Love

But the all-important truth that Jesus was trying to impress upon both the sinners and publicans who eagerly listened to his teachings and to the scribes and Pharisees who criticized him so severely was that he was willing to pay any price for their salvation. They all knew the value of a sheep and the characteristic affection the shepherd of their country felt for each sheep in his flock. They knew the value of a piece of money in the eyes of any average person. The loss of a sheep or a piece of money would immediately send the owner a-searching.

That much they understood. But what they did not know was that God is infinitely more grieved over one lost man, though he be one of the lowest of men, than any shepherd over his lost sheep.

Every person—however unworthy—receives the love of God without reservation, and when these people get lost God, Himself, seeks them that he might at any cost turn them homeward. This Christ made clear in his parable.

#### Do We Methodists Have Concern for the Lost?

Religion is of little value unless it is enthusiastic, zealous, passionate; and my observation is that much of the religion we ordinarily see is insipid, pale, indifferent, even burdensome. Why? Well, one reason is that we are not really concerned about lost people. I know lots of sons and daughters who are making shipwreck with their lives, yet few of their parents seem broken-hearted over saving them. Every town and village in our conferences contains lost men and women, but the congregations of our churches are not distressed about them. We who preach the Gospel are much busier visiting the aged saints than pleading with the arrogant sinners; we do more about raising the necessary finances than about lifting men out of the gutter; our Sunday crowds are largely made up of "respectable" folk instead of disreputable ones.

The lesson is plain. We, too, must seek the lost. They are not likely to come to us; we must go out after them. That is our business and the business of the Christian religion. All other things are side issues. Methodists will regain their former power when they regain their original concern for lost men.

#### WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend, when you are gone, to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out depends on him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate, and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nations.

He is going to move in and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it must be well to pay him some attention.—The Wesleyan Methodist.

#### A TRIBUTE TO MR. E. D. WALTER

The passing of Mr. E. D. Walter, on December 28th, brought to a close one of the fullest and richest lives that many have been privileged to know. God richly endowed him with a rare personality, radiant with a kindly spirit, fairness and splendid qualities of leadership. He knew not the word failure, having at all times a great faith in God and mankind. This spirit of optimism remained with him until the end.

His community recognized his leadership and called him to high places of service. Never did he miss the opportunity to support a good cause. Always he was interested in the things that make this world a happier place to live in. During his 76 years of life he served in many capacities. There are those who will carry on, but surely his place will be hard to fill.

Another distinctive attribute of Mr. Walter was his appreciation for the beautiful, manifested in the growing of gorgeous flowers. During his late years when he had partially retired from his business activities, he devoted his time to the growing of lovely and rare flowers. It was rightly said, "Surely he lived close to God for he loved flowers so well."

We shall miss him among the flowers; we shall miss his wise counsel and leadership. We shall miss his radiant personality and inspiration, but there is consolation in knowing that the good that he has done is of abiding value for "the good deeds that men do live after them."

ALICE.

#### WILLING TO BE DRAFTED, BUT—

A young business man in Washington, D. C., whose wife is employed by the Government, was put in Class I by a Local Draft Board. Called for a physical examination, he appealed to his Board for a special hearing. He argued that his business was such that his wife could not run it and that it would be a great deprivation for him to dispose of it.

This young man, who is in the liquor business, said that there are plenty of single men with less responsibilities who should be called to serve their country ahead of married men in business.

It is believed that, in light of the crisis with which the democracies of the world are faced, this young man, whose wife holds a good government position, will find little sympathy among the real patriots of the country.



# THE CHRISTIAN FIRESIDE

## SUCCESSFUL LIVING

By Edgar DeWitt Jones

### A PRAYER FOR POLICEMEN AND FIREMEN

O God and Father of us all, we gladly pray today for the policemen who guard the city's peace, and the firemen who battle the devouring flames. For these servants, friends and benefactors, we thankfully bow before Thee.

We humbly confess that we are prone to take the services of these fellow citizens for granted and fail to realize the dangers they face and the round of imperative duties they perform. Because of their fidelity we go about our daily business undisturbed, and fall asleep at night without anxiety.

Prosper us, we pray, as we endeavor to teach our children how unpayably great are the services these men can render to the community; and that they are fellow workers with all citizens of whatever honorable vocation, trade or profession.

We would pray tenderly for the families of these men who so often jeopardize their lives for the common good. May Thy healing Spirit comfort and console their homes when disaster comes to brave men who fall at the post of duty.

Grant that our city may possess a quickened sense of the solidarity of all its citizens who give their best to the place and position to which they have been called. May we come to know more fully that no one liveth to himself or dieth to himself, that when one suffers we all suffer, and when one rejoices there is occasion for all to rejoice.

God bless our faithful policemen and firemen everywhere and deepen our appreciation of the dignity and importance of their vocations. In the name of him who said, "I am among you as one who serveth," Amen.

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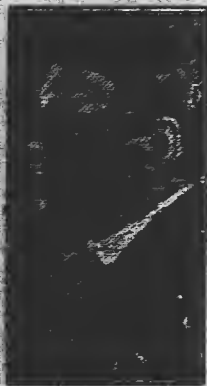
## OLD PERSON

By Rev. Vivian T. Pomeroy, D. D.

During the Christmas holidays Abby and Ellen and Timmy and their mother went to stay in the country with Grandma. Abby was twelve; Ellen and Timmy were five and six. Grandma lived in a big old house with lovely places to play in, and a great garden with a pond on which to skate.

One afternoon, when Grandma and Mother were sitting by the fire, there was a caller. He had known Grandma a long time and known Mother when she was little; so they were very glad to see him and rang the bell for tea.

Just as tea came in, in also came Abby. She loved food and, after saying how-do-you-do to the visitor, took her tea with a large plateful of cakes to the other end of the room and, burying her head in the funnies of a paper, she showed no further interest in the tea party.



Mr. Jones

Presently the door opened and in came Ellen and Timmy, looking rather tousled and untidy; but they shook hands very nicely, and then sat on little chairs and solemnly looked at Grandma's visitor. When they had eaten their cookies, they got up and, standing close to the old gentleman, who smiled at them, Ellen said very clearly to him: "But you have no hair."

Timmy went behind and said: "Yes, he has a tiny bit back here."

Grandma, who was rather shocked, because one does not make such personal remarks, was going to say something, when the old gentleman laughed very much and said: "Why! How smart of you. I like being noticed. Yes, I think I look like a very old baby, don't you? Just look again. That bit at the back curls quite cunningly."

So they looked again, and Ellen said: "I have no curls. Timmy had curls; so Nannie puts mine in curlers."

And you never heard such interesting conversation. Timmy and Ellen were most awfully interested in Grandma's friend; and he told them some very exciting things and stayed much longer than tea visitors usually do.

All the time Abby had her head in the paper.

When the old gentleman left, he said: "Please bring Timmy and Ellen to see me. They must meet my parrot; he looks bald, but he isn't."

Ellen and Timmy followed him to his car. They waved goodbye. They did like him.

When they came back, Abby threw down her paper. "Mother," she said, "weren't they terrible? You bad children," she went on, "don't you know it is rude to speak about people having no hair?"

Ellen and Timmy looked at Mother. Mother said: "One doesn't talk about things like that generally; but Ellen and Timmy didn't know that. No, if you ask me, Abby, I think you were the terrible one."

Abby stared at Mother. "Why Mother!" she gasped.

"Yes," said Mother. "Ellen and Timmy were interested in somebody else; they forgot themselves and the cookies."

"But Mother," said Abby, "old people aren't interesting to a child."

"Oh, indeed!" said Mother. "Then that means there's something very odd and stupid about the child. There was once a little boy of twelve who became Lord of the world, and, when he was lost, he was found asking questions of old wise people in a Temple."

Timmy was jumping up and down on the couch. "I know! I know," he cried. "His name was Jesus."

"So it was," said Mother.—Reprinted by special permission of the author and The Christian Leader.

## THE BAD SPOTS IN CHURCH FOLKS

Exceedingly good people often have terribly bad spots in their make-up. We know this subjectively as well as objectively. Many surround us in whose characters we can find nothing much amiss. Many in our churches seem to us to be "the salt of the earth." But how does it come about that informed, well-disposed students of life keep saying that the standards in churches

are lower than the standards outside churches? Can it be that the struggle for survival deadens the sensibilities of church members and makes them willing to do rather mean things for "the good of the cause?" Are religious groups the hardest kind of employers? We do not think that these things are true in any widespread way, but we are uneasy at times. Are we coddling a lot of vain people and adding to their vanity in order to get their support? Are we leaving mean actions unrebuked?

What if a real ecclesiastical muckraker should get hold of this paper? Is there anything of importance that he could turn up? Do church boards drive hard bargains and think they do God service? Do little cliques get hold of churches and very definitely and positively combine their forces to keep newcomers out of any share in management? Do the unsocial standards of unsocial communities make the standards unsocial for the local churches?

Do church boards act sternly on the conviction that it is no business of their minister how the poor live or labor or are treated?

Suppose the mill workers of a town are unreasonable? Suppose that they credulously believe unscrupulous labor promoters? Does that justify owners in throwing the universal fatherhood of God out of the back door and kicking their preacher out of the front door?

Have Universalists ever been willing to see men hanged in this country for their opinions, whether guilty of crime or not? Have Universalists ever been liberal in theology and illiberal to a degree about social changes? Have any of us gone the limit for free speech, and made an exception of the free speech that deals with what might affect our incomes?

If these things are true anywhere—and we know they are not true everywhere—is not a new year a good time to take stock, start over and, if we claim to be liberals, act as liberals, and, if we claim to be brotherly, act as brothers?

God knows that there are plenty of weak spots in the best of us. Ought this not to make us more gentle with others and more ruthless with ourselves?

The same God who knows the weaknesses of His children knows the possibilities in them also, and His Power is ready to back us in all that we do to make wrong right.—Christian Leader.

From a schoolboy's exam paper. "Matterhorn was a horn blown by the ancients when anything was the matter."—Ex.



20 Five-Minute Stories  
to be read to children

By

V. T. Pomeroy

\$1.00 At All Bookstores \$1.00  
The Beacon Press, Inc., 25 Beacon Street  
Boston, Mass.



## NOTHING AGAINST HIM

Forty years ago, when I first attended an annual conference, and the name of each preacher was called in open session before he made his report, some brother, usually his presiding elder, would say, "Nothing against him." By that statement his character was passed, he was allowed to make his report, and was eligible to an appointment for another year.

When my name was first called a thrill of excitement swept over me and my heart seemed to come up into my mouth. Every failure and blunder of the year stood out before me. Yet, the presiding elder said, "Nothing against him."

It visualized to me the stand each person some day will take before the final Judgment Bar of God, when each shall answer for himself for the deeds done in the body, whether they be good or evil; and every idle word and every secret thought shall be brought into judgment. What will the Judge of all the earth say? Will it be, "Nothing against him?"

Time has a way of changing the order of things. Now the custom at Conference is for the district superintendent to say, "The name of each pastor of the X district has been called one by one and there is nothing against any one of them." Thus, in less than five minutes the characters of 175 preachers are passed en masse.

"Nothing against any one of them." What a glorious statement!

But is it nothing for a preacher to violate his pledge not to use tobacco?

Is it nothing for the committee on admission to fail to check up on the young preachers in regard to the tobacco habit?

Is it nothing for a preacher, overly anxious to get into the better salaried class to pad his own salary?

Is it nothing when the church puts all the finances into one budget for the pastor and district superintendent to accept salaries in full and allow a deficit in the benevolences?

Is it nothing for a preacher to be concerned alone about his salary and show no concern about increasing and securing the benevolences?

Is it nothing for a preacher to demand a good salary at the expense of the benevolences?

Is it nothing for a preacher to go in debt to the point of embarrassing his creditors and to the hurt of the Church?

Is it nothing that preachers are graded on the basis of past salaries received and not on the success of their work in building the Kingdom?

Is it nothing that some preachers are kept in the higher-salaried class while they are destroying the missionary spirit in the churches they serve and are neglecting the benevolences?

"Nothing against any one of them."

It may be the "modern" thing to do:

For young preachers to use tobacco.

For the committee on admission to pass up the question of preachers using tobacco.

For preachers to pad their own salaries.

For preachers and district superintendents to accept full salaries and allow a deficit on benevolences.

For preachers to be concerned chiefly about big salaries and be indifferent about the benevolences.

For preachers to have benevolences reduced in order to get larger salaries.

For preachers to go into debt to the hurt of the Church.

For preachers to be graded alone on the basis of past salaries.

For preachers to be kept in the higher-salaried class even though the missionary spirit of the church dies under their leadership and the benevolences are neglected.

I wonder if the Great Head of the Church is pleased with such modernism? I don't believe He is. Do you?

H. P. LEWIS.

Byhalia, Miss.

## A SUGGESTED PROGRAM FOR QUARTERLY CONFERENCES

Suggested first or second quarterly conference program of Christian Education:

2:00 P. M.—Conference called to order by the district superintendent. (1) Address, "Christian Education in the Local Church."

2:30 P. M.—Introduction of District Staff of Christian Education. (1) Four-minute talk by each District Staff officer. (2) Report of the General Superintendent of Local Church School.

2:45 P. M.—Three Divisional Group meetings led by the District Staff Directors. Each Staff officer will pass to a room with the workers from the charge who are in his division. A check will be made with the local church workers as to: literature used, divisional and departmental organization, teacher training and supply, training school courses needed, etc. Each group will then build a Local Church School Divisional Program for their local church school, working in: (a) Annual and District Conference program; (b) Plans for Observation of World Service Sunday; (c) Organization of a Home Department; (d) Vacation Church School and Institute for same; (e) Survey of the community for new students; (f) Training School for Church School workers; (g) Easter plans and training of class for church membership; (h) Evening and week-day meetings of the Church School. A report will be prepared for submission to the entire group when reassembled.

3:30 P. M.—General Assembly: Business of the quarterly conference. The Divisional officers and teachers will report to the conference the results of their meeting and plans adopted in each Division of the Church School.

4:00 P. M.—Benediction.

This type quarterly conference would accomplish much and acquaint the local church workers with their district officers and also inform the District Staff officers with the local setup in each local church of the district.

A. C. LAWTON.

(Note: We have the impression that the Board of Education has indicated some plans to cover this need. We, therefore, publish this suggestion without any intention of muddying the situation or trespassing.—Editor)

## AN UNUSUAL FUNERAL

The last of a group of world famous missionaries was buried from Trinity Church, Boston, on October 12: Sir Wilfred Grenfell. For just short of fifty years Sir Wilfred was known the world over as the great missionary hero of Labrador. He had become almost a legend, and those interested in the history of Christian missions had come to think of him as one who had been a star of the first magnitude in far-off days, perhaps a contemporary of David Livingstone, Robert Morrison, Alexander Duff and even William Carey. So legendary had he become that few people realized that a quiet, modest old gentleman sometimes seen

in the streets of Boston, and with whom one occasionally rubbed elbows in a downtown book shop, was none other than the great "Apostle to the Frozen North," as he used to be called.

Sir Wilfred's funeral, in Trinity Church on Copley Square, was thoroughly typical of the modest, unassuming characteristics of the man. Perhaps 700 people gathered Saturday afternoon in a church seating 1,560. After a choral prelude, the organist played "O Bleeding Head and Wounded." A surpliced choir of perhaps 36 boys and men came in quietly from a door to the left of the chancel. The congregation united in the hymn, "O God, our Help in Ages past." A clergyman, simply vested, read a selection from the Gospels, and then a few verses from one of St. Paul's Epistles. The congregation sang "He who would valiant be." Then a brief burial service was read, and the congregation sang "For all the saints who from their labours rest." In place of the sermon the clergyman read a long succession of Scripture verses, arranged in such a manner that they pointed out the way to eternal life. The congregation sang "Ye watchers and ye holy ones," set to a familiar chorale melody, and a very brief commitment was read, followed by the Benediction.

The total absence of the usual funeral pomp was tremendously impressive. There was no procession into the church. The casket was at the head of the center aisle, and was closed, with a simple purple pall thrown over it. There were some white lilies and roses placed against the chancel rail. There were no solos, no appeal to the emotions, no sentimental organ music, no obituary, no eulogy, no fine orations, no opening of the casket and no vulgar parade past the bier. At the close of the service, six men who had been associated with Sir Wilfred in the Labrador field, lifted the casket to their shoulders, and quietly bore it out a door at the right of the pulpit. Even the cortege was thoroughly typical of the man. There was a motor hearse and one motor car, and they moved away through side streets. Sir Wilfred will, at his own request, rest beside the body of his wife in Newfoundland.

If any of the congregation came to Trinity Church that day expecting to see squads of motorcycle policemen outside, and a pompous procession into the church, flags and banners, a draped processional cross, organ music from popular Wagner operas or from Chopin, many clergymen in fine vestments, they were disappointed. If they expected special vocal numbers, or fine funeral orations, or appreciative obituaries, or several clergymen trying to outdo one another in praising the long labors of this great medical missionary, then they heard none of these things. Except for the casket placed at the head of the center aisle, and parallel with it, there was nothing that differed in the slightest from a simple afternoon devotional hour. And yet we came away realizing that we had never before attended so impressive a funeral. A local vestryman would have been given a grand funeral. The most famous missionary of modern times was given the sort of burial that he himself would have wished.

—The American Lutheran.

J. Estlin Carpenter once wrote: "The tangles of evil tend slowly to undo themselves and disappear. Its forces have no unity. They are all in conflict not only with the good but with each other. They tend to mutual check and final disappearance."

—Selected



## OAK RIDGE CHARGE

Dear Dr. Duren: I wonder if space could be found in the Advocate for a report from Oak Ridge charge? Well, we arrived here on November 25th, and have been very graciously received by these fine people. For us it has been a continual Santa Claus since our arrival. Ham, sausage, back bone, spare ribs, chicken, poundings galore.

We feel that our lot has been cast in a pleasant place. The people are loyal, agreeable, and counting the happy average, spiritually inclined. The church program is running full blast, with every department trying to discharge its responsibility in a very acceptable manner.

Of course we feel that there is plenty of room for advancement, and we are setting up plans to that end.

We have three churches, Oak Ridge, Fairbanks and Crew Lake, and each of the churches is cooperating in a fine way in the entire set-up.

We are putting on the period of evangelism for the three months, and included in this plan is the New Orleans Christian Advocate. We will secure our quota, and some to spare I am sure.

Our district superintendent is very active in the setting up of the whole church program on the district. Especially are he and all the ministers in the district laying plans to reach the unreached in our district. There are many people in our field that are unchurched, and we hope to spread out until all shall be given an opportunity to enjoy the blessings and influence of the church.

Pray for us, and come to see us.

Yours truly,

J. F. DRING, Pastor.

## MRS. E. LOU WHYTE, OCTOGENARIAN, DIES

Dear Dr. Duren: Mrs. E. Lou Whyte, 81, superintendent of Bond Sunday School for over 40 years, died at her home at Bond, Miss., January 14th, at 9:15 p. m.

At 10:30 a. m., Thursday, January 16th, at Bond Methodist church her final rites were held. Her pastor was assisted by Rev. W. B. Alsworth, Rev. C. C. Clark and Rev. J. F. Campbell.

One entire section of the church was occupied by the children and youth of the community. When the dead are thus honored by such a congregation of children one witnesses the living testimony to a useful life. In the lives of those children whom she influenced for Christ, her spirit lives on.

It is impossible to say in a brief compass of words what should be said as a tribute to her life. "Aunt Lou," as many of us called her, was faithful to every trust and

loyal to her church. She was informed, progressive, loyal, cooperative, consecrated and consistent. She was active in the church until a few days before she died. And then she was inactive only because she was worn out and had slipped off into a coma. "Aunt Lou" missed preaching services only two Sundays in twenty-seven during my pastorate, and then she was forced to stay in because of her health.

"Aunt Lou" put the interests of Christ's kingdom and her church first. She stayed by her post of duty until God called her home. She served in Mexico as a missionary for a brief while and returned to her homeland when failing eyesight disabled her for work there. In 1887 she married Henry Whyte, who died ten months later. Circumstances arose which changed radically the outlook of her life, but she never changed in her loyalty to Christ. She recovered her eyesight and gave 50 years of service to her Lord, about 45 years being lived at Bond.

At Coalville cemetery her mortal remains were tenderly laid beside her parents. Her father, Wesley G. Evans, preached over 40 years as a Methodist local preacher.

Mrs. Whyte was the last one of her immediate family. Miss Maud Evans, Mrs. E. J. Carlin, nieces, and William Carlin, a great-nephew, and Jarry Carlin, a great-niece, were members of "Aunt Lou's" family and with whom she lived in her last years.

Sincerely,

A. M. ELLISON, JR.

## THE FOOLISH MAN

By Rev. C. B. Powell

We find in the twelfth chapter of Luke's Gospel the incident with which we are concerned at this time (A FOOLISH MAN).

He lived as though God was nothing. He spent the strength of his life on things that perish. His spirit of greed wanted to have and hold all he could acquire for self, this being true he was totally unprepared to meet the real issues of life, death and eternity. The first thought that comes to us is the fact the harvest was not reaped, but he was only considering what to do, reckoning upon the riches that would come to him, his mind and heart were filled with the things of future interest, making his calculation from a worldly standpoint, leaving out God. There is no harm or sin in looking out after the future or in preparing for it in a material way, but God should not be forgotten. While man makes preparation in a financial way he should also make preparation in a spiritual way. Friend, did you ever stop to consider or to think what was this man's ideal? His whole heart and life were set on earthly riches, he remembered not his responsibility to God. God was not in all his thoughts. In all of his plans for the future God was left out. Soul thou hast many goods laid up for many years; take thine ease, eat, drink, be merry, have what is now called a good time. Jesus does not represent this husbandman as such a wicked man, he was rich but in that there was no wrong, but rather to his credit that he had made so much of his farm. There is no suggestion that he amassed his wealth unrighteously. All that is charged against him is that he had been so taken up with worldly affairs that he had neglected the supreme thing, his responsibility to God. He seems to the world and to himself a shrewd, clever fellow, yet in God's sight he was a fool. No doubt he discovered it at last, but too late. Thousands are doing

the same today. The love for money and riches has caused the downfall of many. As you remember, it was the downfall of Judas and many at this present time are living for themselves and not for others, neither for the glory of God.

Let me say that the world will never be saved, churches will go down and the kingdom of God on earth will never come through the influence of such a life. Life must be lived for others and what God has given to one it must be shared with others.

## WISE OR OTHERWISE

By Rev. James H. Felts

Time? A recent fourth quarterly conference. Place? Somewhere.

Official—"Elder, we must have a change."

Elder—"Why?"

Official—"Well, he is a good man, but he ain't got no delivery, and he ain't got nothing to deliver."

Grown-up children are often as amusing as their miniature likenesses—and fully as dependable.

A dictator is an egotist who can stay fat while others starve, crush without mercy, and lie without apology.

If you feel sorry for yourself try holding your chin up and smiling like you owned the earth.

The less a boy has to eat at home the higher he is likely to kick because of the food he gets while at college.

A crowing rooster marked Peter's denial of his Lord; a pillar of salt indicated the backward look of Lot's wife; an empty grave told the story of life's victory over death.

Gravitation, like death, is easily overcome but may not be destroyed. Faith works miracles.

I have heard singing that made me want to do what I actually do when a hungry mosquito drones in my ear.

When your wife "decry's" your extravagance and praises your good taste in selecting a gift for her, she is greatly pleased.

When the wardrobe is worth more than the owner it is a case of the cart before the horse.

True or false? It is better to be a temporary drunk than a permanent fool?

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is how—Beecher.

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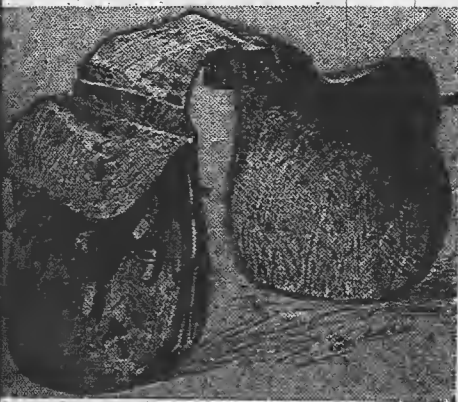
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New Orleans

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebags, are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

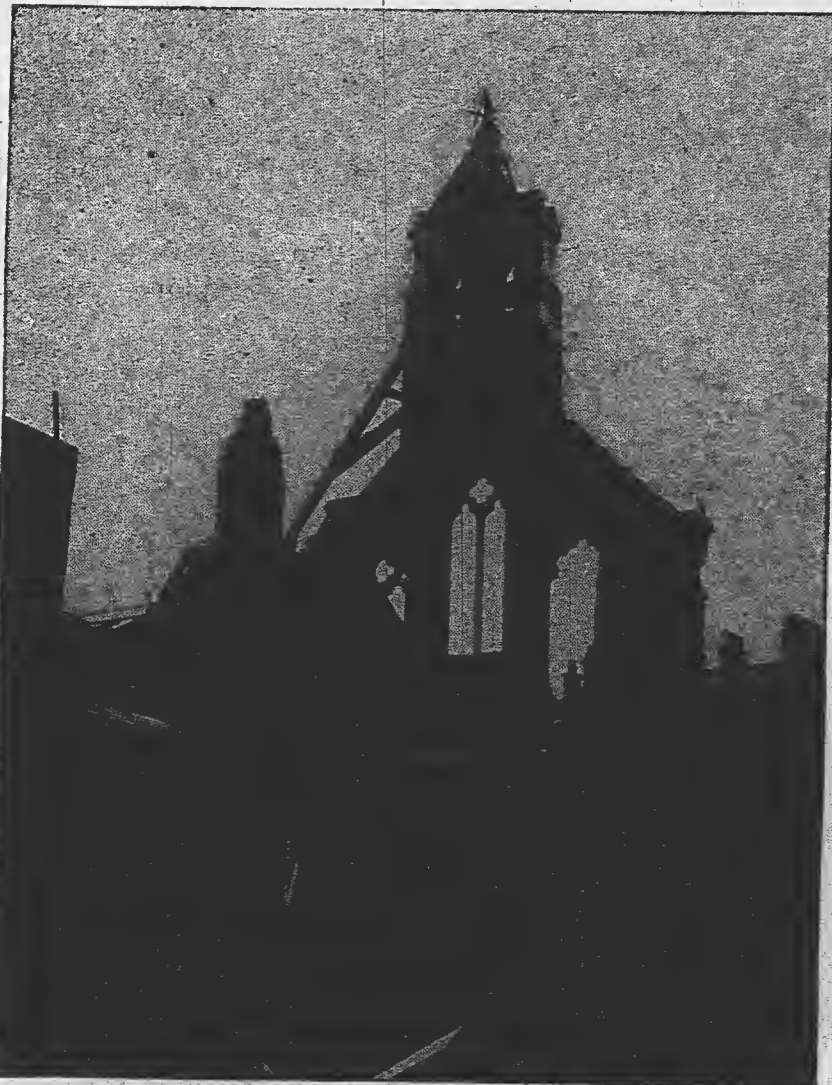
God give us sense—God-sense of Life's new needs,  
and souls aflame with new-born chivalries—  
to cope with those black growths that foul the ways—  
to cleanse our poisoned founts with God-born energies.

—John Oxenham.

## THE PRAYER-ROOM TODAY

Even so, my Father, would I stay myself upon Thee. Truly Thou hast made me Thyself, and my mind can find no rest except in Thy truth, nor my heart except in Thy love. And I thank Thee that it is so. For the restlessness that presses me to Thy breast I thank Thee. And for this dizzying rush of outward life that bewilders me so that I seek the quietness that is within. Forgive what have been, amend what I am, and order what I shall be, for Thy great mercy's sake. Amen.

## SCENES IN EUROPE—1941



Yesterday this was a Christian church ministering to young and old; today the congregation is scattered—may never again worship together.





## WALLET OF THE WEEK



A SILENT AIR RAID SIGNAL has been inaugurated in Chungking, the provisional capital of Free China. The signal consists of a red ball erected upon high buildings and other prominent points in the city. When these balls appear the people begin to prepare for the raid. When the terrifying siren sounds some minutes later they take to the subterranean tunnels in Chungking rock. These tunnels are said to be sufficient to accommodate the total population and the casualties have been greatly reduced since the people know how to take to cover.

\* \* \*

A HOWLING DOG in the Philippine Islands is an ill omen similar to the cry of a screech owl or a black cat crossing the road in America. The superstitious regard it as an indication that some relative or some one well-known is going to die. Another Filipino superstition is that the wearing of yellow, the color of the abandoned, is an ominous circumstance. In one instance a woman who was unhappily married attributed it to the wearing of yellow and she even threw away a favorite set of yellow dishes. It is looked upon as sure to bring "bad luck" if two members of the same family get married in the same calendar year.

\* \* \*

THE PANAMA CANAL ZONE, a strip ten miles wide, is a military reservation by act of Congress and by Executive order. Among the thirty thousand residents are approximately thirteen thousand four hundred canal employees—three thousand four hundred Americans, and ten thousand aliens, chiefly West Indian Negroes, but not a single Japanese. Among the unskilled Negroes there was not a single arrest for espionage during the World War, but there were some arrests of American employees. In addition to the canal and oil and shipping company employees, there are about one thousand West Indian gardeners.

\* \* \*

ALASKAN GOLD PRODUCTION, which was the very center of a romantic story of half a century ago, still provides thrills and expectation for the rugged and grizzled prospector. In Southeastern Alaska is the only known area where a major layer of granite cuts older rocks on tidewater, the largest tonnage gold mine in the world, and the highest grade gold mine in the history of mining. Tradition says that Pierre Joseph Erussard, a Frenchman, sold the main claim to the Treadwell mine, which afterward produced sixty-five million dollars worth of gold, for a pair of boots. The mine was flooded by salt water in 1917.

\* \* \*

ALEUTIAN BASKET-MAKING is said to be almost a lost art. Many years ago it was a chief article of Aleutian Island manufacture, but the Indians living on the fringe of the Bering Sea found it insufficient for their support and gradually abandoned it. The baskets are made of a very fine grass found on a treeless plain of one of the islands and woven by patterns of Indian art. The Aleutian baskets are said to be the most beautiful and artistic examples of basket-making to be found anywhere. There has been a temporary revival of interest in the art, but there is little hope of its becoming economically important.

GIDEON BIBLES to the number of fifteen thousand were dedicated at the forty-first Annual Convention held in Hollywood last summer. This was part of the supply needed to put a copy in all the classrooms of the public schools of California. The Gideons hope to carry out the same plan in all the other states, and it has already met with great success in Minnesota, Illinois, Indiana, Ohio and other states. What they have done for the traveling public in hotel rooms they now purpose to do at the threshold of life for American school children.

\* \* \*

DR. ROBERT E. SPEER is chairman of a National Sponsoring Committee for the American Bible Society in its efforts to raise one hundred and fifty thousand dollars with which to supply Bibles through certain agencies now incapacitated by the war. It is said that three-fourths of the world's missionary supply of the Scriptures has been provided by European Bible societies which are not able to function on account of the widespread hostilities. Dr. Speer's Committee seeks to supply the demand for Bibles in hospitals and among soldiers in the countries which have been devastated.

\* \* \*

PEACE HAVEN, domiciled in the one hundred and ten room mansion built by William K. Vanderbilt at Oakdale, Long Island, and purchased by James B. Schafer in 1938, seems to be about to get in the spotlight again. For one thing, Dr. Schafer has lost the baby whom he promised to make immortal by means of metaphysical teaching and a vegetarian diet. Another embarrassing circumstance is the investigation into financial "love gifts" varying from one hundred dollars to many thousand dollars. Metaphysician Schafer attributes this embarrassing situation to his "enemies."

\* \* \*

WESTERN TURKESTAN, now consisting of desert wastes and valleys devoted to cotton production, was the cradle of great and powerful dynasties, which left art monuments that have been buried beneath the earth since the days of Genghis Khan, the Mongolian conqueror, who laid waste the land nearly eight hundred years ago. At Uzkend a picturesque group of mausoleums has withstood the ravages of time and earthquake. Among others is the gorgeous tomb of an unknown person, dated about 1186-1187, and is an outstanding example of Islamic art.

\* \* \*

WHEN PRESIDENT VARGAS came to power in Brazil he is reported to have found twelve hundred exclusively German schools and many exclusively Japanese schools. Several hundred conscripts in the Brazilian army were unable to speak Portuguese. He ordered two hundred German schools and about one-third as many Japanese closed, when they did not heed the executive order that all Brazilian teachers and the Portuguese language should be the order for all schools. Mr. Vargas later found that the Japanese were secretly maintaining their schools underground and within barricaded enclosures. In seventy-eight schools the Department of Education found Japanese texts, flags, pictures of the emperor and in some of them explanations for making bombs and airplanes.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

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## EDITORIAL

### FOES OF PROGRESS

Human progress has many foes and among them are ignorance and prejudice. The one is illustrated by persons who having eyes, see not, and the other makes its decisions independently of the facts. Many years ago a man owned a little forty-acre farm on the site of the iron mines of Birmingham, Alabama. He plowed that farm with an ox and feared all the while that he and his family might starve. He didn't know. The second member is illustrated by the archaeologists who slighted, refused to consider Western Turkestan in their haste to reach the rich field of research in Iran. They beheld the squalor of the disreputable tribesmen who roamed over the desert sands and they refused to believe that the land had ever been otherwise, or that beneath the surface could be evidences of a creative civilization. The issue was settled by an almost instinctive reaction and without the use of the spade or even a superficial examination of the uninviting terrain. More independent and daring spirits have since discovered that in Kesh was Timur's palace, and a half-dozen of the most ornate structures of arabesque design were located in the very land that had been slighted.

Such an attitude, however, is neither wholly ancient nor modern; and it prevails in both science and religion. Jesus bemoaned the fact that Jerusalem had missed its day of visitation—that age-old capital of Messianic culture and expectation didn't know. He described the priest and the Levite as passing by on the other side. They were blind to the implications of their offices and they heard not the call to service.

When Philip invited his brother Nathaniel to go with him to see the prophet of Nazareth, Nathaniel drew himself up in supercilious disdain and said, "Can there any good thing come out of Nazareth?" It is probable that he had no other reason for his question than the common prejudice against Nazareth and the Galileans. In the Old Testament is another instance in point. Elisha sent a messenger to tell Naaman, the leper, to "Go and wash in Jordan seven times and be clean." Naaman "turned and went away in a rage." He was saved from the folly of yielding to his prejudice by the remonstrance of his servant: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" The pride of Syria and the adoration of the Syrian river veiled his heart.

In exactly the same way now there are those who jingle the coins in their pocket and imagine that they hear the song of the angels. Through prejudice they

turn from the distasteful and the uninviting; they seek the pleasant and the alluring and miss the richer zones of Christian service and spiritual culture. Our prejudices and conceits often blind us to doors which open upon glorious spiritual vistas, and the eternally rewarding treasures of faith and effort. At the end of our day, others will inscribe over our ashes the epitaph: "They didn't know and they refused to see."

### CYCLES OF THOUGHT AND ACTION

When one reflects upon world changes, mechanical, scientific, social and religious, it naturally brings to mind changes in the structure of the earth as recorded in rock formations. It is easy to understand that the same is no less true of the story of human progress. The eras of history, with less of permanence perhaps, but with equal fidelity, have recorded the changes in civilization.

In the city of Rome, one may see the imposing remains of the great stone viaduct, overhead conduit, by which the imperial city brought its water supply from the mountains. In the day of the Caesars, it was the last word in water-system construction. The engineers and stonemasons did their part and gravity did the rest. In the day of bombing planes such a system could be wrecked in a single hour. Water systems today are not invulnerable, but the viaducts are no more, the conduits are hidden, and gravity has been overcome by pressure.

So in our social and industrial life we have had our eras of the gravity process, times when society took the line of least resistance. How different was that day from ours when widening cycles of education and social organization have made a contribution to the story of human progress which the centuries can never erase. Those changes are recorded in our literature, our inventions and our social relations.

At the present time, the ideal of popular education seems to have been developed to the point of social saturation. Disillusioned ranks of the unemployed seem disposed to seek other outlets, and colleges, in the interest of rendering the highest order of service, are exercising a restraining influence by limiting admissions. As a result of our social and industrial confusion, many have lost the spirit of adventure and the initiative which swept our civilization to such dazzling heights. One wonders whether the contrasts of the period previous to 1930, with the years following, will reflect credit upon us as builders. It is at least a suggestion that should give us pause in this day of international strife and social confusion.



## A CONSTRUCTIVE EDUCATIONAL POLICY

Race Relations Sunday and the objective suggested in the publicity being sent out, raise doubts in our mind as to the constructiveness of what is being proposed. We raise no question as to the observance of the "Special Day," but we are thinking wholly of what seems to us might be sentimental and ill-considered aspects of the aim announced. We refer, of course, to the proposed division of the collection in our section between two Negro Methodist institutions in Mississippi.

In the first place, we do not think that it is good policy to undertake to maintain two Methodist institutions in the same locality, or to state facts plainly, Rust University and Mississippi Industrial College of the C. M. E. Church, both located at Holly Springs and standing on opposite sides of the road at the same spot. Are they both necessary and can they be justified by economic consideration, or by the spirit of the times? It seems to us that the time has come when the financial difficulties of competing institutions make advisable adjustments when they may be made with the least sacrifice of properties.

For another thing, we have been convinced for a long time that the Methodist Church has reached a stage of educational expansion which it may not be able to maintain. This feeling has been deepened by the fact that the income from endowments has been reduced almost to the vanishing point. Only recently a report to the directors of the Carnegie Educational Foundation made the bald statement that the many colleges now existing in the United States are not needed and that all of them cannot survive. We are more firmly convinced than ever that college operations will have to depend upon fees and yearly contributions to the support fund.

We feel that a constructive leadership must take into consideration this recession in educational interest and support. We need to concentrate upon pivotal institutions and to abandon sentimental chases of hopeless enterprises. We should profit by the painful remembrance of the colleges which we have been forced to abandon in recent years—three of them in the area covered by this paper. We should be admonished by the budget retrenchments which our strongest institutions have found to be necessary. We need to take counsel from the shrinking benevolences of the Church. Whatever explanation may be offered for the shrinkage, it is a stubborn fact and it is vain to imagine that it may be cured by enormous "promotional" budgets and high-salaried ecclesiastical technicians and propagandists. Unless the leadership of the Church can sense the situation as it now is, "many now living" may attend the obsequies of institutions which failed from lack of support. It does not seem unlikely that we may even witness the breaking up of missionary enterprises which root deep into the past for exactly the same reason. We believe that every sign and circumstance points to a cautious course if we are to escape educational disaster.

## THE FLORIDA CHRISTIAN ADVOCATE EXPIRES

The Florida Christian Advocate of last week carries a statement issued by the Board of Managers, to the effect that the paper would be discontinued as of February 1. This is the second time its publication has been suspended in recent years. It is not a surprise to us for we have

known of its financial straits since last July. We regret to see the paper disappear, but we have felt that the constituency which it served was too small to sustain it. It will not be the fault of the national organ, but we are sure that the suspension of the Conference paper will be a serious handicap to Florida Methodism.

## Editorial Miscellany

By Dr. H. T. Carley

### IF I WERE A CHICKEN!

I've never spent much time in wondering what I should like to be if I were not of the genus homo; but I don't have to think at all to know that I shouldn't like to be a chicken.

I haven't any special prejudice against the chicken, either. In fact, I have a rather favorable opinion of the fowl, based upon many pleasant experiences scattered along the lengthening period of an active itinerancy. These experiences have ranged all the way from seeing the small boy of the family break for the chicken yard as I clicked the latch of the front gate of a rural parishioner, to a pre-arranged set-to, along with congenial friends, at a banquet of barbecued broilers at the hospitable home of R. T. Douglas, Gilliam, La. Fried, baked, broiled, stewed (with dumplings), smothered, roasted, in pie, bogged down in spaghetti or covered with rice, creamed, in croquettes, in hash—I am fairly well-acquainted with chickens.

And, as intimated above, I rather like it. Especially am I favorably inclined toward chicken-pie. I do not know how chicken-pie was discovered, or invented, or first concocted. The story of that momentous event would be as thrilling as Lamb's famous dissertation on roast pig. Indeed, so open-and-above-board am I in my predilection for chicken-pie that I am thinking now of at least three churches, far removed from each other, where dinner-on-the-ground is wont to be served, where more than one friend when preparing the feast on Saturday would say, "We must fix a chicken-pie for Brother Carley." Bless their hearts!

In these brief references to the virtues of the chicken, I forgot to mention eggs. Well, that's a story by itself.

But I'd hate to be a chicken—not because I'd probably be eaten, sooner or later, but because a chicken has neither sense nor conscience. Not to have any sense would be bad enough; but to be without conscience, too—that's lower than a mud-turtle.

I had some chickens which had a great way of flying over the fence into the street. When I went to get them back, as I always (nearly) did, I'd leave the big gate open so they wouldn't have any trouble finding their way in. Do you think they'd see that gate? They would go by it as fast as legs and wings could carry them, squawking at the top of their voices, time after time. I'd hate to be anything that didn't have sense enough to go through an open gate.

And I've driven those same chickens out of the garden time and again. If they'd had any conscience, it would finally have dawned upon them that they were doing wrong. But I never saw one of them shed a tear.

Lacking in sense and in conscience—poor chicken!



## CHARLES BRISCOE CARTER— 1865-1941

Dr. Charles Briscoe Carter was born at Bastrop, La., December 31, 1865, and died at Shreveport, January 23, 1941. His father was Dr. C. W. Carter, of the Louisiana Conference—pastor, college president, editor of this Advocate, and one of the best known ministers of his day.

Dr. Briscoe, as he was commonly and affectionately called, was a graduate of Old Centenary College at Jackson, La. He was admitted on trial into the Louisiana Conference in January, 1888, and his first charge was Pattersonville and Morgan City, which he served for two years. He then served Franklin, Carrollton and Gretna, and Crowley. At the Conference held in December, 1892, Bishop Galloway transferred him to the North Texas Conference. There he served Queen City, South Dallas, in association with First Church, Ervay Street, Alvord, Pittsboro, Collinsville, Garland, Jacksboro and Henrietta. He returned to Louisiana in 1901.

His appointments in Louisiana were: Mansfield, Leesville (twice), Arcadia District, Commissioner of Education (twice), Mer Rouge, Alexandria District (three times), Ruston District, Shreveport District, Minden, Financial Secretary for the Orphanage, New Iberia, Secretary for the Missionary Centenary, Ponchatoula, Coushatta, Winnsboro and Mooringsport—his last appointment. He never served what would have been considered a great church, but he gave the best of his heroic soul to every church to which he was assigned.

Notwithstanding the fourteen years of service previous to his return to Louisiana, his name was fifth on the list of effective ministers in the Conference. At the time of his death, he was Director of the Methodist Orphanage, President of the Legal Conference, a Manager of the Memorial Mercy Home, a trustee of Centenary College and, all in all, one of the best informed and one of the most valuable men of Louisiana Methodism. He was rugged and blunt in his manner, but a man of tender heart, a man whose emotions were easily stirred, and a loyal friend. The Conference will miss his counsel and his wide fund of information covering the details of Conference history for more than half a century.

Surviving him are his wife, Mrs. Ella Robinson Carter, three sons, a brother, a sister, and a host of personal friends whose hearts are made desolate by his going. The funeral was conducted in Shreveport on the morning of January 24, with interment at Ruston in the afternoon.

W. L. D.

## WHAT THE LORD REQUIRES

By Rev. Richard K. Morton  
Religious Editor, The Providence Journal

The problem today is deeper than one of tolerance and good will. It is more than a protest against anti-Semitism. It is rather a question of getting to the roots to find the forces of which these are symptoms and indicators. We have lacked many means to implement and organize our good will, and definite projects whereby that good will could be increased.

It is not enough to content ourselves with pious phrases and public handshakes, but rather to come to grips with the issues that face us and the reasons why conditions do not please us. We must re-examine our conduct and also the motives of our conduct, whether we are Jew or Gentile.

There is a great lesson in that pronouncement of Micah's, (6:8), also found in Deuteronomy 10:12: "For what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?" We cannot campaign against anti-Semitism without also coping with atheism of a practical sort and community class consciousness and a general indifference to the spiritual realm. We must realize anew that what the Lord requires of us all is more than obedience to laws and the promotion of the particular beliefs and institutions by which we have been reared. The Lord requires also that while we are tending to these and other things we shall be sure to show forth a spirit of faith and hope and justice and good will.

One who apparently obeys all the laws and yet has a hateful attitude has obeyed no law and destroyed the meaning of all law. One who is very zealously promoting the interests of his own group but has little regard for other groups has really harmed his own group.

The Lord requires a spirit, the culture of the inner life, the possession of those qualities which will make man better able to enjoy and use the world in which he lives.

I think that this is a good time for a joint rallying of the forces of faith—both Jewish and Gentile. I think that there must come a period in which we shall together try to turn men to God and give him a more lively awareness of the primacy of God in human life, that they may praise Him with the Psalmist and that they may heed His warnings and pronouncements through the prophets.

We need more interfaith public meetings, study classes, community efforts which seek the deepening of religious life in general. We need general pronouncements which clearly and crisply set forth what the community, in essence, stands for, and what the individual can do to make its religious life better.

I find often the same attitude in both synagogue and church—and I am visiting both constantly. There is often too much faint-heartedness, too faint singing, too weak responses, too careless attendance, too little consciousness of the great elements one is dealing with, and too little treasuring of the great things of God. Groups are too inclined to great adventures and sacrifices for God. We are not stirred enough. We do not do what the Lord requires of us. It is futile for us to be disturbed about anti-Semitism when we are not yet disturbed about neglect of God and His house of prayer. We are not going to care deeply about the miseries of a race or class when the vital elements of all life do not enlist our service.

At long last understanding and cooperation between races and creeds will not come with more interfaith institutes, but simply with more genuine religion.

The Lord requires that we recognize His Fatherland and His gifts unto the children of men.

I think that it has been wonderful that, in such a year of crisis and difficulty, the celebration of Hanukkah has come at the same time as the celebration of Christmas. This seems a beautiful means to suggest the fullest understanding and cooperation. Both Jew and Gentile need to be rededicated and cleansed, and both need a spirit of humble, sincere faith, giving religion new life.

Certain events have happened which emphasize what can be done. Recently the Jewish Advocate of Boston deservedly awarded to my distinguished friend, Dr. Al-

bert C. Dieffenbach, church editor of the Boston Transcript, its weekly distinction for service in the interests of Judaism. Dr. Dieffenbach is a man of rare intellectual and spiritual gifts, who understands perfectly how to promote interfaith and inter-class good will, and has done remarkable service in his field.

In my own church pages there is a constant and explicit determination to sound this note, and on the Christmas music pages there was a place for the Hanukkah services being planned by Providence synagogues. The week before I had carried an editorial on Rededication, which was based on the Hanukkah celebration. Constantly Jewish meetings and affairs are covered personally, that they may know that we really mean sincerely the promotion of their work.

I have also had the privilege of sharing a radio program with others, including Jewish representatives who sought to present a parent-teacher program of wide acceptance.

In another community it has been a thrill to hear of community hymn-singing by young people and others, joining together Jewish and Gentile groups. In our community a similar affair was managed for carol singing between Catholic and Protestant groups.

One of the most significant events, I think, took place in Boston, where a rabbi invited to his Friday night service a Christian minister. The rabbi spoke about Christmas, and the minister, about Hanukkah. Without compromising a single belief or intruding upon anyone's policies or preferences, here was a real chance to give new insights and deepen community cooperation.

The Lord, I am convinced, requires us to see what can be done in the interests of true religion, that the various creeds and classes, living together, may also serve together in the best possible manner. This can best be done by deepening the streams of our own religious faith, demonstrating their purity in daily conduct, and in supporting those enterprises which have at heart the good of all men. Then anti-Semitism, atheism, and all such movements will perish quickly and inevitably. To that task we are called.—The American Hebrew.

## MARCH ELECTIVE COURSE ON "PERSONAL EVANGELISM"

What is a person worth according to the estimate of Jesus? Readers of the Adult Student will find a discussion of this question in their March issue. The discussion will come in the elective course on "Personal Evangelism," and will take into account such objectives as helping adults to gain a greater appreciation of the value of persons, helping them to have a genuine concern for leading others into the Christian life, and helping them engage in the work of evangelism intelligently, constructively and effectively. Dr. Paul W. Quillian, pastor, First Methodist Church, Houston, Texas, is writer of the course. Helps for teachers using this elective will appear at the same time in the Church School Magazine. Sample copies of these periodicals may be obtained by writing to the Editorial Division, Board of Education, 810 Broadway, Nashville, Tenn.

"You seem disappointed with your package."

"Yes, I answered an advertisement for a device to keep grocery bills down—and the firm sent me a paper weight."



# CONFERENCE NEWS AND PERSONALS

Dr. Robert E. Speer, layman-evangelist and retired secretary of the Presbyterian Mission Board, U. S. A., has been engaged in a meeting at First Baptist church, McComb, Miss., during the past week.

Rev. M. D. Fulkerson requests the change of his address from Clinton to Oak Grove, La. An adjustment which we presume will be officially announced in due course of time.

According to a request for a change of address, Rev. D. T. Williams, formerly pastor at Tickfaw, is moving to St. Francisville. This we presume to be making some adjustments inside of Baton Rouge District.

Rev. W. C. Beasley, of Boyle, Miss., was not to be left out, so he had an attack of influenza along with all the others. He is recovering gradually and reports that other-wise things go well with him.

We are glad to respond to the request of Rev. E. G. Mohler, Iuka, Miss., for sample copies of the Advocate to be used in his campaign for new subscribers. We shall be glad to send sample copies to any one requesting them.

We should like to quote from a business letter received from Rev. T. M. Bradley, pastor at Itta Bena, Miss.: "With our chief church paper so far away, we will need as never before our Conference organ, or Advocate."

According to the Centenary Conglomerate, elaborate plans are being made for the dedication of the new science building at Centenary College in the near future. At the ceremonies on March 12, it is said that a Chicago scientist will be the speaker.

We are glad to hear from our good friends, Bro. and Mrs. Irvin Oakes, Rt. 4, West, Miss., but sorry to learn that Mrs. Oakes has been ill with the flu. We hope that she may soon be entirely recovered. We appreciate their interest and loyalty.

Rev. Don Harwell, pastor of Gentilly church, New Orleans, reports very optimistically concerning the outlook of Methodism in that new center. He fixed his goal at 100 additions to his church membership and fifteen have already been added.

Friends of Mrs. R. D. Crow, of Rayne Memorial Church, New Orleans, will regret to learn of the death of her mother, Mrs. Lyons, last week. The body was carried to the old home in Tennessee and interred beside that of her husband who passed away a few years ago.

Rev. W. J. Cunningham, pastor at Sardis, Miss., had the privilege of speaking at the chapel hour to the faculty and student body of Millsaps College on Wednesday, January 15. It was the first of such assemblies which Bro. Cunningham had attended since he was a student there, and it was an occasion of real joy and pleasure to him.

It is with a great deal of pleasure that the McComb City Ministerial Association announces the Preaching Mission to be held in the auditorium of the First Baptist Church, January 22 to 28, inclusive. All Protestant churches of McComb and surrounding territory are cordially invited and urged to attend the services which will be

held twice daily at 9:00 a. m. and 7:30 p. m.

Rev. C. C. Clark, Columbia, Miss., does not intend to neglect any opportunity to place the Conference organ in the homes of his people. Not only is he going after renewals, but he expects also to get some new subscribers, and to send in some subscriptions for superannuates, and incidentally receive one of the books which we are offering to pastors sending in lists of subscriptions.

Mrs. Rebecca Murrah Gerdine, sister of the late Bishop Wm B. Murrah, and aunt of Dr. F. M. Vaughan, of Columbus, Miss., died the early part of January in Atlanta, Georgia, at the age of ninety-six years. For many years she was active in the work of the Methodist church. Surviving her are one son and four daughters, as well as a number of relatives in Columbus and other parts of the State of Mississippi.

Mrs. Stanley Wilson, editor of the Woman's Page of the Mississippi Conference, writes a personal note to the editor: "The women of our Conference are thrilled over having an entire page in the Advocate—we have even had favorable comments from the brethren. . . . I am having lots of fun filling the page. . . . I could fill two pages. . . . It was not a test of how many persons read the Advocate, but since last week's issue came out I have had twenty-three requests for the Bible study outline—from North Mississippi, Mississippi, Arkansas and Louisiana."

Rev. H. L. Daniels has been most graciously received by the fine people of Pearl River Avenue church, McComb, Miss. Upon arrival, following the adjournment of the Annual Conference, Bro. Daniels and family were greeted by a number of people who had prepared a most delicious meal at the parsonage. The good ladies of the church have supplied the parsonage with a new electric refrigerator, and the entire membership of the church gave the pastor and his wife a liberal old-fashioned pounding. Every report indicates a great year's work for Bro. Daniels and his fine congregation.

On Friday evening, January 17, the first quarterly conference of the LaBranch Street church, McComb, Miss., was held. In the absence of the Rev. R. H. Clegg, D. S., the Rev. H. L. Daniels presided. There was a fine attendance of the officials and good reports were made concerning the work in all departments. Rev. J. L. Carter and other visitors were present and addressed the Conference with words of greeting. LaBranch Street Methodism, under the

leadership of the new pastor, Rev. W. S. Cameron, is getting off to a good beginning, and from the reports heard at this conference the indications are that the year will be a most fruitful one. Bro. Daniels presided with all of the grace and dignity and efficiency of a veteran.

## TO WHOM IT MAY CONCERN

Dear Sir: The name of Rev. R. H. Kleiser, D. D., pastor of Central Methodist church, Meridian, Miss., was by error left off the Alphabetical Roll of the last Conference Journal, which we regret. If you will kindly add his name to your Roll, it will be appreciated.  
W. B. JONES, Secretary.

## STATEMENT OF TREASURER, NORTH MISSISSIPPI CON- FERENCE

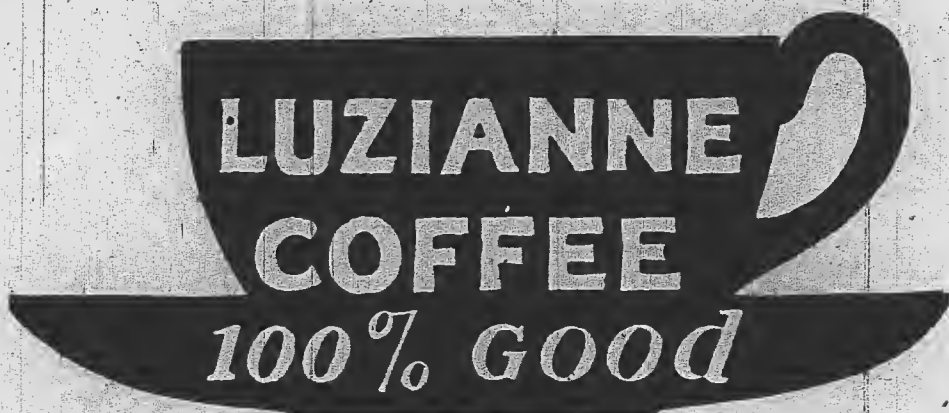
Total receipts through December 31, 1940—\$487.45.

Part of receipts for Conference work—5244 or \$255.62.

### Distribution of Collections for Conference Work

Causes	Percent-	ages Am't.:
Christian Literature	.0173	\$ 4.42
(New Orleans Christian Advocate, New Orleans, La.)		
Conference Missions	.3461	88.47
(Hugh N. Clayton, New Albany, Miss.)		
Conf. Church Extension	.1315	33.61
(Board of Church Extension, Louisville, Ky.)		
Conf. Education Commission	.2250	57.51
(J. G. Houston, Treasurer, New Albany, Miss.)		
Episcopal Residence	.0104	2.66
Maintenance and Insurance on same	.0035	.90
Board of Christian Edu.	.2007	51.30
(E. F. Glaser, Treasurer, Greenwood, Miss.)		
Lay Activities	.0070	1.79
(E. A. Tanner, Treasurer, Indianola, Miss.)		
Memorial Mercy Home	.0212	5.42
(Dr. J. G. Snelling, Supt. of Memorial Mercy Home, New Orleans, La.)		
Methodist Hospital	.0373	9.54
(Dr. H. Hedden, Supt., Methodist Hospital, Memphis, Tenn.)		

TOTAL DISTRIBUTION FOR  
CONFERENCE WORK—\$255.62  
J. H. JOHNSON.





# THE SANCTUARY



*"I was glad  
when they said  
unto me, Let us go  
into the house  
of the Lord."*

## ADMIRATION FOR CHRIST

By Rev. Harvey Hysell

"When he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:10. We believe in and look forward to the glorious truth set forth in the first clause of our text, but it is to the suggestion in the second part of it that I wish to focus your attention and speak to you of admiration for Jesus Christ.

The word admire is seldom used in religious terminology. It is found mostly among those endearing terms so commonly used between lovers. Divine love is doubtless the greatest thing in the world. Even if it is shorn of an endearing terminology.

When Jesus met Peter, after his resurrection from the dead, he was primarily interested in how Simon felt toward him. We might have expected him to rebuke this backslider severely for his former conduct. That is the common human procedure. Christ doubtless remembered it but refused to review it. It was buried in the past. His concern was the attitude of this apostle in the present. It is significant that thrice he asked Peter if he loved him. It seems that he would impress upon Simon and upon all of us, the primacy of love.

In one ancient description of Christ it is said, "A very extraordinary man is living in Palestine today. He is called the Great Prophet by the masses but His closest friends call Him the Son of God. He raises the dead and heals all manner of diseases. He is tall, erect and well proportioned. A marked serenity in His countenance attracts the love and reverence of those who see Him. His auburn hair is parted in the center and hangs down to His shoulders in curls, after the custom of the Nazarenes. His forehead is high and intelligent. His face is without blemish or wrinkle. His cheeks have a flush. His beard is thick and the color of His hair. His eyes are greyish-blue and very lively and piercing. His reprimands are sharp but His exhortations and instructions are amiable and courteous. There is something wonderfully charming in His face although gravity is preserved. He is the handsomest man in the world."

Yes, we fully believe that Christ was attractive, winsome and wonderful even in His physical appearance.

He deserves our deepest admiration, not only because of what we imagine Him to have been like, but because of what we know He was like from the New Testament record. He looked like a man, but He acted like God. He was tired, and weary,

and slept on board a ship like a man, but in the midst of a large storm He stretched His hand over the angry waves and said, "Peace be still," and there was a great calm. He prayed in the hills like a hungry-hearted man, but in the valley He cleansed the leper, healed the afflicted and raised the dead like a God. "Immanuel"—God with us was certainly a true description of Christ.

Our admiration for Christ should not be confined to our thoughts of Him in the past. He ever lives to make intercession for us. When St. Stephen was stoned to death, he saw the glory of God and Christ at his right hand. Through faith, which "sees the invisible," we too may see Him, adore Him, and worship at His feet.

Listening to Dr. Morrison preach once, I was greatly impressed with his concluding words. He said, "Go to your room and get on your knees and pray that God will increase your love for Christ ten-fold." If all of us loved Christ more we would, of course, serve Him much better. What exemplary Christians we would be if in our hearts there were a ten-fold increase of divine love! What a mighty church we would have!

## RADIO ADDRESS BY GENERAL GEORGE C. MARSHALL, CHIEF OF STAFF, TOUCHING RELIGIOUS ACTIVITIES IN TRAINING CAMPS

A subject of outstanding importance and one to which we have given extensive consideration is the moral and spiritual welfare of the young soldier. Our Corps of Chaplains, with one chaplain for every 1200 men, is well organized and will be adequately equipped to provide religious services and training for all denominations similar to those found in the average city parish. The Chief of Chaplains is being assisted by Dr. Paul Moody for Protestants, by Bishop John O'Hara for Catholics, and by Dr. David de Sola Pool of the Jewish Welfare Board. There should be no fear that any young man will suffer spiritual loss during the period of his military service, and, on the contrary, we hope that the young soldier will return to his home with a keener understanding of the sacred ideals for which our churches stand.

However, despite the facilities which exist for the spiritual protection of the soldier, there is another serious problem arising from the establishment of these large camps, and one which troubles me more than any other. I am referring to matters that seriously affect morale, that affect the reputation of the Army, and especially that will affect the future of the young men now in the service. I am talking about the problem of handling tremendous numbers of young men who flood into the small nearby communities over the week-ends, or in the evenings when their work is done.

Growing out of our experience in the World War, it had been determined many years ago that we should not have competing welfare organizations on the military reservations, and that the Army should take care of such matters and provide the recreational facilities. Congress has given us the money for the necessary construction

and for the operation of such services, and these are being organized in a large way. On the reservations the Army can control matters, but when the soldier leaves the camp our troubles begin.

Human nature being what it is, establishments for the purpose of selling liquor are becoming increasingly active in the communities adjacent to the camps, and in some communities there has been an influx of persons of questionable reputation. Here we have on the one side a sordid business for the accumulation of money, and on the other the interest of every parent in the United States who has a son in the Army, not to mention the responsibility of the War Department to develop an army of the highest quality. This situation must be brought under control before it grows serious.

It is in this field, in the communities in the vicinity of our troop concentrations, that the War Department urgently desires the assistance of every welfare organization in the country. We can manage matters on the military reservations, but, as I have said, we have little authority once the soldier goes to town. Therefore, it is of the utmost importance to the Army that the Red Cross and the Y. M. C. A., the Knights of Columbus and the Jewish Welfare Board, the Salvation Army, the various fraternal organizations, and the churches of the community, all cooperate to develop wholesome places for the soldier to go for his entertainment—places where he at least can sit down in respectable surroundings and not have to tramp the streets with the ever present prospect of getting into trouble.

This question has received continuous thought in the War Department, and much has been done to stimulate the organization of committees of men and women familiar with local customs to cooperate with camp commanders, who have, in turn, been ordered to make contacts with the committees in communities adjacent to their camps.

Here is a field where tremendous good can be done both for the National Defense and for the future of these young men. Here is the field where, it seems to me, an obligation exists on the part of the local communities to do this work. It would appear to be but a matter of good business for communities adjacent to our camps thus to organize for the protection of the thousands of new customers that the Army has brought to their gates. But in a broader sense, there is a moral obligation on the part of both the Army and civil communities to assist these young men to lead clean, sound lives while they wear the uniform of their country.

This is not simply a matter of morals or sentiment. More than ever before, the efficiency of an army depends upon the quality of its soldiers, the men required to operate the complicated machines of this modern age. Soldiers today must be alert, active and in condition, mentally, morally and physically to withstand the ordeals of the enemy's onslaught from both ground and air, and still be able to carry the fight to the other fellow.

So, as we report on the progress of the last year in organizing, equipping and developing our expanding forces, at the same time we ask your assistance in bettering the living conditions for the families of our officers and men, and in guarding the health and morale of our soldiers while they are guests in your communities. Only with your energetic assistance can we insure the integrity of our young army.



## RINGGOLD CHARGE

Rev. H. M. Wolfe, pastor at Ringgold, La., is giving his people an aggressive and forward-looking leadership. During the little less than a year of his connection with them, the church has made an amazing response to his ministry. The parsonage has been completely reconditioned at an expense of \$550, a cash payment of \$550 has been made on pews, Church School rooms have been added representing an outlay of \$550—the gift of Mr. Geo. O. Thomas, chairman of the Board of Stewards, and the total raised above the budget is approximately \$1,800.

Since Conference the church budget has been increased twenty-five per cent, and this is being raised by the week. The Ringgold church is now a station charge, with Rocky Mount and Grand Bayou as afternoon appointments. The church is planning to place the Advocate in every family of the charge.

## ADMINISTRATIVE COUNCIL MEETING ANNOUNCED

The Jurisdictional Administrative Council of the South Central Jurisdiction will be in session at Mt. Sequoyah, Arkansas, July 1-8, 1941. The five resident Bishops of the Jurisdiction and the district superintendents of each of the eighteen Conferences will attend. In addition to these officers certain days will be designated in the program for attendance by Conference representatives of each of the major fields of church activity: Missions, Education, Lay Activities and Evangelism. More detailed statements will be given later. This preliminary announcement is made in order that all persons who are related to the Council may make reservation of date.

W. C. MARTIN,  
Secretary, College of Bishops,  
South Central Jurisdiction.

## LOUISIANA METHODIST ORPHANAGE HAS DISASTROUS FIRE

Dear Dr. Duren: We lost our big barn by fire last night. It was struck by lightning at 12:00 o'clock and was soon beyond our control. We had approximately \$1,000 worth of feed, harness and farming implements and other items that I cannot think of. We have \$1,000 insurance on the building and contents, but of course this will not by any means be sufficient to replace the building, let alone cover the loss of its contents. I knew that the readers of the Advocate would be interested in knowing of this, and perhaps there are those who will help us to replace the barn. We were already handicapped for lack of barn space and loss of this building is felt most keenly.

Cordially yours,  
C. B. WHITE.

January 24, 1941.

## MRS. H. B. HINES SUFFERS SERIOUS INJURY

Mrs. Hines, wife of Rev. H. B. Hines, retired member of the Louisiana Conference, fell and broke her hip two weeks ago and is in the Mobile Infirmary where she is receiving treatment. Her suffering was intense at first, but she is resting better at the present time and the doctor says that the fracture is healing as rapidly as could

be expected. She will probably be in the hospital for six weeks. Bro. and Sister Hines live at Grand Bay, Alabama, with their son, and any friends desiring to communicate with them may reach them at that address.

## BYHALIA CHARGE

During our experience of 40 years in the itineracy, we have never served a charge more delightful than Byhalia. It is composed of three churches, Byhalia, Emory and Fountain Head. It has an active roll of about 400 members. There are at present 9 subscriptions to the New Orleans Christian Advocate and 27 to the Christian Advocate. Last year we received 23 on profession of faith.

All assessments were paid in full: pastor, \$1,400; district superintendent, \$120; Conference Claims, \$84; Benevolences, \$400. No other charge in the Conference of the \$1,400 class paid as much to benevolences as did Byhalia. On the per cent basis of benevolences to pastor's salary, it led the district.

This year Byhalia undertakes \$466 for benevolences, \$31.50 for bishops, and \$98 for Conference Claims, with the salary still at \$1,400. It has responded to the appeal of the pastor to pay at least one-third as much to benevolences as to support of the pastor.

It is a loyal people we serve, who love God and the Church, and want to do their part to help advance the kingdom of God among men.

We have made our revival plans for the coming year, and by the help of God expect to have another good year.

I believe every charge and church in the Conference would respond to the pastor's leadership to increase payment on benevolences if the pastors should put forth earnest effort to that end.

H. P. LEWIS, P. C.

## POLLOCK FORGES AHEAD

Dear Dr. Duren: The work on the Pollock charge is progressing in spite of the widespread influenza epidemic in all my church communities. We had special Christmas services in all three churches, Pollock, Selma and Liberty Chapel, with liberal offerings for the superannuates. Pollock and Selma have decided upon their benevolence acceptances and are making plans for paying them. All the churches are planning to keep budget payments up to date. Advocate subscriptions are beginning to come in.

The Pollock church has taken several forward steps this year. It will have services twice a month instead of once as hitherto, and is planning to have services of some kind every Sunday morning when the pastor is serving the other churches. The first of these services was held last Sunday, with Mr. and Mrs. James E. Davis in charge. It was largely musical with a song by ten children of the Oak Grove school community, where the Davises teach—a solo, two duets and a talk by Mr. Davis based on Psalm 91. We trust that having the church open every Sunday for services will prove a blessing to the community.

The young people organized an Epworth League two weeks ago, and are planning to fit themselves into the new youth program of the denomination. They are taking part in the Alexandria League union and have enjoyed some recreational evenings. Some of the workers at Camp Livingstone

are also active in the League, of which Carroll Maxwell is president.

The ladies of the church have already helped to make the parsonage more comfortable for the pastor, and have additional plans for the future of the parsonage. The Board and church members gave the pastor an appreciated "pounding" at the first Board meeting of the year.

With this much accomplished in spite of the "flu," we anticipate a happy and successful year.

Sincerely yours,  
RUTH NUTTALL.

## NOTICE LOUISIANA CONFERENCE

Dear Brethren of the Louisiana Annual Conference: The Executive Committee of the Conference Board of Missions and Church Extension has voted to send a year's subscription to "The Pastor's Journal," to all of the pastors and district superintendents of the Conference.

This is a valuable publication of the General Board of Missions and Church Extension, which you will find full of helpful articles, especially valuable in missionary education.

The subscription list has been sent in. Be on the lookout for your paper.

We also request each pastor to cooperate to the fullest in the district missionary rallies to be held in February, by encouraging the largest possible attendance. Rev. Virgil D. Morris, our Conference missionary secretary, writes that he expects Dr. Corliss P. Hargraves, of Nashville, Tenn., to be the general board speaker.

Sincerely yours,  
H. L. JOHNS,  
Chairman, Conference Board  
of Missions and Church Extension.

## FROM MAGNOLIA, MISS.

Dear Dr. Duren: On the evening of January 19th we had our first quarterly conference for the new year at Magnolia Methodist church. Our district superintendent, Bro. R. H. Clegg, was ill, and our pastor, Dr. G. F. Winfield, held the conference after Bro. W. M. Sullivan had preached. We are all so pleased to have Bro. Sullivan and his family settle in Magnolia. They have bought one of the nicest and most comfortable homes in the town.

The pastor reported eleven new members received since Annual Conference, and the entire apportionment for superannuates, \$180, paid, and \$50 paid on benevolences. The stewards reported all financial obligations for the first two months which had just closed paid in full. They increased the pastor's salary by \$200, and allowed the pastor to raise all of the benevolences apportioned to this church, if possible.

The Church School is improving and every department of the church is going forward.

This is the one hundred and thirtieth year of this church's history, and the year will be observed with suitable ceremonies and the writing of the history of the church and that of some of the families who were charter members. Some of the fourth and fifth generations of the founders are now active in the work of the Magnolia church.

We are looking forward to a great year in the church here at Magnolia.

JOHN R. GOZA,  
Secretary-Treasurer,  
Board of Stewards.



## CHRISTIAN EDUCATION, NORTH MISSISSIPPI

The report of Rev. Roy A. Grisham, Executive Secretary, gives a splendid summary of the work done and in prospect in that Conference. Six Methodist Conferences on Church School Work were held during the closing days of January—one in each district.

Four conferences with Workers Councils were held and other meetings with such groups of churches and charges are being planned.

Emphasis is given to the Methodist Student Movement Conference scheduled for Co-Lin Junior College at Wesson, Miss., Feb. 14-16. Miss Ethelene Sampley, Director of Wesley Foundation at M. S. C. W., is the State Director of Student Work, and Dr. Albert C. Cutler, of Duke School of Religion, will be the speaker.

Plans had been completed for four Training Schools: Iuka, Baldwyn, Louisville and Central Church, Columbus.

A circulating library is being maintained for the use of workers in all departments of Church School work. Books may be kept for three weeks and the only cost to the borrower is the postage for their return.

The agenda for January and February lists items of interest and work culminating in the observance of Race Relations Sunday and a free will offering to go to Mississippi Industrial College at Holly Springs.

## BROOKHAVEN DISTRICT OUTLINES PROGRAM

On Thursday afternoon of last week the ministers of the Southern group, Brookhaven District, together with Mr. J. W. Alford, Church School superintendent of Centenary Methodist Church, and Mrs. L. W. Alford, District Director of Children's Work, met in the study of Centenary church. The meeting was called by the Rev. J. L. Carter, pastor of Centenary Methodist Church, for the purpose of perfecting an organization and to study and make plans for a number of coming events in the church program.

Dr. G. F. Winfield, pastor of the Magnolia Methodist church, was elected chairman of the group, and Rev. W. S. Cameron, pastor of LaBranch Street church, was elected to serve as secretary.

After perfecting an organization, the group then went into the matter of a training school for the Southern end of the Brookhaven District. It was determined that the group would sponsor a three-teacher school, offering the following courses:

1. Music and Hymn Appreciation—by Dr. Fagan Thompson, Minister of Music, Gallo-way Memorial Methodist church, Jackson, Miss.

2. A Course in Children's Work (exact course to be determined later)—by Mrs. J. L. Carter, McComb.

3. The Church Drama—by Mrs. Joe Brown Love, Denton, Texas. This will bring to McComb and the surrounding churches one of the most outstanding training schools in the history of the work. Dr. Fagan Thompson, from every standpoint, is an outstanding authority in the field of church music. He is popular in the Mississippi Conference, being also assistant pastor of the Gallo-way Memorial Church.

Mrs. Joe Brown Love is the talented daughter of Dr. and Mrs. G. F. Winfield, and is recognized as an authority in the field of dramatics. She was for a number of years head of the dramatics department of

Whitworth College, and is now collaborating in working out plans for this department of the United Methodist Church.

Mrs. Carter is the wife of the capable and efficient pastor of Centenary church, and is one of the church's outstanding teachers and workers in the field of Children's Work.

In connection with the plans for the Training School the following officers were elected: Educational Director, Rev. J. L. Carter; Treasurer, J. W. Alford; Publicity, Rev. W. S. Cameron, chairman, to work with one person from each cooperating church.

This group also agreed to sponsor a stewards' banquet, in connection with Laymen's Week. This banquet is to be held in the basement of Centenary church on Friday night, February 28th. Dr. J. M. Sullivan, Conference Lay Leader, is being invited to address the group. All stewards and interested laymen from neighboring churches are invited and urged to attend this fellowship banquet, and each pastor is asked to notify Rev. J. L. Carter the number expected to attend from each church.

It was thought that at this time in the critical history of the world's need we should do our best to take the World Relief Offering on March 2, and that we should seek at least our quota of twelve and one-half cents per member, in order that we may help to relieve the distress in the war-torn sections of our church.

The group also went into a study of the acceptance and raising of the benevolences. It was the prevailing opinion of the group that it should press the matter upon the people and make every effort to secure at least a twenty-five per cent increase in acceptance over last year.

Definite plans were laid before the group in the matter of educating the people concerning the Benevolent Dollar. The secretary was instructed to write to the General Board of Missions and Church Extension in an effort to secure suitable educational material along this line. It was the opinion of the group that if the people could only be brought to see the critical need of the Church in this hour they would rally to the cause and support adequately the benevolent work of the church which has suffered so tragically in the recent months of war and strife and destruction.

## YOUR PASTOR AND HIS SALARY

The minister enters the ministry because of an inner urge which impresses him that God has called him to be a minister of the gospel. His chief aim in life is to lead people to Christ and then to build Christian character. Churches often wonder what is wrong with their pastors, but little do they realize that they are what is wrong with their pastors.

Church members as a rule have little understanding about the actual overhead expenses their pastor has before his salary actually starts. Some churches, by their small salaries, make it impossible for their pastors to be efficient. No lawyer would expect his stenographer to pay for his office typewriter, stationery, stamps, law books, gifts which he gave in the interest of the law firm, and the other office supplies out of her own personal salary. Yet, that is exactly what the great majority of churches unknowingly force their pastors to do.

A pastor must have books if he is to be efficient and able to hold and keep the interest of his church members. Churches

sometimes criticize their pastors because they do not preach better sermons when at the same time the salary that the churches pay their pastors makes it impossible for them to be better preachers. As a carpenter must have tools; a farmer, farm implements; a doctor, medicine and surgical instruments; a store, fixtures; so must a pastor have good books. Books cost money. Books are not a private luxury for the minister, but they are bought for the direct interest of the church and the church should pay salaries to make it possible for the minister to have adequate books.

A minister must have stamps, letterheads and other office equipment, such as typewriters, mimeograph machines and supplies. He must, if he is to be efficient, subscribe to at least his local conference Christian Advocate and the CHRISTIAN ADVOCATE, the Pastor and several other church magazines. He should also read such magazines as the Readers Digest. He must, if he is to be popular (that's important too), give presents to those getting married, having birthdays, receiving showers for the new babies, members of his churches who are graduating from school, and many other events call for presents. A church member will expect a present from a few church members, but each church member will expect a present from the pastor. This costs money. Christmas cards cost money. It does not cost much for one church member to send a Christmas card to his pastor, but it costs a large sum of money for a pastor to send each of his church members a Christmas card.

Space forbids me to mention other items but there are many more. The average pastor on a charge does, or should, spend at least \$10 a month (\$120 a year) for items such as mentioned above. This ten dollars monthly should not be considered a part of the pastor's salary. Any church that underpays its pastor works directly against itself. Church members do not want to be unfair. Church members generally love their pastors and their loyalty is greatly appreciated. When churches have the information they will correct this hardship which has been forced on the pastors. In large station churches this item of overhead expenses will be several times that amount. There are other phases of pastoral overhead expenses which will be discussed in another issue.

H. M. WOLFE.

## NORTH MISSISSIPPI CONFERENCE

### Columbus District—Second Round

Noxapater, at Flower Ridge, Feb. 2, a.m.  
Macon Station, Feb. 2, p.m.  
Macon Circuit, at X-Prairie, Feb. 9, a.m.  
Brooksville, at Brooksville, Feb. 9, p.m.  
Louisville Station, Feb. 16, a.m.  
Shuqualak, at Shuqualak, Feb. 16, p.m.  
Longview, at Cedar Bluff, Feb. 23, a.m.  
Columbus, Central, Feb. 23, p.m., preaching.  
Ethel, at Chapel Hill, March 2, a.m.  
Kosciusko Station, March 2, p.m.  
Weir, at McCool, March 9, a.m.  
Kilmichael, at Kilmichael, March 9, p.m.  
Caledonia, at Flint Hill, March 12.  
Chester, at Pisgah, March 16, a.m.  
Bellefontaine, at Bellefontaine, March 16, 3:30 p.m.  
Eupora, at Eupora, March 16, p.m.  
Missionary Institute, at Ackerman, March 18, 10 a.m.  
West Point, at West Point, March 23, a.m.  
Ackerman, March 23, p.m.  
Kosciusko Circuit, at Bethel, March 30, a.m.  
Rock Hill, at Rock Hill, March 30, p.m.  
Louisville Ct., at Middleton, April 2.  
Mathiston, at Maben, April 6, a.m.  
Crawford, at Mayhew, April 6, p.m.  
Sturgis, at Mt. Airy, April 9.  
Artesia, at Shaffers, Apr. 13, a.m.  
Starkville, April 13, p.m.  
Sallis, at McAdams, April 20, a.m.  
Durant, April 20, p.m.  
First Church, Columbus, April 27, a.m.

L. P. WASSON, D. S.

I have no secret of success but hard work.—E. Turner.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Lord, when I am weary with toiling,  
And burdensome seem Thy commands,  
If my load should lead to complaining,  
Lord, show me Thy hands,  
Thy nail-pierced hands, Thy cross-torn  
hands,  
My Saviour, show me Thy hands.

"Christ, if ever my footsteps should falter,  
And I be prepared for retreat,  
If desert or thorn cause lamenting,  
Lord, show me Thy feet,  
Thy bleeding feet, Thy nail-scarred feet,  
My Jesus, show me Thy feet.

"O God, dare I show Thee—  
My hands and my feet!"

### Our 1941 Budget

In the account of the January Executive Meeting, appeared the budget for the Mississippi Conference W. S. C. S. for the year 1941. Below we give a few explanations. The budget is as follows:

1. Undirected Pledge, \$21,100; 2. Conference Expense Fund, \$2,000; 3. Institutions (Moore Community Center; Meridian, Wesley House; Johnson Community Center), \$1,500; 4. Rural Worker, \$600; 5. Cultivation Fund, \$700. Total, \$25,900.

1. We all know that our "undirected pledge" is the money which we send to our Divisional Treasurer to be used for the support of missions at home and abroad as the Division directs. This includes our Society pledges for missions, our Week of Prayer offering, our Scarritt College offerings, Life Memberships, etc. The rule for the 1941 pledge is that the total pledge of the W. S. C. S. in each conference shall not be less than the combined 1940 pledge of the uniting bodies. In the Mississippi Conference the W. M. S. pledged \$21,000 for 1940, and the Methodist Protestant women approximately \$100, so our 1941 pledge is \$21,000, plus \$100.

2. The Conference expense fund includes such items as the Annual Conference meeting; printing and mailing the Conference Journal; holding two executive meetings and one program meeting; a contribution toward the expense of the Pastors' School; sending representatives to school at Lake Junaluska and Scarritt College; stationery, printing, mimeographing and postage for all officers—we have three additional officers this year; etc.

3. Last year the item for Institutions was \$800, part of which went to the Biloxi Wesley House, now closed. With the addition of \$700 we will pay the salary of a deaconess at the Johnson Community Center, if one is available, thus encouraging the Department of Urban Work to take over the Center and make it a Bethlehem Center.

4. The item for Rural Worker remains the same, since we cannot secure a worker until September 1st, when the appointments take effect. During the past three years we have built up this fund so that we can begin work without an increase.

5. The cultivation fund is new. In the new set-up, each conference pays for the program literature which, in the former W. M. S., was distributed free. This fund is based on 10 cents per member, and is to cover the cost of the monthly program ma-

terial (NOT study books), expense of delegates to Jurisdictional and Assembly meetings; our share in the expense for holding these meetings and carrying on the work of the Jurisdiction; etc.

\* \* \*

### Week of Prayer, 1940

The Week of Prayer offering in the Mississippi Conference was \$1,804.63. The Vicksburg District led with an offering of \$408.78. The ten highest offerings were given as follows: Meridian, Central, \$87; Vicksburg, Crawford Street, \$65.05; Jackson, Capitol Street, \$50.04; Port Gibson, \$50; Bolton, \$43.25; Natchez, Jefferson Street, \$40.55; Tylertown, \$40.06; Brookhaven, \$33.50; Meadville, \$32.87; Vicksburg, Gibson Memorial, \$31.67.

\* \* \*

### "Thank You" from Mrs. Perry

My dear Friends of the Mississippi Conference: However did you know January 4th was my birthday? Of all the lovely surprises I have had, there is not one which was more of a complete surprise than the box of exquisite roses you sent at that time. They were perfectly beautiful buds, which I enjoyed more than I can ever tell.

The next morning I arranged them in a lovely brass bowl and took them to the church so the congregation could enjoy them, too. You may imagine the delight I had in explaining to my friends about them. There is never a Sunday morning when the church is without flowers, but the roses on New Year's Sunday were unusually attractive. They lasted for a number of days and were enjoyed until they were too faded to keep longer. However, the memory of your love and thoughtfulness lingers still and is dearer than the roses—that can never fade nor can the fragrance of your friendship evaporate. I do thank you more than words can express.

I returned from New York Saturday, where I attended the meeting of the Board of Managers of the Woman's Christian Medical College of Shanghai, China. The meeting was one of the best we have had in a long time. Dr. Eno, of our staff, is at home on leave because of her mother's illness, and her message to the Board greatly heartened us all. Really, her optimism and confidence in the future gave us a thrill and sent us away in penitence for ever having allowed ourselves to become perplexed or discouraged.

Again, please accept my sincere gratitude for your beautiful thought of me. May blessings abundant be yours for 1941.

CLARA T. PERRY.  
(Mrs. J. W. Perry.)

\* \* \*

### Child Labor

For thirty-five years the last week-end in January has been designated as Child Labor Day. Churches, schools, women's organizations and civic agencies have taken this occasion to rally public sentiment against the exploitation of children.

Radical changes have occurred in the child labor picture since the first Child Labor Day. Many of the worst abuses are gone forever, but many thousands of children are still employed under conditions

that threaten their health and their education. Efforts must not be relaxed.

As a result of the National Child Labor Committee's research, educational and legislative work, the country is becoming aroused, as never before, to the evils of child labor.

In our recent study of "Uprooted Americans," we learned much about conditions all over our country, but what do we actually know about the regulations in our own Mississippi? Even though we did not make a special study during the week-end set aside for it, let us do so now.

\* \* \*

### From Our Corresponding Secretary

Mrs. D. L. St. John, Conference Corresponding Secretary, states that each W. S. C. S. will in a few days receive from its district secretary an Efficiency Aim card. Each of these aims is of vital importance to the on-going of our organizational activities, and she stresses the necessity for societies striving to achieve all of them before the end of this calendar year.

Beginning now and culminating May 4-11, the Board of Missions and Church Extension, supported by the Bishops of the church, launches an intensive campaign to secure not less than 100,000 new subscriptions to the "World Outlook" and "The Methodist Woman." A joint folder to advertise the two magazines, coin envelopes and a four-page manual of suggestions on how to conduct the subscription campaign, will soon be ready for distribution to local churches. Mrs. St. John suggests that societies begin now to plan for this campaign.

The Methodist Emergency Commission, in charge of the church-wide campaign which is being launched for overseas relief and for the social and spiritual welfare of our boys in military camps in this country, has the responsibility of raising one million dollars, and March 2nd is designated as the date for the culmination of the campaign. Mrs. St. John urges local W. S. C. S. to give full cooperation to their pastors in this movement.

\* \* \*

### Wesleyan Service Guilds

There seems to be some confusion concerning Wesleyan Service Guilds, Business and Professional Women's Circles, and Young Women's Circles.

There were no Wesleyan Service Guilds in the Mississippi Conference prior to September, 1940. At that time all Business and Professional Circles were to be reorganized into Guilds. That meant more than just changing the name, for the Guild has several distinctive features which the Business and Professional Circle did not—the most important being that the pledge of the Guild is kept separate from that of the W. S. C. S. because it goes to support selected projects. (The projects for 1941 have not been announced yet.)

There are still Young Women's Circles for the younger non-professional women who belong to the W. S. C. S.

There will also be separate organizations for the very young women who are not professional, for the high school and junior high school girls.

Do you have a GUILD?????



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### First Quarter Zone Meeting

Note to Zone Leader: Please study this material and adjust it to your own group. For some of you it will be too long. Use it to get the best results in your zone.

#### Business

Program—Theme: Building a Christian Community.

Quiet Music: "O Jesus, I have Promised."

Hymn: "Where Cross the Crowded Ways of Life," or "God of Grace and God of Glory."

Scripture: Matthew 25:34-46.

#### Prayer

Reading: Modern Story of the Good Samaritan.

There was a woman of America who stood and said reverently: "Thee, Lord, I love with all my heart and soul and mind and strength." But He answered, "That is not enough. You are also to love your neighbor as yourself." "Who is my neighbor, Lord," she asked, and the Lord replied:

"There are little children wearing out their lives in factories in every state in your nation. They are not my children! you say, and pass by on the other side."

"There is a woman in your town who fell among unfriendly folk who stripped her of her reputation and lashed her with their tongues, who froze her with their scorn, and left her half dead in her soul. And all the 'respectable women' went by on the other side."

"There was a foreign woman who came to live in your town—homesick, baffled by strange customs in a strange land. And you, who were so busy with many things, looked at her and went by on the other side."

"There was an industrial girl striking for a living wage for her family and friends, and you yawned over the newspaper account of her efforts and deplored the inconvenience the strike caused you."

"There was an intelligent girl trying to get an education in order that she might live more abundantly, and you laughed at her efforts because her skin was different in color from your own."

"There is a woman in your kitchen who is a human being; a man in your garden; a woman who lives in your street; a church seeking in its way to bring in the Kingdom—but it is not your church!"

"There are backward races groping for life and freedom; confused nations, great and small, trying dimly to find the way to give their gifts to the common life of the world. Human beings! Neighbors all!"

"AND YOU ARE TO LOVE YOUR NEIGHBOR AS YOURSELF."

Discussion: The Organization and Function of the Christian Social Relations Committee as outlined in the by-laws (see new C. S. R. Handbook). Here name the seven areas of work. List on blackboard if possible. (See below.)

Brief Discussion of each of these seven areas:

#### 1—Christian Home

(See December Methodist Woman.)

#### 2—Christian Citizenship

(These 6 areas are included under this: crime prevention, juvenile protection, education, naturalization, recreation, anti-lynching program. Mention six and discuss one.)

#### 3—Alcohol and Other Narcotics

(Use material below or the article in the January copy of Methodist Woman.)

The purpose of this section is to suggest some ways by which the Church may fight the growing evil of alcohol and other narcotics. You are more or less familiar with the physical and intellectual deterioration, the moral degradation and economic distress which follows the use of alcohol or drugs. Over a three-year period studied by the National Safety Council, twenty-five per cent of the accidents were the result of drinking. Marijuana is the unknown factor in numerous murders and other crimes. It is estimated that one-fourth of the people in prison are there because of alcohol. Since the Church is fighting for the improvement rather than the disintegration of society and since "the complete Christianization of society is the surest safeguard against alcohol or any other evil," a large part of the responsibility for the solution of this problem lies with the Church.

There are three major areas of activity: the education of the people with regard to the facts; the fight against the widespread, deceptive advertising; and the enactment and enforcement of laws concerning alcohol and other narcotics.

There are numerous activities in the field of education. In the public schools, essay and declamation contests may be held. In one Southern city the women have worked out a program of alcohol education in the public schools and have sent one woman to Miss Bertha Rachel Palmer for a six weeks course of instruction in methods of alcohol education.

In the church school there should be programs of talks, stories, forums or plays. Doctors, lawyers, coaches, social workers and other authorities should be used. The children will enjoy making posters and scrap books. Suitable literature may be attractively displayed and distributed. In the young people and adult groups, there should be made a thorough study of the situation now, including present laws, type of enforcement, places where alcohol or drugs may be bought, and the activities of both the wet and dry forces. Effective ways of presenting information include simple scientific experiments; comparative studies of abstainers and drinkers in relation to longevity, resistance to disease, efficiency and the like; graphs and pictures showing the relation of alcohol and drugs to accidents and crime; and through dramatic presentations. There should be reports showing the attitude of employers toward drinking by employees, especially in the transportation fields. Whenever possible, visual aids in the form of moving pictures or slides should be used.

Every effort should be made to offset the deceptive advertising in magazines and newspapers, on billboards and over the

radio. The facts which have been learned must be contrasted with the claims of the advertisers. Protests should be sent to the offending agency, and letters of appreciation to those who refuse such advertising. Regulations must be made regarding billboard advertising. Such bills as the Johnson Radio Advertising Bill should receive active support.

People should become familiar not only with the present laws, but with desirable laws for the future and with the amount of enforcement. Write to legislators and other governing AGENCIES; study the platforms of candidates and vote for "dry" men; see that all "dry" people vote by reminding them of registration day and by getting them to the polls. Know the laws regarding alcohol and narcotics education in the public schools. See that these are enforced in your community.

#### 4—Minority Groups and Interracial Cooperation

The following facts giving the status of Negro schools in Mississippi in 1939 might be a basis for an informative talk.

##### Status of Negro Schools in Mississippi —1939

Population of Mississippi: White, 996,856; Negro, 1,009,817.

Number of counties in the state: 82.

Number of educable children: White, 379,309; Negro, 464,387.

School enrollment: White, 308,883; Negro, 299,847.

Average daily attendance: White, 254,258; Negro, 234,919.

Total expenditures on public schools: White, \$12,035,969.37; Negro, \$1,491,932.89.

Ratio: \$9.88.

(Ratio means \$9.88 is spent on a white child every time \$1.00 is spent on a Negro child.)

Mississippi is spending a higher percentage of her public revenue on education than any other state in the Union. If all public revenue from the state were devoted to education, Mississippi schools would still lack nine million dollars of coming up to the national average. In both education and health we need federal aid to bring our tax-supported school and health projects to a national standard, and to bring our less privileged citizens to a place where they will not be mental and physical liabilities when they move to other sections of the United States.

#### 5—Economic Relations

(Under this the following might be mentioned and one discussed: cooperatives, the Church and the labor movement, age and hour legislation, landlord and tenant system, social security, women in industry, domestic service, health and housing migrants. Pertinent articles from the Social Creed (copy of which is enclosed) might serve as a basis for discussion.)

6—International Relations and World Peace  
Pertinent articles, Nos. 15-19, from the Social Creed (copy enclosed) should be read verbatim, so that our women might

(Continued on page 14)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. B. POLLARD, EDITOR, 2107 POLK STREET, ALEXANDRIA, LOUISIANA

### Notes From MacDonell School Christmas

MacDonell pupils, as their Christmas gift to the community, presented a beautiful, impressive, outdoor pageant. The following day, Monday, the boys and girls enjoyed a marvelous Christmas party of their own, with gifts, fruit, candy and nuts from friends both far and near. There were special gifts, too, from Rayne Memorial Sunday School, and persons and organizations interested in individual children. Following the party there were eager departures for visits to home and relatives. But—at MacDonell, "The Work Never Endeth"—and the family that remained, about twenty-five in number, got busy with the remaining Christmas work, preparing gifts and candy bags for Dulac, the Negro Christmas party, filling stockings for MacDonell children still here with us, and planning the rural programs. Before we knew it, Monday had come around again—and school.

With the returning children came the "flu," and now, after three weeks, it still holds the spotlight. What a welcome guest at such a time is Miss Ava Morton, R. N., home from her work in China! How beautiful she is in spotless uniform and cap, with that calm, saintly, capable look! We just know all will be well from now on.

We've had notice from the new church officials that MacDonell work is classed as rural and will continue under the direction of Mrs. J. W. Downs. That gives us all an "at home" feeling.

Mrs. Downs' first official act for MacDonell in her new capacity is to appoint a trained nurse to Houma—Miss Maude V. Nelson, formerly of Korea, presently studying in the Baylor University Hospital, Dallas, Texas. Miss Nelson expects to arrive in Houma to take up her new duties on February 10th.

Miss Vera Dugger, of Oil City, La., Science teacher at MacDonell, has accepted a position in the Lake Charles public schools, and will transfer to her new work immediately after the mid-term. Our best wishes follow her in this new field.

Mr. Murphy Delaune, class of 1940, is now a dignified and capable member of the teaching staff of his Alma Mater—MacDonell

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### Indian Santa Brings Joy to Those of His Own Race!

With this heading a local paper describes the Dulac celebration. Under the capable leadership of Miss Wilhelmina Hooper, ably assisted by Henry Norman dressed as Santa Claus, the Indian children enjoyed a thrilling program and tree in the Clanton chapel at Dulac. Then "Santa Claus," with a group of carol singers all laden with gifts, candy bags and such like accompaniments, boarded a shrimp boat waiting at the pier in front of the church and wended his way down the bayou, far beyond the road end, and into many a devious waterway, to visit hidden, forgotten villages and communities. Wherever a group of children awaited their coming the boat paused for a program—and the wonder of the beautiful carols together with the wonder of a

real "Santa Claus" handing out such marvelous gifts, will long be remembered by these forgotten children of the marshlands.

\*\*\*

### News from Delhi Society

Mrs. J. E. Patterson, of Delhi, sends the following interesting news:

On Tuesday, January 14, 1941, the Woman's Society of Christian Service met at the home of Mrs. Rudolph Dozier, with twelve members present. After the theme song of the Christian Social Relations and Local Church Activities, "Let the Lower Lights be Burning," was sung, a devotional was given by Mrs. Graham. A program, Interracial Work, Education and Economics, was presented. Mrs. Roy Snyder read a poem written by Langston Hughes, a negro, showing what Communism has done for the negro. "Its Our Country, Too," a Saturday Evening Post article, was given by Mrs. Patterson. Mrs. Teer gave two articles from the American Magazine, "Draft for Peace" and "We Shall Eat Grass, Now." An open discussion was then held and the meeting closed with the hostess serving a delicious salad plate and coffee.

All credit is due Mrs. J. W. Trezevant for this splendid Christian Social Relations program.

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### New District Secretaries

Mrs. Walker McDonald, of Jonesboro, has been elected the district secretary of the Ruston District to fill the vacancy created by the resignation of Mrs. Guy Kinnebrew, of Homer. While the Conference congratulates itself on securing the services of Mrs. McDonald, who has been a most capable zone leader, it is with deep regret that the resignation of Mrs. Kinnebrew was accepted. Mrs. Kinnebrew has given a number of years of faithful and devoted service and she will be greatly missed by the executive body of the Conference as well as the Ruston District women.

Dr. Marie Tisdale, of Lafayette, was only recently elected district secretary of the Lake Charles District, and has now found that it will be impossible for her to serve.

Mrs. Warren Raggio, a long-time missionary woman in Louisiana, has been elected to fill this vacancy. Again the Conference is most fortunate! Congratulations, Lake Charles District! Mrs. Raggio's address is now 1345 Louisiana Ave., Lake Charles.

### THE NATURE OF RELIGION

By Mrs. Irvin Rowland

The very nature of religion, in addition to worship, is loving service to God and man. It is just as natural for the consecrated Christian to seek ways of service as it is for the body to desire food. As food furnishes building material to the body, so service opens up new avenues of growth to the soul. The soul must be fed to grow; worship must be supplemented by service; faith without works is dead.

Again, service is not only necessary to growth, but essential to our existence as a branch of Christ, the true vine. "Every branch in me that beareth not fruit he

taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit."

### WHY NOT GOD?

By Mrs. J. H. Fleetwood

Plans that have long been failing,  
Dreams that just won't come true,  
Hearts with their courage shaken,  
Air-castles losing their hue:  
Nothing seems solid and certain  
And ideals once held so high  
Now are all tarnished and weakened—  
Bleeding, and ready to die.

When all the world is tottering  
With faith in all Truths broken down,  
When there is no easy pillow  
Even for heads with a crown;  
Souls with their restless yearnings  
Seeking for things never found,  
Losing their faith in all humans  
Doctrines seem no longer sound.

Poverty, hardships and suffering,  
Death and destruction are rife,  
Where can we find any answer  
To all this struggle and strife?  
'Tis now, when all other things fail us  
And all other trails have been trod,  
'Tis now, not tomorrow or next year  
When every tired heart should try God.

If leaders in government and industry  
Would turn, in their puny might,  
And together with each private citizen  
Take their problems to God for a night;  
And if, from the highest to lowest  
Each heart would let God have His way  
'Twould be not a New Deal resulting—  
But the dawn of a holier day!

When the rich would cease in their grasping  
To keep human souls in their clutch,  
And politicians do their full duty  
Without thought of votes and all such—  
So of the whole world I would question  
Through all of the bitter discord  
Now while there's still time a-plenty—  
Why don't we all try the Lord?

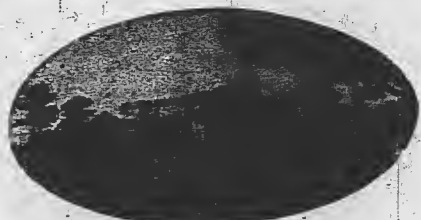
Waterford, Miss.

### IT HAPPENED ONCE BEFORE BUT—

Herr Hitler and Premier Mussolini are said to have had a "full dress" conference in which they discussed the United States. There is a tradition that about twenty-five years ago a certain ruler provided "full dress" uniforms and shining helmets for the triumphal entry of his armies into Paris, but in the end he staged a night shirt flight to Doorn instead. It sometimes happens like that.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON FEBRUARY 2, 1941

By Rev. W. C. Newman

### THE INDIVIDUAL'S RESPONSIBILITY REGARDING BEVERAGE ALCOHOL

Lesson Text: Habakkuk 2:15; Genesis 4:9-12; Mark 9:42-48; 1 Thessalonians 5:22

Golden Text: Abstain from every form of evil.—1 Thes. 5:22.

The question, Shall I drink? presents itself to every person today who is not too old to be tempted. No youth, either boy or girl, can avoid that question without going into social seclusion. Moreover it is presented to them at an earlier age than it has ever been presented to a generation of youth in our country. For it is a fact of our present society that we cannot hope to keep our children away from the sight and the knowledge of drinking which is taking place on so wide a scale as it is today. It is therefore most appropriate, indeed it is positively essential, that we shall think of the temperance problem from an entirely new viewpoint: our own responsibility, our individual responsibility toward drink, the drinker, and those who must decide whether to drink or not to drink.

#### The Drink Giver

In almost every instance in which I have been called upon to help an habitual drunkard to overcome his evil habit the greatest difficulty I faced was with the drunkard's "friends" who, no matter how determinedly he resolves to drink no more, continually tempt him anew by offering him whiskey, pressing it upon him, taunting him with their jeers, sometimes actually forcing it upon him.

I know it to be a fact, also, that there are beastly men in the world who will deliberately encourage young boys and girls to drink, making them believe that it is unmanly not to do so, and urging it as a delightful social custom.

But worst of all, there are sellers of intoxicants who do not hesitate to offer their wares to boys and girls who have scarcely reached their teens.

Toward such people every reasonable person, whether he is a prohibitionist or an anti-prohibitionist, ought to feel the hottest indignation, and all ought to join forces to put them out of business forever.

"Woe unto him that giveth his neighbor drink!" These are the words of the Scripture; the words of God.

#### Our Responsibility for Temperance Education

It seems to me that one of the weaknesses of the Church folk's program for achieving a temperate nation is that we have pretty largely confined our efforts to condemning liquor, the liquor traffic, and the drinkers, while we have done little that is intelligent and shrewd in the matter of propagandizing temperance. The Brewers Association have beat us all hollow with their advertising in which they have employed every artifice and ingenuity to induce people to drink. Compare that kind of public appeal with the typical tirade of

many temperance speakers, who for the sake of emphasis, allow themselves to exaggerate and over-dramatize, often being carried away with their own vehemence.

Let not one foothold of temperance be ever surrendered to those who would make drunkards of our children; let us not relax our efforts a single moment to enforce obedience to the laws of the state and nation; let us fight with all our souls against the drink givers and the drink sellers. But let us go at this battle like a wise general planning his campaign with military genius and skill.

#### Making Temperance Attractive

Jesus was right, as usual, when He said: "the children of this world are wiser in their generation than the children of light." The drink-makers have used the radio, the motion pictures, the newspapers, the magazines, art, music, gaiety and beauty to sell their product. We, the temperance people, have used only ineffective sermons. We owe it to our children and to our children's children to act more shrewdly than this. Passing resolutions in conference is not enough. We must go into the public school, the press, the radio, the home, and into society with teaching and propaganda that is as colorful and artistic and appealing as that of the whiskey makers. If we fail to do this, if we continue to allow ourselves to be caricatured as sour-faced kill-joys, if we permit the evil-doers to outwit us at every turn, our children will pay the penalty.

## CHRISTIANITY AND CRISES

A new religious journal to discuss the responsibilities of Christians in the present critical world situation was announced yesterday by Reinhold Niebuhr, chairman of the editorial board.

The paper—CHRISTIANITY AND CRISIS, with offices at 601 West 120th Street, New York, N. Y.—will be an eight-page bi-weekly, the first number appearing on February 7, 1941.

EDITORIAL BOARD—Besides Dr. Niebuhr, professor at Union Theological Seminary, the editorial board consists of Charles C. Burlingham, New York lawyer and past president of the New York Bar Association; Rhoda E. McCulloch, editor of The Woman's Press Magazine; John A. Mackay, president of Princeton Theological Seminary; Francis P. Miller, director of organization of the Council on Foreign Relations; Edward L. Parsons, bishop emeritus of California; and Henry P. Van Dusen, professor at Union Theological Seminary.

SPONSORS—In addition to the editorial board, the sponsors of the journal include nineteen leading ministers and twelve laymen. These sponsors are: John Coleman Bennett, William Adams Brown, William F. Cochran, Henry Sloane Coffin, Harold W. Dodds, Sherwood Eddy, Frank Porter Graham, Henry W. Hobson, Ivan Lee Holt, Douglas Horton, Lynn Harold Hough, W. P. Ladd, Francis J. McConnell, Elizabeth C. Morrow, John R. Mott, William Allan Neilson, Justin Wroe Nixon, Howard Chubb-

ler Robbins, William Scarlett, Henry K. Sherrill, Robert E. Speer, Charles P. Taft, Henry St. George Tucker, Charles T. White.

STATEMENT OF PURPOSE—In their circular introducing the paper, the sponsors said:

"In the Conflicts in Europe and Asia, ethical issues are at stake which claim the sympathy and support of American Christians.

"By our Christian Faith we are committed to the realization of a community of nations founded in justice.

"When Men or Nations must choose between two great evils, the choice of the lesser evil becomes their duty.

"We Hold that the halting of totalitarian aggression is prerequisite to world peace and order."

\* \* \*

"Twice in recent months the undersigned have joined in public statements based on these principles. The response indicates that they voiced the sentiments of large numbers of persons at present without adequate channels of expression.

"Slowly we have been driven to the conclusion that there is need for a modest organ to serve as a medium for this viewpoint and to supply information and interpretation not now available. We are therefore lending our sponsorship to a new periodical to be called CHRISTIANITY AND CRISIS.

"CHRISTIANITY AND CRISIS will hold the whole world and especially the World Church steadily within its view. It will concentrate upon world events in their bearing upon the life of the Church. It will interpret contemporary events in the light of the above convictions.

"Communication with Christian leaders in all lands will keep readers apprized of the most important developments. Contacts here and abroad should furnish information not adequately reported elsewhere.

"CHRISTIANITY AND CRISIS will hold to the historic Protestant position that the attempt to practice an abstract perfection may betray men into evils even greater than war. While attempting no simple answers to the perplexing problems of our day, it will seek to help Christians in their search for right decisions.

"CHRISTIANITY AND CRISIS will not parallel existing religious journals. Small in size, distinctive in function, it will adhere closely to its special purpose.

"We invite all who share our concern to join us in this venture."

CONTRIBUTORS—Articles will be contributed by: Henry Sloane Coffin, Jacques Maritain, John Coleman Bennett, Edward L. Parsons, Hans Simons, John A. Mackay, Douglas Horton, J. L. Hromadka, Lynn Harold Hough, Francis P. Miller, Lewis Mumford, F. Ernest Johnson, Henry P. Van Dusen, Adolph Loewe, Harry Price.

CHRISTIANITY AND CRISIS is designed to appeal to that large group of Christian ministers and laymen who are vitally concerned with the religious bases of the national and international problems of the day. A special, introductory offer for Charter Subscription is \$1.00 a year.

Language is the



# THE CHRISTIAN FIRESIDE

## SUCCESSFUL LIVING

By Edgar DeWitt Jones

### A PRAYER FOR LITTLE CHILDREN

Father of the fatherless, we beseech Thee to bless the children of all the earth. We are strengthened by the thought that Thou knowest how tender the children are, how liable to injury, how little, and withal so precious.

Thou seest the way the little feet must go; how rugged and tortuous the path they travel. Thou beholdest the beasts that lie in wait, ready to spring upon them, to maim and destroy. O God, open the eyes of men that they may discern both the perils and the possibilities of each child, and so provide generously for growth in body, mind and spirit.

Heavenly Father, sanctify the fathers and mothers of the men and women to be. Make them to know the divinity of parenthood. Bestow upon them patience, wisdom, gentleness and firmness, withal. Pour out Thy grace in plentitude upon those homes where the advent of a little child is expected, and anoint the eyes of husband and wife that they may behold the glory that rainbows their dwelling place.

Almighty God, clarify the vision and enrich the heart of those who teach little children, so they may perceive the exceeding fruitfulness of their labor. Sober them when they are minded to treat their task lightly; fill them with good cheer when they are tempted to be sullen or downcast. Grant that teachers of little children may never come to regard even the most backward child as hopeless, or forget to bestow kindness on the handicapped.

Father of us all, grant with the passing years that we may desire nothing so much as the childlike heart. Grant that our faith may become that of a little child so that we may rest secure on the Everlasting Arms, even as our children slumber in deep content and peace in our homes. Gentled by the memory of that dear Child of Bethlehem, who nourished in a home of faith, grew in wisdom and stature and in favor with God and man, we ask it. Amen and Amen.—(c) 1941 by Religious News Service.

## MARY ROSE

By Rev. Vivian T. Pomeroy, D. D.

There were five children in the family, and five is a lot when they are all together. There were James and Susan and William and Jane—and by that time Mother said all the aunts and uncles had been pleased, so they could call the littlest one what they pleased, and they called her Mary Rose.

Mary Rose was five.

There was always a terrific noise in the morning, when every child was getting ready for school. Mother had the worst of it. "Mother, where is my plaid coat?" "Mother, where is my homework book?" "Oh, Mother, Jane has my rubbers." Mother always knew where everything was.

But one morning, when she woke, Mother knew this was a day when she would have one of her bad headaches. But mothers don't tell how they feel; they just go on finding coats and rubbers and homework; and hardly ever does anyone notice they are drinking very strong coffee to kill the headache.

So this day Jane didn't notice and went on fighting William as happily as ever. And James practiced football with Susan's sneakers. And Father looked up from his paper to say just as he always did: "Do we have to have this bear garden every morning?"

Then Mother remembered Mary Rose, and she said: "Hurry with your breakfasts, dears. I must go up to Mary Rose."

Mary Rose was in her wrapper. Mother said: "Come, darling, let me help you dress."

Mary Rose looked at Mother, and she saw what none of the others had seen, and she said: "I can dress myself, Mummy. You go and drink strong coffee."

And suddenly Mother smiled and said: "Can you really? Are you sure?" And Mary Rose said: "Yes, Yes. You'll see."

So Mother went back to the dining room. And very soon Mary Rose came down and climbed into her chair.

Then came a howl of joy from William and Jane and Susan and James. "Look! Look!" they shouted. "Isn't she a scream? She's got her clothes on back to front!"

Mary Rose said: "I couldn't reach, so I . . ." And then she stopped. It is very hard to be laughed at.

But Father looked at Mother, and in that second he knew what had happened and why.

William said: "Mary Rose has everything in the wrong place."

"Oh, has she?" said Father. "Well you're wrong for once. Mary Rose has the most important thing in the right place."

"Honestly, Father," said James. "Look at her sleeves. What is in the right place?"

"Mary Rose's heart," answered Father. And he got up, and cut her toast in thin slices, and kissed the top of her head.

The others looked at each other. They said nothing and they didn't quite dare to shrug their shoulders; but their looks said as plain as could be: "Honestly!"—Reprinted by special permission of the author and The Christian Leader.

## BLOCKADES AND CHILDREN

In our issue of December 28, we called attention to the fact that Britain already had lifted the blockade for both the Quakers and Red Cross, enabling them to send into Europe supplies which were not likely to reach the Germans.

Now announcement is made that the Red Cross will be permitted to send wheat to Spain and condensed milk and vitamin products to relieve suffering among children in unoccupied France.

This report is made at the time that we receive information as to how the Germans are stripping France.

By the device of a new paper currency, which later the Bank of France must redeem, the German soldiers are taking out of the stores everything that they possess.

Goering himself has been buying valuable diamonds and paying for them in this worthless paper money. German privates are sending home treasures that in their wildest flights of imagination they never thought they could possess. With these facts in mind, let us not be too hard in our judgment of Britain for using all the weapons in her arsenal.—Christian Leader.

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

know the exact position of our church in regard to war and compulsory military service.

### 7—Local Church and Community Cooperation

Under this discuss coordinating the program of Christian Social Relations in the local church, promoting C. S. R. work in the local society, church and community, cooperating with the local agencies in promoting community welfare, enlisting and training volunteer workers.

### Brief Consecration Service

(If zone leader wishes, the Modern Story of the Good Samaritan may be used here instead of earlier in the program.)

This thought may be used in this closing part:

"Who shares his life's pure pleasures,  
And walks the honest road,  
Who trades with heaping measures,  
And lifts his brother's load,  
Who turns the wrong down bluntly,  
And lends the right a hand;  
He dwells in God's own country,  
He tills the Holy Land."

—Louis F. Benson.

### Hymn

"Master, Let Me Walk With Thee."

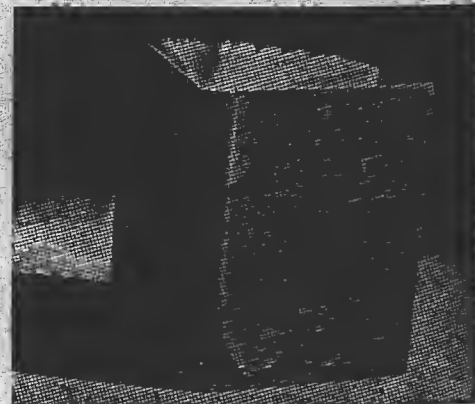
### Benediction

Note to the Zone Leaders—Secure the new Christian Social Relations Handbook at once from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. This will give suggestions for all these talks. If your zone meets only in the afternoon, you may have to omit some of the topics for discussion.

"Burglars broke into my house last night."

"Yes? Get anything?"

"They searched everywhere, then left a five dollar bill on my bureau."—Exchange.



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to be read to children

By

V. T. Pomeroy

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The Beacon Press, Inc., 25 Beacon Street  
Boston, Mass.



## LAYMEN'S WEEK, FEBRUARY 23-28, 1941

By George L. Morelock

The outstanding program immediately ahead of the Lay Activities Movement is Laymen's Week, February 23-28.

### Laymen's Day

It begins with Laymen's Day, Sunday, February 23. Laymen's Day was begun in the South in 1929. The General Board of Lay Activities of the Methodist Church endorsed the idea for United Methodism.

The subject for discussion this year is "Stewardship in Action." Material for the addresses published in pamphlet form is being shipped out to the District Lay Leaders for distribution.

Following this, the Board of Lay Activities is seeking to promote a week's intensive study of the Methodist Church by the laymen of each congregation.

### The Origin

This idea originated with the Council of Bishops. North and South, East and West, the Church is seeking to make the adjustments necessary to the new order.

The Bishops were of the opinion that it would help greatly if an inexpensive Manual on the Organization and Work of the Methodist Church could be produced and its study be promoted throughout the Connection. They asked the General Board of Lay Activities to publish such a book and promote its study.

### Plan Approved

The General Board of Lay Activities unanimously approved the Bishops' request and instructed the Executive Secretary to put it into effect.

The Board designated the week of February 23-28 following Laymen's Day, as a period for intensive study of the book.

Naturally, it is understood that any church is at liberty to fix some other week, or adopt some other plan for the study. It is hoped, however, that all churches, as far as possible, will follow the lead of our Bishops and use the plan approved by the Board.

### The Study Book

Dr. Charles E. Schofield has written the book. He has done a magnificent piece of work. It is an epochal book of 144 pages filled with the facts that every layman needs to know. It costs only 25 cents a copy and it can be ordered on consignment for sale by any minister or charge lay leader. Orders should be placed with the nearest Depository of the Methodist Publishing House.

### Who Study?

The best method is to organize into study groups with competent leaders. Different parts of the book may be assigned to different leaders. The best results will accrue where four or five successive nights are used for the study. However, other plans can be used with success. If it is utterly impossible to organize a class, as many as possible should buy and read the book.

### Cooperation

The Board of Lay Activities is asking for full cooperation from all concerned in this movement. It does so with a conviction that the results will more than justify the effort.

### The Results

What will be some of the results? Great-

ly increased knowledge of the genius, the structure and the program of the Methodist Church; the answers to many puzzling problems and questions; an intensified appreciation of Methodism, its meaning, its message, and its missions; larger commitment to the Kingdom of Christ.

## LET US SHARE WITH THE HUNGRY OF EUROPE

By W. W. Reid

(Editor's Note: This is the first of a series of articles picturing some of the needs for which Methodists are asked to give a total of \$1,000,000 on Sunday, March 2, in every local church of the denomination. The "Methodist Committee for Overseas Relief" is to receive one-half this amount asked by "The Methodist Emergency Commission.")

Mrs. K..... has not seen her husband since he marched away one winter's morning to join the army of Finland. Two brief letters, and then . . . silence. He may be dead, he may be a prisoner, he may be . . . but she may never know.

Mrs. K's only child is with relatives in a country village, safe from immediate harm, and just beginning his schooling. She herself has been trying to work in her native city. But the frail body—heavily taxed by worry, and lack of proper food, and poorly protected from the winter—cannot stand the strain. She must have hospital care . . . perhaps a long period of rest.

In her desperation, Mrs. K turns to the pastor of the church of her childhood, the Methodist Church in which she was baptized, and married, and which her little family attended . . . Fortunately, her pastor has some relief funds placed in his hands by Methodists of America for just such needs, and he is able to secure medical attention; later he may send her to join her son in the country.

Mrs. K is but one of thousands of Methodists throughout Europe whose only hope for help in their time of need is from their church. Bishop Herbert Welch, who heads the "Methodist Committee for Overseas Relief," says: "Word comes from Belgium, Poland and Czechoslovakia of the great suffering of Methodist families. Some pastors have had to flee from war-stricken areas with most of their congregations; others carry on in their churches, but suffer great hardships. We should aid pastors whose impoverished congregations cannot support them. These pastors also need money for administering relief through their churches to needy individuals and for children in orphanages conducted by the Church . . . The needs abroad are great and they will increase month by month over the winter. It will take large sums of money if we are to respond even to the most urgent only."

Of the one million dollars which the Methodist Church is asked to give on "The Day of Compassion"—Sunday, March 2—on the altars of every Methodist church in America, \$500,000 will be for Overseas Relief. Much of this amount will be used for various forms of relief in Europe.

### Need . . . Need . . . Everywhere

The situation in Europe is, however, not all as simple as the story of Mrs. K and the help that comes through her pastor . . . as every reader of the daily press will know.

In Germany alone there are about 2,500,000 French, Belgian and British prisoners

of war behind barbed wire. It is estimated that 1,000,000 of these are husbands and fathers. Where—and how—are their wives and children faring?

In Scotland and England are hundreds of thousands of refugees from Norway, Belgium, Holland and France. Are they safer than on the continent today?

Switzerland has so many refugees and exiles—they poured over the border in incredible numbers—that the nation's major problem is how to feed them.

Unoccupied France is already feeling the pressure of hunger . . . food and medicine, especially for the sick and the small children, are urgently needed.

And so the picture of hunger, and lack of medical care, and lack of adequate clothing and shelter . . . yes, the picture especially of children tossed about as by a whirlwind . . . spreads before us as we contemplate Europe. Some countries have actually disappeared behind the clouds of war . . . yet there are millions of starving, wandering, homeless people here too.

Some of these needs can be met by the Christian churches—and here the Methodist Church wants to do at least its share. To some lands relief cannot be sent at present because the military is in control. Recently the Federal Council of Churches said: "As Christians we view with deep concern the widening areas of suffering in the pathway of the present wars. We are gravely disturbed by the prospect of widespread hunger and epidemic disease, more extensive than church agencies can meet, in countries affected by the war. As men and women committed to the teaching and example of our Lord Jesus Christ, we express the earnest hope that some way may be found and measures adopted which will alleviate the suffering of innocent millions, without strengthening the hands of aggressors."

### Methodist Funds Safeguarded

Bishop Welch and his associates in administering the funds of the "Methodist Committee for Overseas Relief," have taken every precaution to see that every dollar spent in Europe goes to actual human relief, and does not fall into military hands. Much of the money in Europe has been distributed by Methodist bishops, missionaries and leading pastors. This includes relief in Scandinavian countries, and in Belgium, Poland and Czechoslovakia.

Other funds have been entrusted to the Central Bureau for Evangelical Churches, which operated from Switzerland and is coordinated with the Swiss Protestant Committees, and to the Friends Service Committee. The former works chiefly among Protestants in Switzerland and through Protestant churches in France; the latter has a long and honorable history of relief activities in France, Belgium, Holland and elsewhere in Europe. The Quakers, for example, assist in southern France some nineteen colonies of refugee children from occupied France, Belgium, Spain, Poland, Germany, and from other European countries.

Likewise, some of the ministries of "Overseas Relief" in Europe, the Committee has found, can best be carried on by the International Missionary Council, the Y. M. C. A., the Y. W. C. A., and the American Committee for Christian Refugees—all tried agencies—and it has allocated moneys through them. The Y. M. C. A., for example, serves prisoners of war in many lands.

### "The Day of Compassion"

These men, women and children starving in Europe today are our own kind and kin.



But for mere chance, we, too, might be wandering refugees, or prisoners of war, or hungry and homeless orphans beside them. On Sunday, March 2, let us join with millions of our fellow Methodists in a church-wide, nation-wide movement to give of our comparative much for their relief. Let it be our thank-offering that we have been spared from Europe's plight . . . "Inasmuch as ye have done it unto one of the least of these my brethren . . ."

### IN MEMORY OF MY BELOVED MOTHER, MRS. ELLA DAVIS DURKEE

Much has been written and spoken about mothers in general, but I want to write about one in particular.

Early Christmas eve morning the beautiful spirit of our beloved mother took its flight to the land of the blessed.

While young she joined the Methodist Church and was a devoted member. Her unshaken faith in God, her long devotion to the church and the rare radiance of her Christian experience richly deserve to be known beyond the limits of the modest life she lived in her home and community. During the years of her illness as a shut-in, the Bible and the Advocate were her constant companions—how she loved them.

"A precious one from us is gone,  
A voice we loved is stilled;  
A place is vacant in our home  
Which never can be filled."

Her daughter,  
MRS. E. K. HARPER.  
Shreveport, La.

### DR. WALTER A. JENKINS

Walter Allen Jenkins was born March 20, 1860, at Crystal Springs, Miss., and fell asleep at Church Point La., Tuesday morning at 3:20 a. m., October 15, 1940.

He was graduated in medicine from the University of Louisville, Ky., and came to Church Point at the age of twenty-seven, where he practiced medicine for over fifty-three years. He was married to Miss Martha Lee Hundley, October 5, 1887. She preceded him to the realm of the redeemed in 1937.

In November, 1893, Doctor Jenkins united with the Methodist Church on profession of faith in Christ, and lived a consistent Christian life. He was interested and active in the welfare of his community and church, being an official in his church when his earthly pilgrimage ended. He lived a useful life and his deeds of mercy were many, having never refused to visit the sick regardless of the inconvenience and sacrifice it may have meant to him. He was loved and honored by a multitude of people. He was at peace with God, and waiting for his release from earthly toil.

Dr. and Mrs. Jenkins were not blessed with any children of their own, but they reared several foster children, and also three Negro children. He is survived by these children and one sister, Mrs. J. G.

Sloane, of Shreveport, La. Of him it may be truly said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

His funeral was conducted by the pastor, assisted by Rev. D. F. Anders, at Church Point Methodist Church, in the presence of a large company of friends and relatives, and his remains were laid to rest by the side of the remains of his wife, in the Methodist cemetery adjoining our local church.

His pastor,

T. D. LIPSCOMB.

### OBITUARY—MRS. CORNELIA C. STENNIS

Mrs. Stennis (nee Cornelia Adams) was born just before the Civil War, and died December 29, 1940. Her earliest recollections centered around that war and the Negro slaves. She grew to womanhood during the troublesome time of the Reconstruction in the South. She was married early in life to Mr. Hamp Stennis, and they fought the battles of life together for over fifty-four years, until his death in 1932. She was the mother of nine children, seven of whom reached maturity and survive her. One of the great consuming thoughts of her life was the training and education of her children. To this end she was a constant devotee, and supporter of the school and teachers. One of her children was heard to remark not long ago, "I was twenty-one years of age before I knew that a school teacher could possibly be wrong, because at my father and mother's fireside the teacher was always right and had the backing of the parent." In this they were successful. All of the children have become outstanding citizens in their vocations and are well and widely known.

Mrs. Stennis was devoted to her church, the Methodist Church, and always was willing and anxious to do her part for the church. She was a true friend to all who knew her, often expressing her love to God and the needy with deeds of kindness, and never ceased in sending tokens of remembrance to her friends and neighbors. While many present occurrences ceased to focus in her mental conception, she never lost consciousness of the abiding realities. Home and loved ones, even in her wandering thoughts, never faded from her memory—she must hasten home before it gets late. She never lost her admiration for nature. It had a charm for her which did not grow dim. She delighted in watching the birds and calling attention to their sweet notes. She was a great lover of flowers. It was a pleasure all her life to share her flowers with friends, often sending the writer's wife beautiful bouquets. She received every flower that was sent her with a smile and would say, "Now who sent these, aren't they pretty?" She was a lover of fine literature, and enjoyed her church periodicals, the Bible most of all. She was never too busy to stop and quietly and reverently bow when we said, "Let us have prayer." She never lost the power to commune with God through her mind and soul. "The path of the righteous groweth brighter and brighter unto the perfect day. That day she peacefully and quietly saw.

The services were short and simple, but beautiful and impressive. The expensive casket which held the remains of a great woman and mother was over-showered with three walls of lovely flowers silently and tenderly expressing the sympathy of a host of friends. The service was led by

the writer, assisted by Revs. Murray Cox, a former beloved pastor, who made the principal remarks; H. B. Hilburn, pastor at New Augusta; and J. D. Simpson, pastor of the local Presbyterian church.

She is survived by three daughters: Miss Jane, teacher in Junior College at Moorehead; Miss Bessie, teacher in Meridian schools; and Mrs. Truen T. Jones, of New Augusta; four sons, T. L. Stennis, planter near DeKalb; H. A. Stennis, merchant in DeKalb; Judge John Stennis, DeKalb; and Judge S. D. Stennis, Texas; twelve grandchildren and three great grandchildren.

May the peace of God abide with you all

E. D. SIMPSON, Pastor.

### WISE OR OTHERWISE

By Rev. James H. Felts

The charge is of more importance than the pastor regardless of his real or imaginary importance.

A teen-age sissy was introduced to a full-age boy on the train. I heard the following: "Are you married? Tell the truth so I will know how to approach you." He laughed. She giggled.

I saw him walking slowly, a grave look on his face. Reminded me of a man entering an expensive cafe with one wife and six hungry daughters.

A district superintendent who declines to discuss appointments in a friendly way with his pastors is making a successful bid for unpopularity, not to say failure.

Paul indicated that no man should eat who refused to work. Some moderns indicate that no man should work who can eat.

The braggadocio spirit has generated some interesting words, such as honk-tonkery and hugmuggery. I am looking for bellduggery to appear most any time.

Mussolini reminds me of a fist at a big dog fight. Suddenly in the midst of it, he snapped and ran. Presto, he NOW reminds me of a peacock in May, just after his tail feathers have been plucked.

A friendly, courteous bishop generates a conference atmosphere that is conducive to harmony and progress.

Chicken in the rough has become quite popular. Fish in the rough, to say nothing of backbones and spare ribs, have been going places a long time.

True or false? A preacher can't succeed without an extra gas wagon?

It is said that Haile Selassie is busy in Africa preparing his people for revolt. It would be poetic justice if little Ethiopia, the conquest of which started the whole vicious circle, should prove to be the spark to blow up the entire synthetic dictatorial setup.—The Evening Star, Washington, D. C.

### Worry of

## FALSE TEETH

### Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.





New Orleans

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebags, are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

May my Life  
Express the image of a better time,  
More wise desires and simpler manners—  
nurse  
My Heart in genuine freedom—all pure  
thoughts  
Be with me—so shall Thy unfailing love  
Guide, and support, and cheer me to the  
end.

—William Wordsworth.

## THE PRAYER-ROOM TODAY

My Lord, my Life, my Way, my End,  
Will Thou give me a more perfect trust  
and a more loving and careful obedience?  
Make me content to leave the unknown  
goal of my life's journey to Thy wisdom  
and Thy love, yet help me to watch with  
reverent eagerness for every indication  
Thou dost give of the path Thou wouldst  
have me tread to Thine own appointed  
goal. So, through light and through dark-  
ness, lead me home, in Thy great mercy.  
Amen.

Suggested daily Bible reading and Hymn  
from the Methodist Hymn Book

## Children of One Father

By Bishop Robert McIntyre

"Dago, Sheeny, and Chink,  
Greaser, Nigger, and Jap,  
The devil invented these terms, I think,  
To hurl at each hopeful chap  
Who comes so far from over the foam  
To this land of his heart's desire,  
To rear his blood, to build his home,  
And to kindle his hearthstone fire.  
While the eyes with joy are blurred,  
Lo, we make the strong man sink  
And stab the soul with the hateful word,  
Dago, Sheeny, and Chink.

Dago, Sheeny, and Chink,  
These are the vipers that swarm  
Up from the edge of perdition's brink,  
To hurt and dishearten and harm;  
O, shame when their Roman forbears walked  
Where the first of the Caesars trod;  
O, shame when their Hebrew fathers talked  
With Moses and he with God.  
These swarthy sons of Japheth and Shem  
Gave the goblet of life's sweet drink  
To the thirsty world which now gives them  
Dago, Sheeny, and Chink.

Dago, Sheeny, and Chink,  
Greaser, Nigger, and Jap,  
From none of these did Jehovah shrink,  
He lifted them all to his lap,  
And the Christ in His kingly grace,  
When their sad low sob He hears,  
Puts His tender embrace around the race,  
As He brushes away its tears,  
Saying, 'O, least of these I link  
Thee to me for whatever may hap,  
Dago, Sheeny, and Chink,  
Greaser, Nigger, and Jap."





# WALLET OF THE WEEK



THE AMAZON RIVER in Brazil is navigable for ocean steamers for a distance of two thousand five hundred miles from its mouth. At one time great docks at Manaus, one thousand miles up the river, were landing places for ocean-going vessels handling the rubber traffic in the boom days of the rubber jungle. Since the decline of the Brazilian rubber industry there has been a corresponding decline in the traffic of ocean steamers in the interior regions to which the Amazon is the chief highway of travel.

\* \* \*

THE MINER, THE WEAVER AND THE ARTISAN, as in the days of Mr. Wesley, are still potent factors in the land where Methodism was born. A village blacksmith and evangelist is one of the best known and best beloved men around Ashmanaugh, where he lives and from which he radiates in his evangelistic tours. It is said that this plain and well-known workman, who oft appears in the pulpits of North Walsham Circuit and around Norfolk, has won many trophies for his Lord and Master by his fervid and faithful evangelistic efforts.

\* \* \*

THE CONSTRUCTION OF A MOHAMMEDAN MOSQUE in London, by a grant of one hundred thousand pounds sterling on the part of the British Government, is less popular than its proponents had imagined. In view of the large Mohammedan constituency in the British Empire, it is something of a delicate matter to oppose such a political gesture, but those opposed to the plan point out that it is inconsistent with the announced aim to defend and maintain the Christian foundation upon which Britain's national greatness and glory rest.

\* \* \*

THE YELLOW RIVER, which is one of China's great arteries and supplies the water for some of the country's best farm lands, is overflowing its east bank and has formed for itself a new bed. Taikang is an island in the midst of a swift flowing river and five hundred villages are said to be inundated in that area. The cotton crop and the autumn grain have been ruined by the water and no wheat can be planted for next year's crop. Many villagers are reported to be sitting on their beds to keep out of the water and the houses are expected to tumble down on them at any moment.

\* \* \*

DAVID HILL, the famous Chinese missionary, was born one hundred years ago. He is ranked among the great missionary saints of the Church. After Mr. Wesley, the founder, and Dr. Thomas Coke, the intrepid missionary leader of early Methodism, David Hill is ranked with Francis Asbury in America, and John Hunt in the Fiji Islands, able and consecrated pathfinders in the far-flung fields of Methodist missionary adventure. David Hill went to China in 1865, he labored in conjunction with Griffith John in famine relief, he was chairman of the interdenominational Missionary Conference which met in Shanghai in 1890, and he died of a fever contracted in his efforts for famine relief in 1896.

THE WORLD'S YOUNG WOMAN'S CHRISTIAN ASSOCIATION of Europe, like the colleges of China, seems to be on the march during these days of war. In 1930 the main offices were moved from London to Geneva, Switzerland, and now they have been moved from Geneva to Washington, D. C. The general secretary of the organization and two members of the staff remain in Europe, where they are keeping contact and aiding associations in war emergency service. Geneva is used as a base from which they travel afield as circumstances permit.

\* \* \*

PLATINUM FOX FURS recently imported from Norway were produced by only one strain of foxes on a silver fox farm. They sold at almost fabulous prices. But now an American scientist from California has discovered that, by depriving the ordinary silver fox of one of the "B" vitamins, she can produce the platinum fur. The fur thus produced is not so durable as the Norwegian variety, but she expects to find a way to overcome the difficulty by diet control. The vitamins have thus invaded the holes which the little foxes inhabit.

\* \* \*

AMERICAN PHILANTHROPIES, according to a survey made by the John Price Jones Corporation, registered a marked decline in 1940 over the previous year. Charitable and educational gifts and bequests showed a decline of practically twenty-five per cent. The total loss amounted to \$27,991,061. Foreign relief contributions, due to the emergencies of war sufferers, increased more than two hundred and fifty per cent, while gifts and bequests for religious purposes declined more than sixteen per cent for a total of \$603,030.

\* \* \*

THE MORTALITY FROM LOCKJAW among the babies of Suifu, China, has been almost entirely stopped in the last twenty-five years, through the good offices of Dr. Emillie Bretthauer, who settled there and opened a hospital. It was a daring thing to risk offending the evil spirits, but Dr. Bretthauer slowly won the confidence of the people, and now the mothers, freed from the superstitious fear of evil spirits, take their babies to the hospital for treatment and practically none of them die from the disease which formerly took practically half of them within a week of birth.

\* \* \*

AMERICAN QUAKERS are conducting Christian work among the Shawnee, Wyandotte, Osage, Seneca and Kickapoo Indians of Oklahoma, where, according to report, many converts are being made. Some of the children are too shy to take part in entertainment programs, but their shyness does not seem to indicate a lack of interest, for when they are free from the restraints of their strange surroundings, they often carry back to their homes the lessons they have learned. Some of the children walk five miles to the Vacation Bible Schools and others come even in the face of punishment administered by their parents for doing so.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

G. MILTON CHALMERS, Publisher

## EDITORIAL

### WINNING WINGS

In one of his charming essays, Dr. F. W. Boreham tells the story of a great naturalist who tried to help a struggling Emperor moth, but whose well-meant ministry resulted in irreparable damage and ultimate death for the very creature which he sought to help. The naturalist, discovering the moth struggling to liberate itself from its cocoon prison, split the cocoon and released it only to find that the very struggle which he had ended was a condition of the little creature's life and beauty—the very spread and beauty of its gorgeous wings depended upon the struggle in which it was engaged.

Too many people in the world seek the easy way without stopping to remember that men win wings of fame or fortune by personal struggle. Life is an achievement and success in any worthy endeavor is not an accident. It is not uncommon to hear the stories of great opportunity and the winning of great fortunes in other days discounted. But the fact remains, the law of growth by struggle is the same as when fortunes were small and our country was young. The harder the day the greater the challenge and no measure of difficulty diminishes the chance for success. We can win wings, but they cannot be pasted on.

### SOCIAL PEACE AND NATIONAL PROGRESS

During the past week we received a pamphlet containing ten articles reprinted from *The London Times*. These articles along with others had to do with the development of national and international policies for implementing the "new order" and the ultimate attainment of social peace and national progress. The article, "The Two Scourges," seems to us to bear so directly upon our own situation, particularly our unemployment situation, that we print it elsewhere in this issue.

The scourge of war may be for us a grim and growing threat, but the scourge of unemployment has been a stark reality for the past ten years. This article seems to us to touch the very heart of its cause, and to lay bare one reason for our failure to effect its cure. It is manifest that there are factors of individual and class selfishness which are handicapping a normal movement toward overcoming this condition. At the very moment this is being written, newspaper headlines indicate that a certain enterprise of the national defense program is being held up by an unseemly protest against the use of WPA workers on the project. It would appear that a class of workers, in order to promote and fortify themselves, are willing to cripple the defense program in a time of national crisis and to force into perpetual unemployment other fellow-workers.

This is but a single instance in one aspect of a national situation which every American citizen should consider long and seriously. It is both a personal and a social problem and unless we shall anticipate the day of emergency before it arrives, the scourge of unemployment may prove to be the occasion of our social and national undoing. We sincerely hope that our readers may ponder this article and take its message to heart.

### MEMORIAL MERCY HOME-HOSPITAL

Sunday, February 9, has been designated by the Louisiana Conference as the day for giving special consideration to the work of the Memorial Mercy Home-Hospital in New Orleans. It is expected that every church in Louisiana will make an offering for the work being carried on by Rev. and Mrs. J. G. Snelling through this institution. During the year ending on Nov. 1, last, the institution touched the lives of 140 unfortunate young women and 130 babies. Despite the fact that physicians and surgeons make no charge for their services, the income is inadequate and often crippling. The offering on Feb. 9 will be an important factor in this year's work. Do not permit your church to fail these self-sacrificing workers and this praiseworthy cause.

### PEACE NOW WITHOUT VICTORY

A considerable group of Americans of high standing, as respects position and culture, are insisting upon calling a peace conference for ending the war without fighting it to a conclusion. No Christian would like to offer criticism of those who oppose war, but it is difficult to understand a proposal to enforce peace by coercion of the parties to the conflict, particularly at the present juncture in the struggle. Who has the power to enforce any such ultimatum?

We feel reasonably certain that the signers of such a document do not take into account the feeling of the British people. To quote a single expression, *The Christian World*, of London, in a recent editorial utterance, referred to the suggestion as a method of "surrendering in the senate what they are fighting for in the field." We do not know how such a proposal could have been more gracefully dismissed. On the side of those responsible for the prosecution of the war, there is absolutely no doubt. On December 5, the British House of Commons defeated a measure to call a peace conference by the staggering majority of three hundred and forty-one to four. We are absolutely opposed to war, but since the war is on we are not going to sign any document, nor become a part of any organization which might in any way embarrass



the British people in their fight for life. They have doubtless made mistakes, but we see no good reason for insisting that our mistakes shall be added to theirs.

### TO THE CHRISTIAN YOUTH OF AMERICA—A CHALLENGE

We have just received a batch of material including a folder under the caption of this editorial comment. The folder was prepared by eight young people who represent five religious denominations. We are not quite certain but we assume that the folder was sponsored by the American Youth Congress. The program and declaration of purposes outlined are sweeping, confident, open in attack and pronounced in aim. The literature opposes war and the "lend-lease Bill now before Congress." That far we apparently find ourselves in general accord, but when it is proposed to "implement their convictions with positive action" through the instrumentality of the American Youth Congress we would ask to see just a little further before we commit ourselves.

If we could feel that the American Youth Congress were altogether free from influences with an un-American design, we might be less hesitant. But a program which virtually proposes to re-write the charter of American society and recast the life of the nation will need to be guided by men of proven ability and to have the support of age and experience. A great program ridden down grade without tested brakes and experienced brakemen leaves much to be desired. It is much easier to gallop with the throng to the brink of the precipice than it is to turn back in the face of a stampede. Well has it been said that "the speediest course on the road to despotism is a principle ridden without reins."

### LOSING THE LORD IN THE LEADER

A news report states that in 1935, the followers of Aga Khan, the spiritual leader of the Ismaili Mohammedans in India, East Africa and Central Asia, made him a present of twice his weight in gold on the occasion of the golden jubilee of his accession to spiritual leadership. According to the same report, a movement is now on foot to present him with his weight in diamonds in 1945—the year of his diamond jubilee. We are not interested in the fabulous money cost of such demonstrations except as they suggest the submerging of the Lord in the adoration of the leader. It seems to us that the stripping of poverty-stricken Indians and desert Arabs for the purpose of paying tribute to a demigod, often an accident of human circumstance, is a pathetic travesty of all that religion and spirituality imply.

Such a practice is not confined exclusively to fanatical cults such as we esteem the Moslems to be. There is a classic instance of the same kind in the story of the missionary labors of St. Paul. He and Barnabas went to Lystra where the cripple was healed, whereupon the people acclaimed the presence of the gods in the likeness of men and "the priests of Jupiter brought oxen and garlands unto the gates and would have done sacrifice with the people." Paul had great difficulty in restraining their idolatrous devotion. They had lost the Lord in the leader.

Again, in famed Corinth with its international culture, we find another manifestation of such superstitious devotion, this time on the part of Christian adherents. Paul says that he found the Christian community torn

by the spirit of party. One crowd declared allegiance to Paul, another to Apollos and a third to Cephas. They had lost the Lord in their adoration of the leader. Leadership in the church is a constantly changing fact, but the source of Christian life and authority is immutable—"Jesus Christ, the same yesterday and today and forever." It is both short-sighted and pagan to permit the reality of the Lord to be obscured by devotion to a leader who is here today and tomorrow is gone forever.

## Editorial Miscellany

By Dr. H. T. Carley

### FLEE THE "FLU"

A little sneeze doesn't amount to anything—you just shake your head, extract your handkerchief from your right-hand hip-pocket, make a swipe or two, and go on your way.

After awhile you sneeze again. You go through the same process as before, but add, "I wonder if I'm taking cold." Your head feels a little full, and you mentally decide that you'll do something about it later in the day.

After awhile you feel a little tingling in your throat and you go through the process of swallowing to get rid of it. You do get rid of it—but as you swallowed you felt a tinge of pain, as if a grain of sand had got caught in the northeastern corner of your throat. You keep on swallowing to get rid of it, but without much success. In fact, pretty soon it feels as if there were several grains there.

You haven't been doing anything especially to make you tired, but you feel like sitting down to rest. As you sit there resting a kind of achy feeling comes over you. You can't put your finger on any particular pain, but you are far from happy. You remember that you sat up pretty late last night, and you decide that a little nap after lunch will be just the thing.

And then comes the call to lunch. Somehow or other it doesn't produce the usual thrill, but you saunter out to the table with the hope that your appetite will, as usual, be equal to the occasion. As you sit down at the table you notice that it is an unusually nice lunch—but your reaction is only half-hearted. In fact, you take a bite or two and remark that you don't seem to be hungry today. Your wife asks if you are sick, and you reply, "No, I'm not sick, but I don't feel especially well."

So, after lunch, you lie down, still thinking that a little nap will fix you up. But you begin to sneeze again; and your head gets all stopped up; and you need a handkerchief all the time; and your throat hurts like all-forty; and every bone in you aches as if it would break; and you begin to feel nauseated; and your eyes burn; and hot-and-cold flashes sweep over you. So there you are, sick as a dog.

After awhile the doctor comes and says, "A mild case of flu."

In four or five days, if you are lucky, you are out again. Life begins to be almost worth living. You are weak, but you can walk; and, on sufficient provocation, a wan smile will flit across your face. You flatter yourself that you have won a desperate fight. You make up your mind, though, that the next time you will, if possible, flee the flu.

Sometimes discretion is the better part of valor.



## THE TWO SCOURGES

From the Times, Thursday, Dec. 5, 1940

The great twin scourges which have most deeply touched the imagination and seared the conscience of the present generation are the scourge of war and the scourge of unemployment. For those who feel the need to look beyond the end of the present struggle, the abolition of war and the abolition of unemployment are the most urgent and imperative tasks of our civilization. It is natural, but it may be unwise, to express them in this negative form. They can be realized only through positive and constructive action. To abolish war means to create an international order in which good faith will be observed, and in which the unchecked pursuit of national interest will be tempered by consciousness of loyalty to some wider community. To abolish unemployment means to create a social order in which the ideals of the nineteenth century democracy are extended from the political to the social and economic sphere—in which liberty will imply not so much freedom from interference as a chance for all; equality, not only equal access to the polling-booth and the court of law, but equal access to the more restricted field of social and economic opportunity; fraternity, not mere formal recognition of common citizenship but a lively sense of common responsibility for the well-being of the least fortunate.

In the nineteen-twenties a series of bold—indeed over-confident—attempts were made to abolish war. They failed either because like the Kellogg Pact, they remained purely negative, or because, like the League of Nations, they lacked the support of power on a world-wide scale and sought salvation in the barren accumulation of legal instruments and rules of procedure. The spirit of a constructive international order was lacking. Within the framework of a British Commonwealth of Nations Great Britain has long been acutely sensitive to the needs and interests of her sister nations; and in her relations to those parts of the Empire not yet ripe for full self-government she is progressively substituting the principles of responsibility and trusteeship for that of exploitation. The whole structure of Imperial unity rests on the assumption that the national interests of the United Kingdom will not be asserted beyond the point at which they become seriously incompatible with those of her partners in the Commonwealth.

Internationally, on the other hand, British policy—equally with that of other countries—has almost completely failed to develop this spirit. Much has been said of the need to sacrifice a mystical attribute called sovereignty. But abstractions are dangerous when they serve to mask concrete realities. The sacrifices required are of something more tangible than sovereignty. No British statesman has hitherto had the courage to oppose a policy advocated by British industrialists or British workers on the ground of the injury which it will inflict on the industries of France or Belgium or Germany, or to reject a measure designed to favour British agriculture because it would spell ruin to the Danish farmer. Yet there is little doubt that we shall fail to achieve any effective international order, or any alternative to the horror of recurrent war, until we witness some such fundamental change, generally and reciprocally among the nations, in the scale of values. The problem of collective security is not so

much whether men are prepared to sacrifice their lives for other countries, but whether they are prepared to sacrifice some of their profits and some of their wages to promote a common welfare in which they will eventually share.

A like change of values is an equally essential condition of the cure of unemployment. Perhaps the fundamental cause of our failure after 1919 was that, in attempting to create a new international order, we ignored the needs of a new social order. The social and economic foundations on which the political structure of 1919 was so light-heartedly erected were crumbling in ruins. Social and economic stresses were the revolutionary force which swept away the work of the peace-makers—the good and the bad together. The connection between unemployment and war is not fortuitous. Seven million unemployed brought Hitler to power. He rewarded them by finding them employment in preparation for war. Today millions of workers in more

### REV E. W. DAY SHOWS OTHERS THE WAY

Gibbsland, La.,  
Jan. 30, 1941.

Dear Dr. Duren:

Enclosed you will please find P. O. Money Order for \$25.50 for seventeen subscribers, sixteen of them new.

You remember you gave the preachers a pencil with the understanding that each one would try within sixty days.

Since I was appointed representative for Ruston District, I thought I might as well give it a good start. So why wait to do something that needs to be done. I found only six taking the Advocate on the charge. Of course, I will send more later. I wish we could make February and March Advocate months in Ruston District.

Sincerely yours,

E. W. DAY.

(Note—We print this personal note because it is something to which Bro. Day is entitled. We are glad to give him credit and honor for his loyalty and achievement. The Advocate has no better friend.—Editor.)

than one country are learning the dangerous lesson that nothing creates regular and well-paid employment, and makes labour a scarce and valued commodity, so certainly as war. So long as it remains true that war or preparation for war is the only effective remedy for unemployment, wars will continue however cunning the machinery devised to prevent them. Any new international order will be still-born so long as this cancer is not eradicated from the social system.

Put in these terms, the problem of unemployment becomes simple for those who have the courage to face its implications. There is no formula, no specific, for the abolition of unemployment any more than there is for the abolition of war. It is a problem less of means than of ends. It can be solved (or transformed, as at the present moment, into a technical problem of fitting supply to demand) when we recognize in time of peace a social purpose as compulsive and as worthy of sacrifice as the purposes of war. In 1940 the manufacturer forgoes profits, the worker forgoes trade union restrictions on conditions of employment, the consumer forgoes luxuries and lends to the Government to finance expenditure

from which no material return is asked or expected. In 1930 a small fraction of these sacrifices would have sufficed to avert the unemployment crisis of the ensuing years, and, at the same time, to bring to the countries now involved in war better housing, more ample nutrition, better education, and more amenities for the leisure of the masses. These sacrifices were not made because they were not called for by any political leader; they were not called for because the lesson had not yet been learned. There is no longer any reason for failure to understand. To create the new social order does not, like war, call for sacrifice of life and limb. But it does call for many of those other sacrifices of profits and luxuries, of rights and privileges, which we make unquestioningly in time of war. To formulate a social end, other than war, which will inspire such sacrifices is the cardinal problem of our time.

The greatest obstacle to the realization of this need is the fact that we still live in the afterglow of nineteenth century splendour, when prosperity seemed within the reach of almost all and sacrifices were demanded of few. Gradually we came to understand that this prosperity was the product of conditions which are gone beyond recall—expanding frontiers, expanding populations, freedom of movement for men and capital, and quick profits in undeveloped countries overseas. Then for a time, as profits became precarious, slogans like "Make the foreigner pay" and "Soak the rich" seemed to offer a cheap way out. Now we know that there is no such easy road, that prosperity can be regained only by new policies adapted to new and sterner conditions, and that we must plan for peace as consciously and as deliberately, and with the same common readiness for sacrifice, as we now plan for war. It must not be said that we are more ready to risk our lives than our vested interests, or that peace—unlike war—holds no purpose worthy of the sacrifice of things we prize for a greater common good. The British people will shrink from no sacrifice for a purpose in which it believes. In war it has gladly accepted—indeed demanded—leadership which calls for sacrifice from all. The planning of peace calls for a leader who will have the courage and the vision to make the same appeal.

### APPOINTMENT CHANGES, LOUISIANA CONFERENCE

My dear Dr. Duren: Please announce in the Advocate the following changes, effective immediately:

Welch, W. H. Bengtson; Eighth St., New Orleans, J. C. Reaves; Chalmette, R. L. Clayton; Kentwood, A. M. Martin; Springfield, M. D. Felder; Parker Memorial, E. B. Emmerich; Oak Grove, M. D. Fulkerson.  
A FRANK SMITH

### CHURCH EXTENSION NOTICE

Please insert notice in New Orleans Christian Advocate that all applications for donations on loans from the General or Conference Sections of Church Extension should be sent to Rev. Virgil Morris, 612 St. John St., Lafayette, La.

The Conference Executive Committee for Church Extension meets at Leesville, 2:00 P. M., February 20, 1941. All applications to both Conference and General Sections should be in my hands by Feb. 17, 1941. The General Section must have all applications in hand by March 28th.

VIRGIL MORRIS.



# CONFERENCE NEWS AND PERSONALS

Dr. Henry T. Carley, pastor at Ponchartroula, La., spent three days in bed with an attack of flu recently. We are glad to report that he is better and about his work.

Rev. L. A. Bodie requests the change of his paper to Flora, La., which will be his address until further notice. We presume that this is a part of the Montrose charge to which he was assigned at Conference.

Bro. C. W. Wesley reports a good outlook for the church at Canton, Miss., where he is serving his sixth year. Bro. Wesley is doing a great work at Canton and the people are responding nobly to his efforts.

We regret to learn that Rev. A. R. Beasley, pastor at Hollandale, Miss., has been slightly indisposed on account of an attack of influenza, which has been prevalent in that section.

Mrs. A. S. Lutz, wife of the late Rev. A. S. Lutz, has moved to Greenwood, La., where she will live with her sister. Friends of Sister Lutz will be able to reach her at that address.

The College of Bishops of the Southeastern Jurisdiction, will meet in Nashville, Tenn., May 5. Bishop Hoyt M. Dobbs is president, and Bishop J. Lloyd Decell, secretary. The Council of Bishops will meet in Chicago on March 5.

Bishop Arthur J. Moore, president of the Board of Missions and Church Extension of the Methodist Church, and Miss Sallie Lou Mackinnon, secretary of Foreign Missions, Woman's Division of Christian Service, will sail for China, February 23.

Rev. L. T. Nelson writes that the people at Benton have been lovely to him and that he is very happy in his work. He has already remitted to the Conference Treasurer fifty per cent of his apportionment for superannuates.

Dr. E. K. Guinn, long a practicing physician at McCondy, Miss., and a devoted Methodist, has moved to Okolona, where he is practicing his profession. Dr. Guinn is a brother of Rev. J. M. Guinn, of the North Mississippi Conference.

The Advocate appreciates the splendid loyalty exhibited by Mr. A. T. Bunn, 6112 Lexington Avenue, Shreveport, La. Without the sympathetic help of such laymen our task would be much more difficult than it is.

Rev. Frank E. Dement, Jr., says that he notes a very encouraging attitude among Advocate readers in his charge, a feeling which is confirmed in his own experience. We hope that the Advocate may not fail in its ministry to his people.

Rev. Ben P. Jaco, veteran of Methodism and retired member of the North Mississippi Conference, says that his auto wreck is now mostly a memory. This will be good news to his many friends in the North Mississippi Conference. He laments particularly the going of his good friend, Jack Garner.

Bro. Archie McDonnell, chairman of the Board of Stewards of the Okolona church, is proving his faith by his works. He has not missed a preaching service at his church during the past fifteen months. To other stewards we would like to say, "Go thou and do likewise."

Rev. A. Y. Brown and Rev. Roy Grisham attended the recent conference on Ministerial Training at Garrett Biblical Institute, in Evanston, Ill. Bro. Grisham has just concluded an institute for Church School workers at Okolona, where Bro. Brown is pastor.

Rev. Geo. H. Jones, pastor at Newton, Miss., has been appointed news correspondent for the Mississippi Conference for the National Christian Advocate. Bro. Jones reports his three-teacher training course for Christian workers postponed from January 26 to February 9.

Rev. Marlin McCormack, pastor of Fulton charge, reports a splendid Christian Education institute at Booneville, Miss., under the leadership of Rev. W. R. Lott, district superintendent. This institute is a part of the aggressive campaign which Bro. Lott is leading throughout the district.

Dr. Charles J. Stauffacher, superintendent of the Methodist Hospital in Inhambane, Portuguese East Africa, and Mrs. Alice Ekstromer Longworth, missionary nurse in Inhambane, were united in marriage on December 12, according to announcement just received by the Board of Missions and Church Extension.

Bro. E. M. Sharp is very happy over being able to occupy the new church building at Hernando, Miss. The first service was held on January 26, which of course was a great day. Bro. Sharp encloses the four-page calendar which includes the order of service as well as the complete history of the Hernando church.

Mrs. Florence Bankhead, widow of the late Speaker William B. Bankhead, of Alabama, has been named supervisor of historic homes and monuments by the Department of the Interior at Washington. Her responsibility includes Arlington, Lincoln and Jefferson memorials, and the Ford Museum.

The editor regrets to have missed a visit from Rev. C. C. Clark, of Columbia, Miss., on last Thursday. Bro. Clark is executing an aggressive program of work among his people. At the present time he is in process of constructing a mission church about a mile from Columbia, and extensive improvements on the parsonage property are being considered.

Mrs. W. W. Woollard, of the North Mississippi Conference, is making her home with her daughter, Mrs. Andrew Rogers, at Water Valley, Miss. Naturally she will feel very much at home in First Church, for

her late husband directed the erection of the present church building and looked up on his four years ministry there as being probably his best and happiest years.

From Johannesburg, Transvaal, South Africa, comes word to the Board of Missions and Church Extension of the marriage, on December 28, of Miss Bess L. Phillips, missionary of the Methodist Church in Inhambane, Portuguese East Africa, to the Rev. Josef A. Persson, Methodist superintendent in Johannesburg, and manager of the Methodist Press in Cleveland, Transvaal.

The work in Sardis-Grenada District makes good progress, according to reports reaching this office. At the end of the first quarter, the records show an increase in the amount assumed for Benevolences over last year, and the amount of the assessment for Bishops and Conference Claimants aggregating more than three thousand dollars is being raised in addition to these Benevolent assumptions. Evidently Bro. Floyd, the district superintendent, is getting things done up Sardis-Grenada way.

Rev. and Mrs. W. J. Ferguson, of Flora, Miss., are on an extended trip which includes a visit to their daughter in Washington, D. C., the Preaching Mission on Feb. 2-9, and from there they go to Louisville, Ky., for the marriage of their baby daughter, Lucy, who will be married to Mr. John Heil, on Feb. 15. Bro. Ferguson observes that this will leave them where they started. Bro. Gene Peacock, of Millsaps College, will have charge of Bro. Ferguson's work while they are away.

## TULLOS-URANIA PASTOR HAPPY

Dear Dr. Duren: We are very happily situated in a home that has been renovated inside and out and furnished throughout with new furniture. We have been generously pounded and the people have been extremely kind in every way.

We are still serving Eden as an afternoon appointment. This little church, located in the heart of the Whatley community, has long been a landmark in Methodism and during the past three years has met every call of the church. We are happy that we have the privilege of again serving these fine and loyal people.

Sincerely,

A. JEROME CAIN.





## EMORY UNIVERSITY LIBRARY SCHOOL RECEIVES GRANT

The Emory University Library School has been made a grant of \$100,000 by the Carnegie Foundation, it is announced. The sum will be used to enlarge the facilities and widen the service of the school. The school is the oldest library school in the South, and Emory's youngest school, it is said.—Wesleyan Christian Advocate.

## TO THE PASTORS OF NORTH MISSISSIPPI CONFERENCE

Dear Brethren: As you know February 9th is Race Relations Sunday. There may be some confusion in the conference as to where to send that offering. At a meeting in Winona, January 27th, where Bishop Dobbs, his cabinet, members of the Board of Education, and members of the Commission on World Service and Finance were present, it was decided that the offering is to go to Mississippi Industrial College at Holly Springs. But you are to send the offering to our Conference Treasurer, Mr. J. H. Johnson, of Clarksdale, Miss. From his office it will be sent to the college or to the Board of Education, and by that Board to the college. Let's make the offering as large as possible.

J. D. WROTEN,  
Chairman of Commission on  
World Service and Finance.

## TO THE PREACHERS OF THE LOUISIANA CONFERENCE

The church of which I am pastor, two or three months ago, undertook to raise three hundred and eighty-five dollars for what we thought was a very popular cause. So far we have raised only about a third of that amount. Here is where we failed: We asked that the three hundred and eighty-five dollars be given by three hundred and eighty people. The whole amount was small and did not make any challenging appeal, and the request for only a dollar went largely unheeded. We preachers have been making the same kind of a mistake in our giving to the Memorial Mercy Home-Hospital in New Orleans. The Second Sunday in February has been designated by our conference as "Memorial Home Day," and every preacher is asked to present the needs of the Home in every church, and every member of the church is asked to make a liberal offering. Some have the mistaken idea that the larger part of the money needed to run the Home is provided in the Conference Benevolences. Only about a fifth of the amount needed is raised in this way. The larger amount must be raised in the special collection. Six thousand dollars is not too much to ask Louisiana Methodism to give on the second Sunday in February or on a Sunday as near to it as possible. We cannot raise this with a "hat collection." I believe if we preachers will present the needs of the Home in all earnestness, stating the facts, telling the story of broken homes and broken lives and ruined girls and the little innocent helpless babies, that our people will give something more than a "hat collection." A hundred girls and a hundred babies, sinned against and relegated to the outcasts, given a chance—a new chance at life!

Eighty-five out of every hundred of these girls "go and sin no more." All of the

babies are given a home. What a challenge! For the sake of society, for the sake of motherhood and childhood (suppose they were yours), for the sake of Dr. and Mrs. Snelling, who are our representatives in this sacrificial Christian service, and for the sake of our Lord who always gave His blessing to the fallen woman and little children, we must not fail in this sacred task.

W. W. HOLMES.

## RESOLUTIONS OF APPRECIATION TOUCHING JUDGE McGOWEN

Whereas, death has removed Judge J. G. McGowen from our church; and

Whereas, First Methodist Church has lost a most valuable, beloved and loyal member in the passing of Judge McGowen; and

Whereas, our brother had, during the past thirty years, been a loyal and an active member of First Church, rendering most outstanding service as one of our honored officials; therefore be it

Resolved, that we do express thanks to God for giving to us, our state and our na-

## FROM THE RUINS OF COVENTRY CATHEDRAL

"What we want to tell the world is this: that with Christ born again in our hearts we are trying, hard as it may be, to banish all thoughts of revenge; we are bracing ourselves to finish this tremendous job of saving the world from tyranny and cruelty; we are going to try to make a kinder, simpler, a more Christ-Child-like world in the days beyond this strife."—The Provost of Coventry.

tion this consecrated, capable, Christian layman, who loved and served his church so well; this distinguished, wise lawyer, who administered justice with equity to all;

That we express to the family of Judge McGowen our sympathy and sorrow, commending each to a gracious and loving God and Father, who is able to comfort and keep in this hour of loss and loneliness; be it further

Resolved, that a copy of these resolutions be spread upon the minutes of this first quarterly conference, and that a copy be sent to Mrs. McGowen and the New Orleans Christian Advocate.

Signed: R. G. Moore, pastor; I. J. Marrs, Chairman, Board of Stewards, First Methodist Church, Water Valley, Miss.; T. O. Gore, Sr., C. H. Crews. K. R. Sissell, J. W. Hamner, Jr., B. C. McCullar.

## HERNANDO METHODISTS ENTER NEW BUILDING

Last Sunday morning, January 26, the Methodists of Hernando entered into their new building which has been in the process of construction for five months. Sunday School attendance was 110; and the attendance at the morning service was over 300. It was indeed a joyful occasion. The congregation had been worshipping in the high school building and the Presbyterian church since selling the old building in the summer.

The opening sermon was preached by the

pastor, Rev. E. M. Sharp, who used as his text, Psalm 96:6: "Strength and beauty are in his sanctuary."

The church was built at a cost of \$17,000. It is a two-story brick veneer structure, with assembly room and class rooms for the Youth Division, social hall, and rooms for the Children's Division on the first floor. The main sanctuary, four rooms for adult classes, and the pastor's study are on the second floor. Many special gifts were presented to the church by members and friends as memorials and gifts. These include 16 memorial stained glass windows, the pulpit, communion table, pulpit Bible, flower pedestals, pulpit chairs, communion cushion, one piano, baptismal bowl, sixty new hymnals and numerous furnishings for class rooms. The Woman's Society of Christian Service furnished the kitchen and social hall with new electric range, electric dripolator, table silver and china enough to serve 100 people. In the near future this congregation plans to install a new Hammond electric organ.

## FROM DeQUINCY, LA.

Dear Dr. Duren: I will give a little sketch of what we are doing in this our new field. We landed here in DeQuincy November 21, and begun to unpack for business, and we have been doing it earnestly and faithfully in every respect. First of all the parsonage had no furniture, but it was not long before we had furniture. The Woman's Society of Christian Service soon put a lot of new stuff in that has made it very comfortable for us.

The spirit of the congregation is fine and they are responding in every possible way to make the work profitable. The church building was in need of repairs very badly and we have succeeded in getting them started and they have been done well.

The Methodist church is to be completely renovated during the next few weeks if plans of the church are carried out to completion.

A contract to cover the first portion of repairs was let the first of January, which is a complete roof for the auditorium and the educational building, called the annex. As soon as this work is finished, it is planned to paint the building inside and out.

Funds are being raised outside the regular church budget and the response the first few days made it possible to order the roofing done immediately. Contributions are still being received from interested members and it is believed that the money will come in as fast as the work can be done.

The entire work is expected to entail an expenditure of some four or five hundred dollars.

Further, our congregations are good and increasing. Our Mid-Week Prayer Service is moving along very nicely. We started the first Wednesday night and have not missed a meeting, but in spite of the "flu" and bad weather we have moved on and for the month of December we averaged a fraction over fifteen. It has been real hard to pick it up, but the good Lord is helping us to do it.

We are well pleased over the fact of the united church and what we can do for God. Doctor, we would be delighted to have you visit us and tell our people about the Advocate and also to preach to them.

We are delighted with the work and the start that we have made and we are looking forward to a good year.

LASTIE N. HOFFPAUIR.



## HISTORY OF CRAWFORD STREET METHODIST CHURCH, VICKSBURG, MISS.

In 1814, Rev. Newett Vick and his cousin, Foster Cook, moved from Spring Hill, in Jefferson county, to Openwood, about seven miles northeast of Vicksburg, and laid the foundation for a prosperous community. One of the first houses built in this community was a church house. Rev. Mr. Vick preached here until his death in 1819. This was the beginning of the Methodist Church in Vicksburg. In 1820, the kinsmen and friends of Newett Vick carried out his plans by laying off a town where Vicksburg now stands and named it "Vicksburg," thereby perpetuating his name.

Rev. John Lane, a son-in-law of Newett Vick, was the first Methodist preacher to preach in Vicksburg, holding service in a blacksmith shop in 1820. In 1825, Vicksburg was placed on the Warren Circuit and services were held in a hotel owned by Rev. W. Perry. In 1830, Vicksburg was made a station, and Rev. John O. T. Hawkins, a local preacher, was appointed to supply this pastorate. Services were held in the county court house.

July 27, 1837, a lot near the court house was deeded by Rev. John Lane to the following trustees of Vicksburg Methodist Episcopal Church: John Lane, Richard Featherstun, John Wesley Vick, Thos. C. Brown and John G. Parham. A small frame church was built on this lot. In 1846 this church was given to the Colored Methodists (slaves). This building was burned in 1858, and was never rebuilt.

On April 7, 1846, J. W. Vick and wife gave the property on the corner of Crawford and Cherry Streets, where the Crawford Street Methodist Church now stands, to the following trustees of the Vicksburg Methodist Episcopal Church: John G. Parham, James R. McDowell, Wm. Hay, John Fountain, E. G. Cook, Thos. A. Compston, J. W. Vick. A brick church was erected on this lot and dedicated April 15, 1849, by Dr. W. Winans. Samuel Lum gave \$10,000 towards building this first brick church which was used by the congregation until 1899.

Under the pastorate of Dr. A. F. Watkins, this church building, dedicated in 1849, was razed and another stately brick church was erected in 1899.

This building was destroyed by fire April 5, 1925. Immediately plans were laid for another building, which was completed under the pastorate of Rev. Geo. H. Thompson. The Crawford Street Methodist Church is one of the most beautiful and expensive church buildings in the Mississippi Conference. Thus the small wooden chapel in which the Vicks and Cooks worshipped from 1814 to 1819 has become the large and magnificent Crawford Street Methodist Church, now occupied by the present congregation of 1,500 members.

The following pastors have served this church since its organization: 1828, John Giffing Jones; 1829-30, Ashley Hewitt; 1831-32, John O. T. Hawkins; 1833, Robert D. Smith; 1834, Charles Kimball Marshall; 1835-36, Benjamin A. Houghton; 1837, Joseph Travis; 1838, Laban C. Chaney; 1839-40, C. K. Marshall; 1841-42, Preston Cooper; 1843, Thomas Ford; 1844-45, Wm. C. Payne; 1846, Asbury Davidson; 1847, Haden Leavel (died with Yellow Fever); 1848-49, Levi Pearce; 1850-51, James L. Forsyth; 1852-53, George C. Light; 1854-55, William Hyer (died with Yellow Fever);

1856-57, C. K. Marshall; 1858-59, William P. Barton; 1860-61, George H. Clinton; 1862-63, Whitfield Harrington; 1864-65, John Lusk (also presiding elder at the same time); 1866-67, William F. Camp; 1868, George H. Clinton; 1869-70, William E. M. Linfield; 1871-73, Joshua T. Heard; 1874-75, Josiah Bancroft; 1876-77, William Hamilton

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

Watkins; 1878-81, Charles B. Galloway (first four-year pastor elected a bishop); 1882, Beverly Carradine; 1883-86, Robert S. Woodward; 1887-90, Ransom J. Jones; 1891-92, William B. Lewis (W. H. Lewis, assistant); 1893-96, Charles Green Andrews; 1897-1900, Alexander F. Watkins; 1901-02, Hiram Rives Singleton; 1903-06, Thomas B. Holloman; 1907-10, Felix R. Hill, Jr.; 1911-12, C. W. Crisler; 1913-14, C. F. Emery; 1915-18, Thomas B. Holloman; 1919-20,



REV. OTTO PORTER, Pastor

Nolan B. Harmon; 1921-24, Robert Selby; 1925-27, George H. Thompson (church burned and rebuilt); 1928-31, J. L. Neill; 1932-34, James F. Campbell; 1935-38, Thos. J. O'Neil; 1939-41, Otto Porter.

This church has had 49 pastors—among them some of the most brilliant the Church has produced. We might name particularly C. K. Marshall, W. H. Watkins, C. G. Andrews, Charles B. Galloway and A. F. Watkins. It has entertained ten sessions of the Mississippi Annual Conference—the first in 1832, presided over by Bishop James O. Andrews; the last in 1930, presided over by Bishop Collins Denny.

Prof. E. W. Haining is the General Superintendent of the Crawford Street Methodist Church School; R. R. Morrison is the Chairman of the Board of Stewards; Prof. R. E. Selby is the Lay Leader; and Mrs. P. L. Barclift is the President of the Woman's Society of Christian Service. Every department of the church is well organized.

Affability, mildness, tenderness and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life.

—Dryden.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.  
Join hands, then, brothers of the faith,  
Whate'er your race may be:  
Who serves my father as a son  
Is surely kin to me."

### Race Relations Sunday

February is "Interracial Brotherhood Month." We quote from the message just released by the Federal Council of the Churches of Christ in America:

"Christian fellowship among the races is needed now in America, with a world at war, as at no other time in our history. Every kind of race problem in the world is found in some form in the United States. All the elements for a solution are found in the Christian religion. x x x The danger is that Christians in the present crisis may lack the moral courage to practice what they know to be the Christian way."

The outstanding feature of this month is the observance of Race Relations Sunday, which, this year, comes on February 9th. There may be some who do not know that Paragraph 1065, of the 1940 Discipline, makes it a definite part of the program of Christian Education. In the February Adult Student (page 10), under "Race Relations Sunday—A Privilege to Be More Fully Understood," by Dr. W. M. Alexander, this is fully explained. (This is possibly the last manuscript prepared by Dr. Alexander.) Also, in the February Church School Magazine (page 71) will be found additional helps.

The observance of this day presents to the W. S. C. S. an excellent opportunity for cooperation with the pastor and the church school superintendent. In the February "Methodist Woman," under "Fellowship One With Another," prepared by our own Mrs. Paul Arrington, in collaboration with Mrs. David D. Jones, will be found a brief resume of the interracial work done by Methodist women.

### Let's Keep the Record Clean

During the past ten years, in all parts of Mississippi, interested men and women, both white and Negro, have been working to create a better understanding between the races. We wonder if the gradual decrease in the number of lynchings is due to this better understanding?

During the years 1931-35, there were 19 lynchings in Mississippi; during the next four years, 1936-40, there were 6. However, there were no lynchings in 1940, although there were several prevented.

Let's keep the record clean in 1941.

### For Spiritual Life Groups

Mrs. E. E. McKeithen, of Utica, Chairman of Spiritual Life, makes the following suggestions:

Pray for: Your pastor; the leaders of the church; for a revival to come to our church and to our country; for peace to come in God's own way; for missionaries, ours and others—especially those of other nations who are stranded because of war; for our

president and other officials of our government, that they may be led to do the Christian thing in this time of crisis; for the rulers of other nations, that they may see the light and be constrained to follow Christ; for the boys who are being called to the colors; for the World Day of Prayer, which will be observed February 28th.

Activities: Daily observance of the quiet hour—reading the Bible and praying; use of the "Upper Room" and other devotional books by all the women of the church; sponsoring a movement for a period of meditation before the preaching hour, instead of participating in the usual time of conversation; encouraging the establishment of family altars; cooperating with pastor in promoting a spiritual awakening in the church; organizing prayer groups, not forgetting the shut-ins; study of the helps for this work in "The Methodist Woman"; cooperate in the study of "Jesus and Social Redemption."

Order the Prayer Cards from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. (Free.) Have each woman learn the prayer and use it whenever a group meets:

"O God and Father of us all,  
Lift from our world its dark'ning pall;  
Forgive our madness, sin and strife,  
Turn our goals from death to life.  
Create in us a zeal for right,  
Help us share our Candle's light;  
Impel our hearts to seek Thy Way,  
Guide us to peace, O God, we pray."

### Our Children's Work

Mrs. J. Curtis Burrow, of Columbia, our secretary of Children's Work, writes as follows:

"Until further plans are announced, we will continue to use the cooperative plan for the missionary education of children. The W. S. C. S. will not sponsor a separate organization for children, but will cooperate with the church school as it teaches boys and girls on Sunday morning, in week-day sessions, in Sunday afternoon or evening sessions, in Vacation Church Schools.

The secretary of Children's Work of the W. S. C. S., is the key person in this cooperative plan. She is a member of the Children's Division Council and should attend all of its meetings. (For information concerning this Council, see Children's Division Yearbook, Volume Four, price 10 cents, from Methodist Publishing House, Nashville, Tenn.) It is wise for this secretary to be a woman who works in the children's division of the church school, certainly she should be a person who is informed, interested and working with the children of her church.

When lessons of special missionary emphasis appear in the regular church school literature (as the study of China in the January Group Graded Lessons, or the unit on Peace for Juniors using the closely graded lessons, in May) she should share the helpful materials found in the "World Outlook" and "The Methodist Woman" with the teachers of the division. She should own a copy of "Around the World Source Book," by Noreen Dunn (price 35 cents, from Methodist Publishing House). She should also serve to keep the women of the

society informed concerning the activities of the children's division and needs which they may help to meet. Through her the women should become familiar with the program of the church for its children. She should read carefully every issue of the "Elementary Teacher" and avail herself of training opportunities and encourage other workers with children to do the same.

About twice a year a bulletin concerning children's work is sent to the secretary of Children's Work of the W. S. C. S., by the conference secretary. In order that she may receive it, her name should be sent to Mrs. J. Curtis Burrow, Box 248, Columbia, Miss.

It is not necessary for any church school to set aside its regular lesson material to have missionary lessons, for these units are written into the lesson material for each age group. In churches where group graded lessons are used, Primary and Junior children will have the same subject at the same time. The teachers' helps will be found in the back of the "Elementary Teacher."

### Charge Meeting

On January 20th, representatives from the four W. S. C. S., of the Moselle Circuit, Hattiesburg District, met in Moselle to discuss plans for the promotion of their common interests. Rev. G. H. McBride, pastor, conducted the devotional and introduced the members from Moselle, Crossroads, Soule's Chapel and Mt. Zion.

Mrs. S. A. Lovitt was elected chairman and Mrs. G. H. McBride, secretary.

Miss Bettie Ridgeway led the discussion of the needs of the charge and each society told of its plans for the year. A parsonage committee was appointed: Mesdames S. C. Lowry, W. T. Gerald, C. W. Cross and Grady Wells.

The pastor called attention to events of interest to the group and asked cooperation in the observance of the Day of Compassion, March 2nd.

A social hour was enjoyed and the next meeting invited to Crossroads.

### Pelahatchie W. S. C. S.

The Pelahatchie W. S. C. S., Jackson District, began the year by doubling its membership. It meets every week, with one night meeting each month so the members who work can attend.

It closed the 1940 work with a splendid record: \$177 to missions and contributions to local work, supplies, etc.

The mission study, directed by Miss Barkerville, and the worship programs, by Miss Mary Thornton Lindsey, are an inspiration. The outstanding work is the presentation of Life Memberships made possible through birthday and self-denial offerings. Each member, on her birthday, drops into the "Birthday Box" a penny for each year of her age, then in November, through self-denial, each member makes an offering. In 1940, three baby and two adult Life Memberships were presented—the first baby Life Membership in the conference, under the W. S. C. S., was presented by this society, which boasts a number of families where "mother, daughters and granddaughters" are members.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### To the Secretaries of Young Women's and Girls' Work

On pages 18 and 19 of the Guide we find this paragraph: "The plans and programs for these societies (children, girls and young women) are to be harmonized with other youth and children's work in the local church. Preliminary work has been done on this harmonization, but the plans under which this work will continue cannot be put into action until the new Boards have acted upon them. This may not be until well into the coming year."

It is further recommended: "That the organization of young women and girls into separate societies be withheld until plans of the new Board are made available."

These plans have not been completed. We advise the young women's groups to follow the plan in our old organization until further plans are issued, using the program material of the adult society.

As we have no material for the girls' groups, we think it best to withhold organization until we have received plans and program. The interest in this work is most encouraging and we are all eager to begin the cultivation of our girls for better adult members. We hope to have all the information by our Annual Conference in the spring. Until then we must be patient and prepare ourselves for the great opportunity that is ours in training our girls and young women for greater Christian living and service.

MRS. R. R. SCOTT,  
Conf. Secretary of Young  
Women's and Girls' Groups.

\* \* \*

### Coldwater W. S. C. S.

Dr. Farmer Addresses Coldwater Woman's Society of Christian Service

At the meeting of the Coldwater Woman's Society of Christian Service, on Monday afternoon, a very interesting program, led by Mrs. L. M. Elder, was given on "Sharing Means to Health." Dr. Farmer, Tate County Health Officer, gave a very interesting talk on "Health in Our Community." At the conclusion of this talk Mrs. A. H. Elder spoke of the deep loss of one of our dear members, Miss Leona Freeze.

Business reports were made for the month of January.

The meeting closed with prayer by Mrs. Worthington.

MRS. ALPEA McCAIN,  
Publicity Chairman.

\* \* \*

### Miss Leona Freeze

On a beautiful Sunday afternoon, January the 12th, a lovely Christian gentlewoman left her loved ones for a short while. Miss Leona Freeze, the daughter of Frank Freeze and Cadance Kennedy Shepherd; sister of Mrs. Eustace Perkins, of Coldwater; and aunt of Mrs. R. W. Miller, of Memphis; Mrs. W. L. Mashmeyer, of Huntington, Mass.; and Eustace Perkins, Jr., of Memphis—to all of whom she was a beloved "Big Sister," succumbed to a siege of pneumonia.

The services were held at the home at

three-thirty Monday afternoon. They were in keeping with her character—simple and beautiful and quietly dignified. They were conducted by Rev. Mr. Northington, of the Coldwater Methodist church. Mrs. Lawrence Elder sang in her usual lovely manner: "In the Land Where the Roses Never Fade."

Active pall bearers were: E. C. Turley, W. J. Durllet, Patrum Veazey, John Gilliland, Jr., O. B. Wooten, F. F. Veazey and Edmond Hawkins. Honorary pall bearers were: A. D. Elder, L. M. Elder, J. L. Tona-hill, W. G. Todd, S. H. Cooper, H. L. Calli-cott, Dr. M. M. Powell, W. P. Veazey, Sr., J. G. Gilliland, Sr., Lamar McGaha and J. D. Turley.

The presence of many friends and flowers attested to the esteem and love which, in her own quiet way, she commanded and received from the entire community.

Her going will leave a vacancy which can never be replaced, but it is a great comfort to those who love her to know that her life was a happy, rich and full one, spent in glad service to God and man.

\* \* \*

### Zone Meeting

On Monday, January 20, 1941, representatives of the Woman's Society of Christian Service, from the Methodist churches of Oxford, Coffeeville, Palestine and Water Valley met in the beautiful church at Oxford for the first zone meeting of the year.

Mrs. O. T. Parsons, zone chairman, called the meeting to order, and after a brief business session stated that the theme of the program was "Christian Social Relations and Local Church Activities," which was interestingly and capably presented under the following sub-titles:

"The Christian Home"—Miss Eliza McFarland, First Church, Water Valley.

"Christian Citizenship"—Mrs. Russell Bailey, Coffeeville.

"Alcohol and Narcotics"—Mrs. W. W. Woollard, First Church, Water Valley.

"Minority Groups and Interracial Cooperation"—Mrs. J. G. Carpenter, First Church, Water Valley.

"Economic Relations"—Mrs. I. J. Marrs, First Church, Water Valley.

"Interracial Relationship and World Peace"—Mrs. J. H. Carroll, Main Street Church, Water Valley.

"Local Church and Community Cooperation"—Mrs. R. P. Neblett, Main Street Church, Water Valley.

The impressive consecration service was directed by Mrs. Kenna, of Oxford, at the close of which all present knelt at the altar for the consecration prayer led by Mrs. Carpenter.

The zone is very happy to have included in its membership two conference officers: Mrs. R. P. Neblett, Conference Secretary, and Mrs. J. G. Carpenter, District Secretary.

ELIZA MCFARLAND.

\* \* \*

### Macon Financial Report

The following is the financial report for 1940, of the Macon Woman's Society of Christian Service:

Membership Offering, \$133.75; Baby Specials, \$5.85; Scarritt Maintenance, \$4; Student Secretary, \$15; Gulfside, \$2; Rural Worker, \$15; Love Gift, \$10; Week of Prayer, \$13.87. Total, \$199.47. Local Work, \$210.55.

MRS. BURTON FORD,  
Superintendent of Publicity.

\* \* \*

### Tchula Zone Meeting

The first zone meeting for 1941 was held January 20th, at the Tchula Methodist church, at two o'clock, with 46 present. The societies represented were Black Hawk, Liberty Chapel, Lexington, Acona and Tchula. Mrs. C. V. Maxwell the district secretary, and Mrs. Hoover Maxwell, of Pickens, were also present at the meeting.

Mrs. Ned Parrish, zone chairman, presided over the meeting. A short business meeting was held first, followed by a very inspiring and instructive program presented by members of the Tchula society.

The program was as follows:

Hymn—Help Somebody Today.

Scripture and Devotional on Prayer—Mrs. Vol Bailey.

Talk—"The Christian Home and Christian Citizenship"—Rev. W. T. Phillips.

Vocal Solo—"The Stranger of Galilee"—Mrs. B. H. Maxwell.

Talk—"The Youth Problem in the Community"—Mrs. D. A. Branscome.

Vocal Solo—"My Task"—Mrs. H. C. Waterer.

"The Modern Story of the Good Samaritan"—Mrs. W. R. Huddleston.

Song—"Let Me Walk With Thee."

Benediction.

MRS. C. V. MAXWELL

\* \* \*

The past week we gave on this page the Zone Program which Mrs. Williams had prepared for the first quarter. It was a long program but no one was expected to use the whole of it. This week we have two zone programs printed on this page. If you will read carefully you will see how two groups of women have culled material for their particular needs. We should like for other zones to send in reports that we may see what use is made of the C. S. R. material sent them. Mrs. Rufus Huddleston writes that their zone meeting at Tchula was a huge success.

\* \* \*

### Mrs. Charles Dabney Terrell

Whereas, on January 8, 1941, God, in His infinite wisdom called home our loved friend and member, Mrs. Madge Rhodes Terrell; and

Whereas, Mrs. Terrell was a charter member of the Benoit Methodist Woman's Missionary Society, and of the Methodist Woman's Society of Christian Service; therefore be it

Resolved, that though she has gone from our midst, she has indelibly impressed herself on the hearts of all who knew her, and we will miss her in the activities of our church, our society and our community; be it further

(Continued on page 14)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. B. POLLARD, EDITOR, 2107 POLK STREET, ALEXANDRIA, LOUISIANA

Louisiana women will be interested in the following letter which has recently come from Patricia McHugh, our own missionary daughter in the Orient:

No. 2 Aoyama Gakuen,  
Shibuya Ku,  
December 11, 1940.

Dear Mrs. Sexton:

This will be late to reach you in the Christmas season, but I wanted you to know I am thinking of you and my Louisiana friends at this time. At the time my Christmas mail should have gotten off, I was in the midst of moving from Korea to Japan. No doubt you have heard of the great change in our Korea mission in connection with government suggestions to evacuate and changes in the Korean church under the Religious Bill. It was impossible for me to remain in Korea after the note of the Executive. But the Board at home was kind enough to grant me permission to come to Japan to study until it is possible to return to Korea. We hated very much to leave our work when our new center in Seoul was giving us so many opportunities for service. Also it was a difficult task to place so much responsibility on our Korean workers when there is so much pressure on them now.

God has been very real to me in these difficult days. I feel very strongly that I should remain in the Orient at this time when the forces of evil are increasing so rapidly. I feel also to leave is to make way for a war in the Orient between America and Japan. My prayer, as I am sure is the prayer of all our Louisiana women, is that America will have the wisdom and courage to find a more noble way to settle this problem than by bringing war to herself and the Japanese people. The paths of peace are God's paths and we must lend every effort to return our world to these. Surely we can only hope to do so by working in accordance with His laws of love. It is in this spirit that the Christmas message can live anew in our hearts.

With love,

PATRICIA.

\* \* \*

After reading Patricia's letter, you might not fully understand why she has moved from Korea to Japan.

The following are excerpts from an article by Frank T. Cartwright, associate secretary of the Board of Missions, entitled, "Why Fifty Missionaries Left Korea," which will explain it fully:

Two principal causes have led to the voluntary exodus of some fifty Methodist missionaries from Korea lately.

Japan's change of government to follow Nazi pattern of complete control of all phases of national life and thought—including church and school instruction—especially since she has joined with the Axis powers; and Japan's added pressures and restrictions designed to keep control of the subject people of Korea—a people among whom the group, hoping for national independence, has been closely identified with the Christian church. Missionaries of other denominations have likewise decided to leave Korea.

These Japanese pressures, not only upon

all foreigners in Korea, but upon all Korean Christians, as well as the advice of the American government representatives, have been the chief factors of this evacuation.

"While there is no single cause that has made us decide to leave Korea—temporarily, we hope—the pressure of our own American government was secondary," says a missionary recently arrived in the United States. "The main reason is the changed attitude of the Japanese government toward Korean Christians, towards foreign missionaries, and toward democracy either in state or in church. Japan, feeling in many ways the cramping effects of her war in China, is copying the government of Germany, especially in its control over all 'spiritualizing' organizations and agencies. One of these is the Christian church. The fact that some of the present Korean church leaders were in other days ardent workers for independence has naturally led to suspicions in a time like this."

### Severe Pressure

In Korea, it is pointed out, the pressure upon people to conform to Japanese thought and life has been more severe than in Japan proper because of this known spirit of independence and possible rebellion deep in Korean hearts. Japan is not "sure" of Korea, and is taking no chances with revolutionary ideas or acts. Therefore, Japan's propagandists are inclined to label all foreigners as spies, and have them constantly watched.

Not only that, but Koreans who associate with foreigners—even a Korean churchman speaking to a white missionary on the street—is liable to be questioned and sometimes thrown into prison and tortured by the police. In October, some 300 Christian workers were thrown into prison. Permission must be obtained from the police for any kind of gathering, even a quarterly conference or a congregational service; and these meetings are constantly watched for any word that might be interpreted as disloyalty to Japan.

"In such a situation," says a missionary, "one has little freedom for evangelistic or educational work. And it is a kindness and protection to the Christian people for the missionaries to leave and not subject them to constant suspicion, questioning, arrest and beating."

"The Christian church in Korea is going through the testing of the fire," says a missionary: "We have every confidence that the essentials of the Gospel lie deep in the hearts and spirits of the people of our churches—and will persist. When little men have had their little day of power, the church will emerge purified by trial and strong through difficulty. We missionaries believe that by removing ourselves temporarily from Korea we will save our Christian friends from embarrassments and dangers, and give the church opportunity to find itself. . . . And everyone of us is looking forward to the day when we can return and work joyfully beside these Christian comrades. The present is but an incident in the on-going program of Christianity in Korea."

Meanwhile, these evacuated Methodist missionaries are not idle. . . . Some have already entered Christian work in India,

Malaya, and the Philippine Islands. Others will go into service in other countries—especially China and Africa—where their specialized skills (doctors, nurses, teachers, evangelists, industrialists, agriculturalists) are in demand. Some will enter schools and seminaries for a year or more to fit themselves for further missionary service. Some will be used to interpret the Far East to the churches in America. And some may find it necessary to fit into school and church work in America—at least until conditions change in Asia. Wherever they may be and whatever they may be doing for the progress of the Kingdom, the Methodist Church, through its Board of Missions and Church Extension, will continue their support for some time to come. Experienced missionaries, they will be kept in Christian service at home or overseas; with every faith that most of them will eventually return to Korea. How soon that will be will depend on the development of world conditions.

### NORTH MISSISSIPPI CONFERENCE

#### Aberdeen District—Second Round

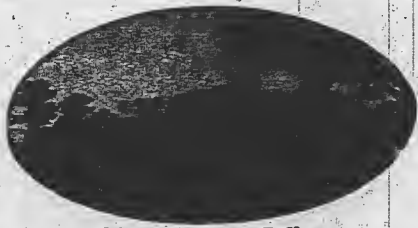
Pittsboro and Bruce, at Pittsboro, Feb. 2, a.m.  
Calhoun City, Feb. 2, p.m.  
Randolph, at Hunters Chapel, Feb. 9, a.m.  
Mooreville, at Andrews, Feb. 12, 7 p.m.  
Okolona, Feb. 16, a.m.  
Woodland, at Palestine, Feb. 19, a.m.  
Pontotoc, Feb. 23, a.m.  
Toccopola, at Toccopola, Feb. 26, 10 a.m.  
Amory, March 2, a.m.  
Becker, at Tranquil, March 5, 10 a.m.  
Algoma, at Ebenezer, March 9, a.m.  
Tupelo, March 9, preaching; Q. C. April 2, p.m.  
Salem and Friendship, at Salem, March 12, a.m.  
Derma, at Nebo, March 13, a.m.  
Greenwood Springs, at Greenwood Springs, March 16, a.m.  
Buena Vista, at Buena Vista, March 18, 10 a.m.  
Nettleton, at New Chapel, March 20, a.m.  
Aberdeen, March 23, a.m.  
Tremont, at Mt. Olive, March 25, 10 a.m.  
Smithville, at Antioch, March 30, a.m.  
Houston, March 30, p.m.  
Vardaman, at Loyd, April 3, a.m.  
Coffeeville, at Bethlehem, April 6, a.m.  
Water Valley, M. and T., at Palestine, April 6, 3 p.m.  
Verona, at Plantersville, April 9, 10 a.m.  
Shannon, at Shannon, April 9, 7 p.m.  
Houlka, at Van Vleet, April 13, a.m.  
Prairie, Strong and Hamilton, at Hamilton, April 15, a.m.  
Paris, at Pine Flat, April 20, a.m.  
Water Valley, April 20, p.m.  
District Missionary Institute, Pontotoc, March 11.  
Aberdeen District Conference, Hamilton, April 22.  
N. J. GOLDING, D. S.

#### Sardis-Grenada District—Second Round

Lake Cormorant, at Robinsonville, Feb. 9, a.m.  
Horn Lake, at Minor Memorial, Feb. 11.  
Pleasant Hill, at Bakers Chapel, Feb. 13.  
Mt. Pleasant, at Marshall Institute, Feb. 16, a.m.  
Byhalia, at Emory, Feb. 18.  
Olive Branch, at Barton, Feb. 19.  
Red Banks, at Victoria, Feb. 23, a.m.  
Sardis Circuit, at Turza, Feb. 26.  
Lambert and Crowder, at Crowder, March 2, a.m.  
Como, March 2, p. m., preaching only.  
Courtland, at Chapel Hill, March 6.  
Sardis Station, March 9, a.m.  
Longtown, at Cypress Corner, March 12.  
Tutwiler, at Tutwiler, March 16, a.m.  
Holcomb, at Tie Plant, March 16, p.m.  
Arkabutla, at Eudora, March 23, a.m.  
Hernando, March 23, p.m.  
Shuford, at Love Joy, March 27.  
Senatobia, March 30, p.m.  
Batesville, April 6, a.m.  
Marks-Belen-Darling, at Belen, April 6, p.m.  
Oakland, at Tillatoba, April 9.  
Cockrum, at Hebron, April 10.  
Charleston, April 13, a.m.  
Grenada, April 13, p.m.  
Tyro, at Mt. Vernon, April 16.  
Coldwater, at Love, April 20, a.m.  
Crenshaw and Sledge, at Sledge, April 20, p.m.  
District Conference, at Hernando, April 22.  
C. T. FLOYD, D. S.

The more we love, the better we are  
and the greater our friendships are,  
dearer we are to God.—Jeremy Taylor.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON FEBRUARY 9, 1941

By Rev. W. C. Newman

### THE CHRISTIAN ATTITUDE TOWARDS POSSESSIONS

Lesson Text: Luke 16:10-14: 19-23

Golden Text: Ye cannot serve God and mammon.—Luke 16:13.

Make all you can;  
Save all you can;  
Give all you can.

This is said to have been John Wesley's simple rule regarding money. It would be difficult to compile a code of personal economics more succinct, more practical, and more religious than that. Of course our society and our lives have become much more complex since John Wesley's day, and the modern man must face problems of finance not known to the founder of Methodism.

#### The "Pay As You Grow" Plan

For one thing the cost of living has risen to unprecedented heights, so that John Wesley's twenty-eight pounds (140) per year for all living expenses, which he maintained for sixty years, would be woefully inadequate even for a person living alone as he did. From the time one is born in these days, even before one is born, his expenses begin. I have great sympathy for the man who said to his wife: "Sally, one more payment and the baby will belong to us!" But as quickly as the cost of the baby's birth has been paid the expense of his growth and education begins, and by the time he is out of college and making his own living the average boy or girl has already cost a small fortune.

#### Those Who Cannot Work Must Eat

For another thing, the non-productive period of a young man's or a young woman's life is much longer than it has ever been in the history of the human race. Once, even in the memory of the youngest of us adults, small boys worked on the farm, and small girls in the kitchen and household, and most of the necessities of any ordinary family could be produced at home. In those days every member of the American family was a producer, for though some of them did not earn salaries they did the work that is now being done by public utilities, mechanical contrivances and servants. Today, in the average American family, there is only one producer—the father, at least for a great many years.

#### If We Could Believe the Advertisers

A third new factor in complicating modern family finances is the terrific attack of high-pressure salesmanship which is constantly kept up against every member of the family. One cannot listen to a radio program without being bombarded every fifteen minutes with skillfully devised sales-talk for everything imaginable from beer to balm, each of which is declared to be indispensable to cultured and happy living. This resistance-breaking pressure, together with the newest of all credit schemes, the monthly payment "extortion" plan, has

made thousands of people in our generation slaves to their creditors. But it has not made thousands of people better Christians and happier men and women.

#### Christ Versus Us Capitalists

The old quarrel between Capital and Labor is now out of date, for nearly all of us have come to be Capitalists. That is, we have grown overly fond of the luxury of our modern life, which requires a great deal of money to maintain, and many of us who are not rich are living like rich folks, and those who can't are very unhappy about it.

How pointedly the words of Christ come to such a generation as we are! We are materialists; He was a spiritualist. We make much of money and business and automobiles and electric refrigerators and radios, and a thousand other gadgets upon which we have become utterly dependent, and with which we spend the greater part of our time and effort. He made much of love and ministry and sacrifice and helpfulness and fellowship with God. Let us try to draw from Him, and from our lesson text several guiding principles which ought to determine the Christian's attitude towards possessions.

#### A Christian's Economic Decalogue

1. Money and wealth are not an ultimate value to be accumulated, but a power for good to be employed unselfishly.
2. Because wealth is so great a power for good, waste or extravagance and greed or stinginess are both sins of the first magnitude.
3. Financial genius is a gift of God the same as poetic, or artistic, or inventive, or surgical genius, and all are to be consecrated to the service of God and man.
4. A Christian does not covet any man's possessions.
5. A Christian will not be drawn into envy or hatred of any man or group of men, nor resort to actions of violence against a wealthier man or a wealthier class of men.
6. A Christian is not dependent upon things for his happiness, but upon God alone.
7. Every Christian recognizes God's ownership of the earth and all that therein is, and considers himself a servant of God and his possessions a sacred trust from God.
8. A Christian will not acquire anything dishonestly.
9. A Christian will not exploit any of his fellowmen for gain, nor take advantage of any other man's ignorance, helplessness, or need, in order to enrich himself.
10. A Christian accepts Christ's dictum: You cannot serve God and mammon.

#### CLOTHING FOR CHINA

The American Friends Service Committee, with which the Methodist Committee for Overseas Relief has been cooperating, has announced that it is ready to receive and forward to Shanghai clothing to be distributed in that city. The chairman of the clothing committee writes:

"Our center in Shanghai has written to rush clothing—the need must be beyond imagination. We shall be very glad to receive any contribution of clothes, old or new. The Chinese especially like our coats, as they hang straight and are to their way of thinking not too different from their own clothing. A Chinese lady advised us not to have Americans make Chinese clothing but urged that we send coats of our own."

Clothing intended for China should be sent prepaid by parcel post, express or freight, to Pacific Coast Branch, American Friends Service Committee, 501 North Raymond Avenue, Pasadena, California.

#### EQUAL OPPORTUNITIES

By Mrs. Irvin Rowland

Perhaps only a small per cent of the earth's population has the opportunity of traveling to see the wonders and beauty spots of the world. The rest of us listen or read of others' adventures, look at pictures, and try to imagine what the physical world is like. Our contact with the physical universe is limited by our means or health or other reasons.

Not so in the spiritual realm of life—every man has the opportunity of experiencing the wonderful realities of Christian living—"whosoever will may come." The heights we reach are determined by our own will—whether we are willing to sacrifice enough of self to gain more of God and His righteousness. And He put the requirements in reach of us all—a simple, child-like faith and trust in our Saviour, Jesus Christ.

May we recall the Master's words to the disciples, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Then if we never know of the wonders of God's spiritual kingdom, we ourselves are at fault.

An Oriental traveler says that on one occasion he offered a piece of money to an Arab beggar with the request that he run a short errand for him. "Judge of my astonishment," he remarked, "when the beggar drew himself up in his dirty blanket and said: 'I don't run errands. My business is to solicit alms.'" We may well ask ourselves if the attitude of the Oriental beggar is not, in a measure, frequently typical of our own attitude before God. We are ready enough to ask Him for favors; but are surprised that He expects us to render any service in return.—Selected.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# THE CHRISTIAN FIRESIDE

## SUCCESSFUL LIVING

By Edgar DeWitt Jones

### A LETTER

"I read with much interest your article 'Toward a Better Understanding' in your column of Saturday, January 4. As a devoted churchman and also a sincere believer in the philosophy of Henry George, I have long been interested in the attitude of the Church on the question of the 'wide discrepancy between the teachings and spirit of Christ and the present social and economic order.'

"Our present economic order is the product of age-old laws and customs. The prevailing distinction between labor and capital is a feature of Marxian philosophy; fostered and emphasized by the confused discussion of surface phenomena in which all groups are engaged. Under a just system the interests of labor and true capital would be seen to be much more harmonious.

"You quote Henry C. Link to the effect that the method of Jesus would be to 'humanize the strong.' The strongest thing in the world is the force of established custom; we go on following the same old methods of taxation, plucking the goose that makes the least effective squawk, without any regard for the principles of truth and justice. This is the sphere for the most effective 'humanizing.'

"Thirty years ago there lived in Detroit a religious leader who gave a clear statement of such a social faith. He never used his pulpit to discuss any social or economic doctrine but on the platform, in public utterances, and in the policy-making meetings of his own denomination he spoke with all the force and conviction of a John Knox for those principles, the knowledge of which he believed essential to the furtherance of the teachings of Christ and the building of the Kingdom of God.

"I believe, when the final roll is called, (Charles D. Williams will be found 'amid the seats of the immortals.')

I knew Bishop Williams and admired him extravagantly. Thank you.

(c) 1941 by Religious News Service.

## OH, ANIMALS!

By Rev. Vivian T. Pomeroy, D. D.

It was Saturday morning, and Bartholomew Baines was groaning and grumbling at his chores. He was ten years old, and his chores were carrying up wood and such things. Father, who had not gone to the office was reading the paper. Matilda, the cat, was washing her paws. It seemed that everybody but Bartholomew Baines could do what they pleased.

Matilda rose, stretched herself and got under Bartholomew's feet so that he stumbled. This was too much; and he kicked Matilda and sent her flying into Father's lap. Father looked up and said: "Son, that was the meanest thing I ever saw you do. I can understand a boy of your age feeling

sore, but I can't understand him being so cruel!"

Bartholomew said: "O Father, cats don't feel like us. They can fall three floors and land on their feet."

"Indeed," said Father. "They don't feel, don't they! How do you know?"

"I'm a boy, and cats are animals," said Bartholomew.

"Well, my superior boy, you can now land on your feet three floors up and get into bed. And, since you are so superior to animals, you can go without any lunch."

Bartholomew Baines was furious; but fathers are fathers, as you know, and as I knew once. He lay in his bed and felt very sorry for himself. Later in the morning there floated up to him the faint but maddening smell of lamb chops; but only the smell. He began to cry with rage; and, when one weeps long enough, strange things often happen.

Bartholomew saw the walls of his bedroom fade into the distance until the room was as large as a field. At one side a little stream began to run; the window was enormous and wide open. Bartholomew was not at all surprised to see a deer come through the door and then give a flying leap through the window. "If only I could do that!" said Bartholomew to himself. The deer was followed by a swarm of bees. In perfect order they went after the deer. "Like an army," whispered Bartholomew. Then there was a sound of scuffling and splashing by the stream. Two beavers were working, and in no time at all had built a perfect dam. Bartholomew could say nothing; but he began to whistle to keep his courage going. The beavers disappeared, and an oriole flew in and whistled much better. Bartholomew gave up. "Anyway," he said to himself, "I'm bigger and I'll shoo him off." But at that moment an enormous elephant lumbered in, and Bartholomew was so scared that he yelled and yelled and —woke up.

And there was Father saying, "Now what is it?"

"O Father, listen," said Bartholomew; and he told him.

"A most remarkable dream," said Father. "Now you know that in swiftness we are beaten by the deer; in size we must hand it to the elephant; orioles are more melodious, bees more cooperative and beavers more diligent."

"Aren't we as good as the animals then?" asked Bartholomew.

"We can be much better," said Father, "but only because we know the difference between right and wrong, kindness and cruelty. You and I are only better than Matilda because we can be ashamed to kick her."

At that moment Matilda stalked into the room. Bartholomew looked at Matilda; Matilda looked at Bartholomew and she backed away. "Mattie, Mattie, Puss, Puss," called Bartholomew. And with no hesitation Matilda leapt on the bed, purred, and rubbed her head against Bartholomew.

"Looks kind and forgiving," said Father.

"Fathers can be forgiving, too," said Bartholomew.

"So they can," replied Father. "Perhaps a cold lamb chop might be in order."

"And milk for Matilda," said Bartholomew Baines.—Reprinted by special permission of the author and The Christian Leader.

## WISE OR OTHERWISE

By Rev. James H. Felts

Blessed is the man whose hindsight combines with his foresight to give him insight.

When a college graduate so lives that his diploma becomes a grinning skeleton he is entitled to an additional letter, F. It stands for failure.

A night club is a club guaranteed to unfit its patrons for any day job.

"Hocum and bunk" are the words used by a sports writer with reference to All-American football players. It applies equally well to movie stars.

If and when preachers go on a strike congregations are likely to go the whole one better, entirely forget about it.

In my youth I heard an old preacher making "apology" for his forgetfulness. He said to the congregation: "I am sorry to have forgotten, but remember, Abraham forgot Isaac, and Isaac forgot Jacob, and Jacob forgot the whole tribe of Israel." He was excused.

When Hitler is punctured like Mussolini there will be a much louder explosion.

Soap is a household necessity, but the way it is radio advertised makes me wish for an unknown brand, or old-fashioned lye soap—NOT LIE SOAP.

"The emotional instability" encouraged or caused by social extravagance needs a hypodermic injection of the essence of life—common sense.

Whisky, like its twin brother, war, becomes so commonplace that it is accepted as a necessary evil.

Ignorance is more expensive than knowledge despite the high cost of education.

When a girl declines to become a "rubber neck," she is unpopular with "nit-wits."

True or false? A crowing hen lays no eggs?

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Resolved, that we tender our deepest sympathy to the bereaved family, reminding them that a life like hers of usefulness and service leaves a legacy of inspiration and happiness to those left behind; be it further

Resolved, that a copy of these resolutions be spread on the minutes of this society, a copy sent the family, and a copy sent to the New Orleans Christian Advocate.

MRS. R. N. JACKSON,

MRS. J. E. POE,

MRS. EADES HOGUE

## FOR NEARLY HALF A CENTURY

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IN CHURCH INSURANCE

Let Us Show You

HOW TO REDUCE YOUR INSURANCE COST AND  
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NATIONAL MUTUAL CHURCH INSURANCE COMPANY  
CHICAGO



## THE SISTERS RUTH: TWO OF TWO THOUSAND

By William Watkins Reid

(Second of a series of articles picturing some of the needs for which Methodists are asked to give a total of \$1,000,000 on Sunday, March 2.)

"Can Sister Ruth come in a hurry? . . . My boy is very, very sick . . . He is very hot . . ."

It was the evening of my first day in Kambini—my first day in the Portuguese colony of Mozambique, East Africa—while we were gathered together in a missionary home, that this call came for immediate help.

And it was Sister Ruth Heggoy, a young Scandinavian Methodist nurse, sent out to Africa only a few months before by the Methodists of Norway, who responded . . . Yes, the lad in the home of the African pastor-teacher in Kambini was very, very sick. The nurse recognized at once that it was the dreaded Blackwater fever, scourge of the tropics. She applied her remedies and made the boy comfortable—the while a courier was sped through the night to bring to the parsonage a young Portuguese Protestant doctor from a mission of another denomination more than one hundred miles away.

Weeks later, I met another Sister Ruth—Miss Ruth Hanson, nurse-in-charge of the Methodist clinic, hospital, maternity center, nurse-training, and first-aid station at old Umtali, famed Christian center in British Southern Rhodesia. Miss Hanson, like Miss Heggoy, is a native of Sweden, but sent to Africa as a missionary, by Norway's Methodist young people.

Sister Ruth Hanson, twenty years in service in Africa, is a whole "mission center" in herself . . . With Superintendent Murphree, the training head of Old Umtali, I visited the medical section of this broad campus . . . The new two-ward hospital built on the hillside under Sister Hanson's direction from plans she herself provided; the nearby maternity ward where hundreds of babes have been born and their mothers taught to care for them—Africa's mortality tables do not apply around Old Umtali!—the clinic where scores of eyes and sores and fevers and tropic diseases are cared for each day. And I saw the Christian African girls—but a few years out of the wilds—whom she has trained as competent nurses, and the scores of young pastors-to-be and teachers-to-be who had been given

sufficient first-aid training that they can go out to their appointments and teach elementary sanitation and personal hygiene to congregations and students.

All of this Sister Ruth carries on with only the assistance of those she herself has trained. For a score of years Old Umtali has been without a doctor, and she has been virtually doctor and nurse. For the more serious cases, however, there is a young Irish doctor, in government service in Umtali—20 miles away—who will go anywhere in the district at Sister Ruth's call.

Elsewhere in Africa I met other Methodist missionaries sent out and supported from Norway, Sweden and Denmark. In Sumatra and in India, likewise, there were able evangelists commissioned by the Methodist churches of those European countries . . .

And now the Sisters Ruth and other Scandinavian missionaries of Methodism on two continents are "orphaned" by the war. Funds cannot be sent out of Norway or elsewhere on the Peninsula for their support, or for the carrying on of their ministries . . . Some of the funds to be raised on March 2, "The Day of Compassion," in Methodist churches across America, are to be used to support these "orphaned" missionaries so that they may continue their consecrated service.

### Other Orphaned Missions

Not only Methodist missionaries from Europe but those of other Christian denominations are cut off from the parent and supporting churches. For the Protestant churches of Germany, Denmark, Finland, Norway, Holland, Belgium and France had some 4,000 missionaries in Africa, the Near East, India, China, Japan, Netherlands Indies, Manchuria and in South America before the war. More than half of these men and women are still sticking to their posts though cut off from all support from Europe.

Dr. A. L. Warnshuis, of the International Missionary Council, reports that 168 mission groups are thus affected. Last year, he says, the churches of North America sent \$263,000 to aid 101 of these missions. Churches in Great Britain—despite their own mounting need—gave \$25,000 for non-British orphaned groups; while from Australia, South Africa, China, India and Africa have come other gifts from Christians testifying to the unity of the Christian church around the world. Dr. Warnshuis estimates that \$2,000,000 will be required to maintain these missions on a bare subsistence basis for one year. The greatest needs, he feels, are among the Scandinavian missionaries in India, and among the Dutch missionaries in Sumatra and Java who are trying to carry on the notable Christian ministry among the Patak and other aboriginal peoples of the islands. Decades ago this work was established by German missionaries, and later taken over by Dutch Protestants.

Through the International Missionary Council, some of the Methodist giving on "The Day of Compassion" will be used to carry on missionary service, not only that of Methodists, but of the whole "orphaned" Christian family. Here in the world's dark hour, will be a strengthening of the Christian tie that must—eventually—overcome the world.

### Lord Halifax Says:

And in these days we may well ponder and take to our hearts the words of Lord Halifax, formerly the British Foreign Secretary, and now England's Ambassador to the United States—a man described as "the

greatest Christian in the public life of Europe":

"It is said that some who regularly support the work of foreign missions are in doubt whether it is right in time of war to send money out of the country, and also whether war charities and war work ought not to take precedence over everything else.

"Action already taken by several Government departments has shown the desire of the British Government that the services rendered by Christian missions should continue. I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the responsibility which Christian people rightly feel toward the special needs the charities that press upon us in war time should lead them to desert this permanent and universal Christian obligation."

### AN APPRECIATION OF MRS. J. H. BELL

Wilda Loftis, daughter of Mr. and Mrs. Perry Loftis, and wife of Rev. J. H. Bell, was born in Lowndes County, and, save for the years she spent in other communities with her husband in his ministerial work, she spent most of her life in this county. In early life she trusted for salvation in her Heavenly Father, and when on January 13, 1941, she heard His call: "It is enough, come up higher," she quietly crossed the river which divides the earthly from the heavenly and entered her Father's home.

Some one has said: "The measure of a man is the size of his soul." Mrs. Bell's was a great soul for its center was her Lord and all her beautiful life seemed to radiate from its center. The Master's way was ever her way, and so close was her daily walk with Him, that she heard His voice say: "This is the way, walk ye in it," and her obedience to the divine voice was a joyous service.

A devoted wife and mother—we cannot enter into that holy of holies further than to say her family honored her unfeigned faith—a faith that even when disappointments and sorrows came and loved ones were taken away, she looked upon this as a mere link in the chain binding her closer to her Heavenly Father.

As a friend—to know her was to love her. To her friends, she has left a heritage of honor, loyalty and devotion to duty. By the sound of her voice, the thoughts she spoke, the touch of her hand, she has left this world a better place in which to live.

Mrs. Bell was a faithful member of the First Methodist Church and loyal to its every interest. As a teacher in the Sunday School, she has left an influence for good on the boys and girls who were her pupils. As an officer and as a member of the Missionary Society, she gave lavishly of her time, her talents, her means, and her devotions.

To the family, our Society extends our sympathy and love, and points them to Him who never slumbers nor sleeps.

MRS. R. P. McCONNELL,  
MRS. W. J. SALTER-WHITE,  
MARY M. STOKES.

**Check COLD DISCOMFORTS**

At the first sign of a cold, make up your mind to avoid as much of the sniffing, sneezing, soreness and stuffy condition of your nostrils as possible. Insert Mentholatum in each nostril. Also rub it vigorously on your chest. You'll be delighted with the way Mentholatum combats cold misery and helps restore comfort.

**MENTHOLATUM**  
Gives COMFORT Daily

**Children's SNIFFLER** MENTHOLATUM  
Quickly Checks RUNNING SNIFFLING SNEEZING





**UNIVERSITIES**—American, Boston, Duke, Emory, Northwestern, Southern Methodist, Syracuse, Denver, Southern California.

**SCHOOLS OF THEOLOGY**—Boston, Drew, Duke, Candler of Emory, Garrett of Northwestern, Iliff of Denver, Southern California, Southern Methodist, Westminster, Scarritt College, school of religion for lay workers.

**SENIOR COLLEGES**—Adrian, Albion, Allegheny, Athens, Baker, Baldwin-Wallace, Birmingham-Southern, Brothers, Centenary, Central, Puget Sound, Pacific, Columbia (South Carolina), Cornell (Iowa), Dakota Wesleyan, DePauw, Dickinson, Emory and Henry, Evansville, Florida Southern, Greensboro, Hamline, Hendrix, High Point, Huntingdon, Illinois Wesleyan, Intermountain Union, Iowa Wesleyan, Kansas Wesleyan, Kentucky Wesleyan, LaGrange, Lambuth, Lander, Lawrence, MacMurray, McKendree, McMurry, Millsaps, Morningside, Morris Harvey, Mount Union, Nebraska Wesleyan, Ohio Northern, Ohio Wesleyan, Oklahoma City, Randolph-Macon, Randolph-Macon Woman's College, Simpson, Southwestern (Kansas), Southwestern (Texas), Texas Wesleyan, Union (Kentucky), Chattanooga, San Antonio, Wesleyan (Georgia), Wesleyan (Connecticut), West Virginia Wesleyan, Willamette, Wofford, Western Maryland.

**JUNIOR COLLEGES**—Andrew, Brevard, Blackstone, Centenary (New Jersey), Emory (Oxford, Ga.), Emory (Valdosta, Ga.), Evanston, Ferrum, Green Mountain, Hiwassee, Lindsey Wilson, Lon Morris, Louisburg, Martin, Reinhardt, Snead, Sue Bennett, Tennessee Wesleyan, Textile Industrial Institute, Weatherford, Westminster (Texas), Williamsport-Dickinson, Young Harris.

**COLLEGES FOR NEGROES**—Bennett, Claflin, Clark, Dillard, Morgan, Philander Smith, Rust, Samuel Huston, Wiley, Bethune-Cookman, Morris-town Normal and Industrial College.

**PROFESSIONAL SCHOOLS**—Flint-Goodridge Hospital of Dillard University, Gammon Theological Seminary, Meharry Medical College.

## **C**OKESBURY COLLEGE BURNED TO THE GROUND in Abingdon, Maryland, 1795.

And the smoke choked the hearts of Methodists for a generation, until the power of their dream overcame discouragement and started them anew toward their goal of higher education for the children of the Church.

Now look how the map of America is covered by the dots marking sites of Methodist colleges.

And think, *these schools are educating 93,000 students of whom more than half are Methodists.*

And think, *one of every thirty-five Methodists is in a college classroom.*

And think, *they are the largest denominational group among the college students of America.*

It has been our privilege for a century and a half to serve this education-minded Church.

## **The Methodist Publishing House**

The Methodist Book Concern

Founded 1789

THE METHODIST PUBLISHING HOUSE HAS OFFICES AND STORES IN BALTIMORE, BOSTON, CHICAGO, CINCINNATI, DALLAS, DETROIT, KANSAS CITY, NASHVILLE, NEW YORK, PITTSBURGH, PORTLAND, RICHMOND, SAN FRANCISCO



New Orleans

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebag, are the sum total of their earthly possessions."

—President William Henry Harrison.

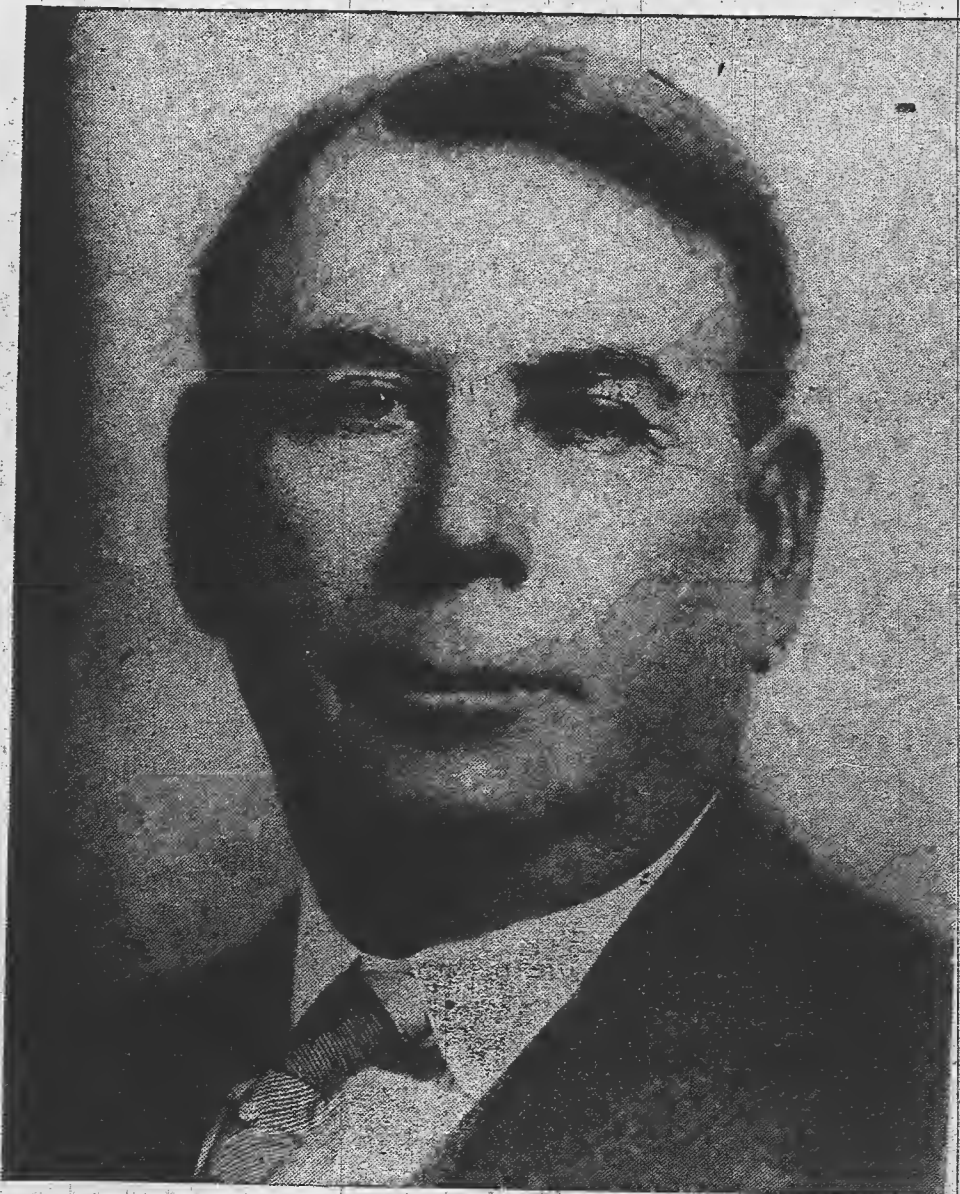
## THE LIVING CHURCH

"Take your needle, my child, and work at your pattern: it will come out a rose and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—Oliver Wendell Holmes.

## THE PRAYER-ROOM TODAY

Forgive me, my Lord, that Thy call has so seldom found a real response within my heart. Thou hast said, Seek ye my face, and I have made no answer. I have even complained that Thou wast silent unto me, when all the time Thou hast been speaking. My own desires and fears have clamoured so loudly that I have not recognized Thy voice. And when I have heard Thy call, I have often feared to answer it. Make me then more swift to hear Thee, more eager to answer Thee. Make me a seeker, that I may be a finder, finding ever more fully the rich treasure of Thy love. Amen.—Selected.

SAMUEL HULL BREWER



In the death of Samuel Hull Brewer at Lecompte, on December 13, Methodism in Louisiana lost a valuable servant and the young people a devoted friend. Camp Brewer, near Alexandria, is a memorial of his faith and Christian benevolence.





# WALLET OF THE WEEK



SERMONS ON FOOLS was the title of a volume of sermons preached more than four hundred years ago, by Chaplain Geiler von Kaisersberg, one time rector of the Universities of Friburg and Basel. The book was illustrated with one hundred and fourteen wood cuts. One of them relates to the "Book Fool," another to the "Worry Fool," and a third to the "Stubborn Fool." To the description of the book, Mr. Emerson Hugh Lalone, one of the associate editors of the Christian Leader, Boston, adds, "And, too, aren't we all fools?"

\* \* \*

AMERICAN MILITARY PLANES are made by twenty companies in more than forty types. These include various pursuit, bomber, long-range bomber, fighter, super-bomber, dive-bomber and other planes. Among these various types are said to be some of the world's fastest and most powerful military planes. All these types are in addition to the many varieties of commercial planes produced. Some of these planes are manufactured especially for Britain, and they are equipped with other gun turrets before they are placed in service.

\* \* \*

FIRST CHURCH LYNN, known as the mother church of Massachusetts Methodism, is planning for the celebration of its one hundred and fiftieth anniversary the week of February 16-23. Lynn appears first as an appointment in the minutes of the Conference held on July 23, 1791, with fifty-eight members. Jesse Lee was Elder and John Bloodgood and Daniel Smith, pastors. It entertained the Annual Conference for the three succeeding sessions and the membership of the society trebled in three years. Rev. Arthur Hopkinson is the present pastor.

\* \* \*

THE PASSING OF JOHN OXENHAM removes a well-known and widely appreciated figure of English literary life. He was eighty years of age and a writer of novels, essays and verse. Among his best known poetical compositions was the hymn beginning with the line, "In Christ there is no East or West." He wrote also the poem "To every man there openeth a way." In the new atmosphere of his heavenly home perhaps he will be able to sing of a land where foes are not arrayed in deadly strife. At least he will be able to appreciate what is meant by heavenly peace.

\* \* \*

SZECHUAN PROVINCE, China, through the Education Bureau of the Nationalist Government, has inaugurated a plan for the free education of sixteen million illiterates of the province within three years. Of this number three million are children and thirteen million adults. Twenty thousand free schools are to be established for the education of one million children a year. Of the eighteen million illiterate adults of the province, five million have already been given schooling. The school budget for the first year of the plan has been set at sixteen million dollars.

CALCIUM AUROTHIOMALATE, a new gold compound, is being studied as a possible cure for arthritis. Drs. Albert B. Sabin and Joel Warren, of Cincinnati University, in a report published in Science, say that other gold salts used for the treatment of arthritis are dangerously poisonous, but that the new compound is one hundred times less toxic and they are hoping that it may result in a more encouraging turn in the road for the treatment of that painful and disqualifying affliction.

\* \* \*

A LEAGUE OF PRAYER FOR PEACE in England is said to have a total membership of more than seven hundred thousand members throughout the world. Each member is under covenant to offer a short prayer, secretly or publicly, at noon each day. In addition to this organization, a woman's movement in Congregationalism is seeking to build up a small organization in every congregation, under a similar covenant to pray for peace. Some ten or twelve million of men under arms and less than a million on their knees!

\* \* \*

A PROBLEM OF THE WORLD COMMITTEE, of the Y. M. C. A., according to a statement made by Dr. John R. Mott, is to devise ways for keeping three million prisoners of war from going insane in the prison camps. More than five-sixths of the men to whom he referred are Allied prisoners in Germany—behind barbed wire entanglements until the war ends. Dr. Mott said that the prisoners were being kept sane largely by the use of music and looking after their religious culture. He declared that this is a war in which, not individuals, but whole armies are taken prisoners at a single swoop.

\* \* \*

FOSSIL LIGHTNING, a fulgurite specimen produced when lightning strikes siliceous sand, was discovered by Dr. George S. Monk, of the University of Chicago, recently. The specimen, twenty-three feet in length and having the appearance of a dark rope-like substance, was found in Luddington State Park in Michigan, and it shows the course which the bolt of lightning took as it sped through the sand. The heat of the lightning is said to fuse the sand particles into a long snaky tube. As the sand dunes are eroded by the winds the sinuous specimen of fulgurite is broken into bits.

\* \* \*

A PRESBYTERY IN ABYSSINIA was created by the Third Presbyterian Church in the United States recently. On the field is an American missionary, two ordained Ethiopian ministers, and thirteen "ruling leaders" elected by the Christians of that country. These sixteen men constitute the Presbytery of Ethiopia. There are a considerable number of Presbyterians and of the Swedish Evangelical church, and some who have been identified with the Sudan Interior Mission who are standing by in the time of trial and who maintain their loyalty to Christ.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### EDUCATIONAL SATURATION OF SOCIETY

In our editorial, "Cycles of Thought and Action," issue of January 30, we used the expression: "At the present time, the ideal of popular education seems to have been developed to the point of social saturation." Almost immediately we had a request from a good woman asking us to enlarge upon that thought. She gave no intimation of what was in her mind and we can, therefore, only carry a little further the principle which we were discussing—the deflections in the course of human history caused by periods of social saturation and consequent changes in public interest.

Let it be understood that we did not undertake to indicate the factors which may have contributed to producing a state of social saturation, nor did we mean to imply that the possibilities of literacy, culture in its best sense, had been exhausted. Behind what we were saying was the feeling on our part that education has been too much ranked as a job-producing and a job-commanding asset and that in the exhaustion of that limited aspect of culture there were signs of social saturation. Such a narrow emphasis on educational values made reaction against education inevitable. The general diffusion of college education and the multiplying of graduates naturally took from the importance of education as a social asset, and for the same reason, not to speak of others, its prestige in the job market became less important. We were thinking more of an exhausted outlook than of the complete exploration of the possibilities of educational culture.

Another factor which we had in mind was the report of Mr. Keppel, Executive Secretary of the Carnegie Foundation. He said that the United States does not need the 1500 colleges now in operation and that all of them cannot survive. He meant that our facilities have been expanded beyond the interest maintained in educational culture—that society is approaching a point of educational saturation. We had in mind a statement made by the late Bishop Murrah a quarter of a century ago. He said that Methodist educational expansion in the Orient had reached a point of embarrassment and if it were continued was liable to exhaust our resources. It was his idea that in education the Methodist Orient was almost at the point of social saturation. Finally, we had in mind the development of a sudden insecurity in great and historic educational foundations throughout the country. Some of them had been looked upon as being financially as stable as the granite hills, but a sudden note of seriousness has developed in the discussions of their future. Part of the trouble is due to declining interest rates, but there are other factors as well. In education the country over we are facing a state of "social saturation" and,

whether due to false or inadequate understandings of the values of culture, or for whatever cause, it may mean disaster for some of our institutions with a long and worthy history. To be sure, civilization will suffer through its mistaken estimate of the meaning of a job, any job, but that is something else.

### NEWS OR PROPAGANDA?

We have remarked before on an editor's unenviable responsibility for determining what is news, and printing or refusing to print accordingly. He does not always make a good guess, but it would do some of his readers good to look into his wastebasket some day and see what they have missed. He opens his mail every morning to find a constantly increasing list of "releases"—political, social, industrial, economic, charitable and plain scandal—all garnished with dramatic and emotional thrills which only a reprobate could resist.

A few days ago we found in our mail one morning one of those sensational "scoop" releases, sweet morsel for the scandal sheet. We looked it over and then, with a gesture which has become almost automatic with us, it was on its way to that grim and accommodating receptacle which sits at our left hand. We did not know anything about the "Inc." offering us the salacious "release" which was sure to shock the country, but we were duly impressed by the condescension of a great corporation listing us among the peculiarly favored. A few days later, we saw from the press dispatches that this same company, "Inc.," had been sued in another case for a sum of money which almost took our breath away, and we didn't even receive a suggestion of being let in on that. We were hurt at missing such a sure shot for the limelight. Our pride was wounded—we didn't have any money.

But why unload on fatherless and irresponsible attackers? The unromantic affairs of religion are sometimes so highly colored and so dolled up by deletions that the editor wonders. It makes us jittery, for how do we know the thing isn't loaded, or that it isn't gas? Some things trouble us to such extent that we "write around" to ascertain the facts. After we have added other inquiries and almost forgotten the first, one day we get a letter from an entirely different person. "My dear Brother: Your inquiries, pro forma Nos. x, y, z, etc., have been passed on to me. The matters to which you refer have caused some stirrings in our minds, and at a meeting of the proper committees within a fortnight, we will talk these things over. Thanking you for bringing these things to our attention, etc." Well, there will be at least some advantage to an editor in getting to heaven: there will be no "grapevine," no "releases," and none of



the hocus pocus of the propagandists. He will recognize the news and publish it without let or hindrance—he can tell the truth and be done with it. He will not need to be watching for the sheriff, nor holding his purse.

### THE NEW PRESIDENT OF DUKE UNIVERSITY

The election of Dr. Robert Lee Flowers to the presidency of Duke University to succeed the late Dr. W. P. Few, moves to the top position a man who has been actively associated with the administration of the institution for the past fifty years. We do not know what factors entered into the election of Dr. Flowers, but it doubtless means the recognition of a man who has fully demonstrated his ability and worthiness and it probably means that the prevailing administrative policy will be continued without interruption.

We do not know the new president personally, but his service record would seem to indicate a not too long official tenure. In that time the directors will probably be able to find a man who can be inducted for a tenure with a longer prospect and who will be able to give to the South's richest institution a leadership in every way worthy of the noble line of educators who march and have marched at the head of the University in its long and honorable history.

The administrative promotions, of which the new president is one, indicate a following through on a policy of conserving the traditions of the one hundred and six year old institution. Through all its mutations—Union Institute, Union Institute Academy, Normal College, Trinity College, and Duke University—it has preserved inviolate its noblest and best traditions, and it faces the years ahead with unabated strength.

### GRIEVOUS WORDS STIR UP ANGER

**Opportunity**, a Journal for Negroes and official organ of the Urban League, is rather bitter in its editorial denunciation of what is termed "the cruel and deliberate exclusion of Negro citizens from aviation and other industrial plants engaged in filling defense orders." We do not know the facts in the cases which underlie the complaint, but we are glad to note that the one instance mentioned is in New York and not in the South. Aside from either the facts or the locations, we feel reasonably certain that the temper of the article and the implied comparisons will lose a measure of sympathy for the cause which the editor champions. This we say not as criticism, but as regret. We do not sympathize with race antagonisms, but neither do we feel that a time of national peril should be seized upon in order to drive over concessions. In our opinion there is entirely too much of such a spirit in evidence at the present time. It is not confined to the Negro race, nor is it altogether a racial matter at all. It is doubtless one of our human failings, but it leaves much to be desired in a day of world-wide trouble and great social anxiety. It is altogether possible that rights might be won under conditions which would rob them of value.

### THE WAR WIDENS

The daily press on Monday carried in great headlines the news of Rumania's inclusion in the zone of ever-widening desolations in Europe. So far as "Iron Guardist" Rumania is concerned the country's entry into active participation will be little different from the reign of terror to which they have been subjected in recent weeks. It will mean much to those Balkan states which have striven to maintain an honorable peace and to preserve their national independence and integrity. It means the opening of another gateway to possible social disaster. Worse than all, it makes more uncertain the extent to which war may spread and no less uncertain is its final issue and what may be the nature of the national map which it will present to the world. One thing is certain, the world is in for social chaos and a long period of financial distress. How long, O Lord, how long? When will reason and righteousness return to the earth and civilized peoples cease from making war?

## Editorial Miscellany

By Dr. H. T. Carley

### FILTH COLUMNISTS

Fifth columnists, as we understand the term, are those men and women of a foreign power who, legally or otherwise, have slipped into our country to take advantage of our hospitality and spirit of tolerance by surreptitiously seeking to undermine our form of government, foment unrest among our people and weaken our defenses in order to prepare the way for the infiltration of subversive ideas and to establish focal points for enemy activities if and when opportunity arrives.

Much has been said in condemnation of these nefarious schemers against our peace and our liberty—but not too much. Working under cover, pretending to be our friends, taking advantage of every circumstance that they can bend to their purposes, they violate every principle of decency, honesty and morality. It is well that every patriotic citizen and every agency of the Government be alert to discover and bring to justice these enemies of our national welfare. The fifth columnist deserves no better fate than the traitor.

What shall we say, then, of the filth columnists—those purveyors for pay of vulgarity, indecency, obscenity and immorality to our people?

It is not strange that our people should be united in the effort to blot out the fifth columnists; it is strange that they seem to look with comparative complacency upon the work of these filth columnists, who are constantly poisoning the mind and befouling the soul of our youth.

The nation is constantly on guard against acts of sabotage, those infamous procedures that blow up our factories, wreck our trains, scuttle our ships, crash our planes, and put out of commission our machinery. These are our material resources, and they must be protected.

The nation should be on equally vigilant guard against those acts of mental and spiritual sabotage that are directed against the very source of our national greatness—the heart and soul of our young people.

Fifth columnists and filth columnists—both are villainous national enemies.



## A MESSAGE FROM BISHOP DOBB'S

The Bishops Rooms,  
Robert E. Lee Hotel,  
Jackson, Mississippi,

My dear Friend and Brother:

The way in which we meet an emergency may prove to be a test of character.

On Sunday, March 2nd, 1941, every Methodist Church in the United States will be given opportunity to make an offering for thousands less fortunate than ourselves.

We must go with our boys to the training camps to hold them for the Church.

Our British Methodist brethren, and the missionary churches in our foreign fields, are stretching out their hands to us in this tragic hour.

I am authorized by the Cabinets of these two Conferences to send this letter to every Methodist pastor in the State of Mississippi. The amount asked for is \$15,000—one-half from the North Mississippi Conference and the other half from the Mississippi Conference.

The money is to be sent the next day to your Conference Treasurer.

You will receive within a few days a letter from your district superintendent outlining the plan for his district.

Judge Hugh N. Clayton, of New Albany, Miss., is the state's member of the Emergency Commission of which Bishop Edwin Holt Hughes is the chairman.

I greet you and your congregation with every suitable salutation. "The Day of Compassion" is Sunday, March 2nd, 1941.

HOYT M. DOBBS.

## TO OUR METHODISTS OF LOUISIANA

Never was a day more appropriately named than is Compassion Sunday, March 2nd, to be observed in all Methodist churches. This is the day upon which American Methodism will, from her abundance, give to the suffering and needy whose plight rests so heavily upon our hearts.

Full information concerning this emergency appeal has already reached our people. I do not need to tread this familiar ground, nor is it necessary to exhort Methodists to give to this cause. Our district superintendents and pastors will lay the facts before our people, who in turn will lay offerings of generous and sacrificial proportions upon our altars. I do not in the least doubt the response of Methodism as a whole nor of Louisiana Methodism to this appeal.

There are two or three observations, however, which I should like to make in connection with the appeal:

1. A spontaneous demand from all sections of the church came before the Council of Bishops in its meeting last December, requesting that certain causes be presented to the Church. Wisely, the Council decided to combine these interests in one great appeal to the Church.

2. It is fitting that the Methodist Church should be the first to seek a sum of such proportions for emergency aid. We recall with legitimate pride that Methodism's Centenary Movement led the other denominations in the great post-war expansion programs of the early twenties.

3. This is the first church-wide task we have attempted since unification. Let us demonstrate the unity and enthusiasm with which Methodism can approach a common task.

4. This appeal is not in any sense a part of the regular program of the Church. It is to be a free-will offering, and is not in any case to get in the way of the local budget. Any special appeal that interferes with the normal program of a church is more often than not a liability. Let this be what it really is—an opportunity for our people to make an extra and a sacrificial offering for a specific need.

5. The suggested quotas for the Annual Conferences were set by a committee which carefully evaluated various relating factors. No quota is excessive. Few indeed are the congregations that will not give far in excess of the amount suggested.

6. One-half of the offering will go to overseas relief, to be administered principally in the Orient, one-fourth will go to the relief of the British Wesleyan Church, chiefly in sustaining its missionary operations, and one-fourth will go to work in and about the military camps where our boys will be in training. All remittances should be sent to the Conference treasurer, who will in turn send them to Dr. O. W. Ammon, the treasurer of the World Service Commission, who is serving as treasurer for this appeal.

Present this cause to our people as Methodism's contribution to "Spiritual Defense," and the response will be instant and overwhelming.

A. FRANK SMITH.

## MISSISSIPPI CONFERENCE GOALS AND BENEVOLENCES

By Rev. Geo. H. Jones

The Conference-Wide Rally held in Jackson, on January 10, in the interest of Benevolences or World Service, should have a wholesome effect directly or indirectly upon every charge and church in the Conference. The leadership of Bishop Dobbs that day was excellent, and his brief messages were to the point. The addresses of Bishop Decell and Dr. Roy L. Smith were stimulating, and also of the speakers from our own number.

If each pastor and official board will make an earnest endeavor to accomplish in a worthy manner each of the ten points presented by Bishop Dobbs and enthusiastically adopted by the rally as goals for the year, January 10 will go down as one of the big days in all the years of Mississippi Methodism. (And here's one pastor that is going to do something about each of the ten!) These goals have already been printed in the New Orleans Christian Advocate, the Christian Advocate (Chicago), and the Newsletter of the Conference Board of Education.

Based on the figures in the new Conference Journal, the "Grand Total" per capita giving of the Mississippi Conference in 1940 was \$8.10. We did not have a single district whose per capita giving was as much as the average of the entire Methodist Church, which is listed as \$10.17 for 1939, the last year available. When we think in terms of tithing and stewardship and real giving, how tragically low even this average is! How the knowledge of this should inspire us to be better stewards of the manifold grace of God!

We did have, however, fifty-five charges that gave as much per capita as the per capita giving of the Methodist Church, and fourteen charges that gave half as much again. We believe that what these fifty-five charges did, by the grace of God, other charges can do.

It will be a better day for Mississippi Methodism and for the world when we are as faithful to Benevolences and World Service as we oftentimes are to local matters. We pastors and laymen should catch the "World Service" vision and see that our acceptances and payments for General and Conference Work are what they should be. Our district superintendents do not desire to arbitrarily constrain us (if indeed they could) begrudgingly to accept an amount beyond our vision.

How little our benevolent giving was last year! Of the \$8.10 "Grand Total" average last year, only fifty-six cents of this was for General and Conference Work, and less than another six cents was reported for Church School "Fourth Sunday" Mission Offerings. Did we give a tithe of a tithe for benevolences? I think not. Yet one charge gave more than two dollars per capita for General and Conference Work, five gave more than one dollar and one-half, while twenty gave as much as one dollar per capita, and a few more charges might be included in this number by including "Fourth Sunday" offerings! Not all these twenty charges were station churches. Two of the first five are circuits, as are five of the twenty. We think that what these charges can do, others can at least attempt to do.

Our Conference Rally at Jackson considered this, especially at the afternoon session. Ample and fair discussion was made by bishops, ministers and laymen. Due recognition was even made of the fact that people on rural charges and in farming sections do not handle as much cash during the year as do salaried people in towns and cities. How fine it will be when Christian farmers will market a definite amount of produce for the specific purpose of making a worthy cash contribution to benevolences!

The consensus of opinion at the rally was that certainly no charge should give less this year than last year, and that every charge that did not pay its full benevolent apportionments last year should voluntarily accept an increase, and that one dollar per capita for General and Conference work should be the worthy goal for the charges that thus far do not pay that much. And remember, this whole cause of benevolences should be presented to the congregation before acceptances are made.

If a charge has already accepted less than this at the first quarterly conference, its district superintendent will count it a privilege upon request to open the question again at the second quarterly conference that the goal might be increased. We seldom accomplish more than our aim. Some of us accomplish so little because we aim so low. Let's set for ourselves a worthy goal!

## GRANDSON OF BISHOP PAINE HONORED

A news item carried in a recent issue of the Memphis Commercial Appeal says that Mr. Robert Paine, a junior at Harvard University, has been elected to the School of Medicine and will enter next September, omitting the senior year in the School of Arts and Sciences.

Mr. Paine is a great-grandson of Bishop Robert Paine of Aberdeen, Miss. He is bearing worthily the honored name of his distinguished ancestor. His father, the late Dr. Robert Paine, taught in the X-Ray department of Harvard University before locating for the practice of his profession in Memphis in 1923.



# CONFERENCE NEWS AND PERSONALS

Rev. S. A. Seegers was in the city last week attending the meeting of the Masonic Grand Lodge. We appreciate his calling at the office even though we were absent.

Rev. R. F. Harrell retired member of the Louisiana Conference, residing at Mississippi City by the sea, was a caller at the office of the Advocate last week. The editor regrets having missed him.

Rev. M. D. Felder, who was recently appointed to Springfield, La., is at his new post of duty where he finds a good spirit and much enthusiasm, and he is looking forward to a good year on that charge.

Mr. T. O. Gore, Jr., assistant lay leader of the Aberdeen District, addressed a union meeting of young people in Water Valley recently, using for his subject "What It Means to Be A Christian."

Mrs. R. C. Grace, who has been living at Bisbee, Arizona, notifies us of the change of her address to General Delivery, Warren, Ariz. Mrs. Grace's late husband was a member of the Louisiana Conference.

Bishop Charles C. Seelman thrilled his audience at the meeting of the Detroit Conference at Pontiac, Michigan, recently, with "an old-fashioned arousement that brought frequent amens," says the Michigan Christian Advocate.

Recent word from Bishop and Mrs. Edgar Blake indicate that Mrs. Blake is almost completely recovered, and that while the Bishop has to retain the full-time service of nurses, he is making progress and hopes to return to Florida in a few weeks.

Bro. Oscar McLendon, Rt. 1, Winnsboro, La., made the editor an appreciated call during the session of the Grand Lodge of Masons, in New Orleans, last week. The editor appreciates Bro. McLendon's unfailing remembrance of the Advocate office.

We regret to learn of the illness of Mrs. D. M. Scarborough, Rt. 1, Shreveport, La. She says that she has been almost helpless for some time. We are grateful for the personal remembrance which includes Dr. Carley, who was once her pastor.

Rev. Virgil D. Morris, pastor at Lafayette, La., has been much occupied with the program of his church in recent weeks. In sending a list of subscribers to the Advocate he says that more are to follow when he can catch his breath.

Mr. P. D. Carter, Van Vleet, Miss., and lay leader for the Houka charge, is holding monthly meetings with the stewards and laymen of the entire charge, when his plans are presented and the work of the church discussed.

Rev. Henry A. Wood, pastor at Carthage, Miss., underwent an operation for appendicitis at the Baptist Hospital in Jackson recently. He is now back at home and is making satisfactory progress toward regaining his health.

Miss Mary Helen Clark, daughter of Dr. J. L. Clark, of Lexington, Kentucky, returned to her post of missionary service in Brazil on Friday of last week. She had been spending her furlough at home and returned on the S. S. Del Brazil.

Mrs. Wells, wife of Rev. J. A. Wells, of Jackson, Miss., underwent a major operation at the Baptist Hospital on January 27.

We trust that she may soon be out of danger and with a good prospect of complete recovery.

The editor appreciates a word of commendation for the Advocate from Mrs. Odelle G. Chapman, of Archibald, La., who says that she wishes all the members of her church would subscribe to the paper for "once they know it they would not be without it."

Rev. A. M. Martin and his family had a fine reception at Kentwood, and their welcome was expressed in the good old Methodist way. Their daughter, Virginia, attends Southeastern Louisiana College, at Hammond, and goes from home each day on the bus.

Rev. E. B. Emmerich has arrived and has taken up his work as the new pastor of Parker Memorial Church, New Orleans. Bro. Emmerich comes from Oak Grove, La., was once a missionary in the Orient, is a native Mississippian, and is always an effective worker.

Mr. C. O. Holland, Louisiana Conference lay leader, greatly heartens us by his assurance that he expects to call upon the district lay leaders to engage in a vigorous campaign to double the subscriptions to this paper. His letter is to go out within the next few days.

Rev. E. L. Jernigan, pastor at Olive Branch, Miss., writes us a note, the spirit of which we greatly appreciate. It is not necessary, however, to get our permission or to apologize for sending news notes. It is the news of the churches and their work that we are after.

Mrs. N. E. Cunningham, of Vicksburg, Miss., Gibson Memorial Church, expresses her great appreciation of the January 30th issue of the Advocate. We are glad to send her sample copies and we shall be even more delighted if she can interest the people of her church in the Advocate cause.

Rev. Clyde H. Gunn, pastor at Main Street, Biloxi, expresses great appreciation of the loyalty and helpfulness of Rev. W. F. Baggett, retired member of the Mississippi Conference, who makes his home on the Camp Ground. Bro. Gunn reports splendid response on the part of his people to the program of the year.

Rev. N. J. Golding, district superintendent, has plans under way for observing the Day of Compassion, March 2, in every church in the Aberdeen District. It is expected that a free-will offering will be taken and the charges have been grouped for the purpose of securing universal observance of the day.

Dr. E. D. Kohlstedt, secretary of Church Extension of the Board of Missions and Church Extension, paid an appreciated visit to New Orleans last week. He inspected the plant of St. Mark's and looked over the work in general, and in company with Rev. E. C. Gunn, made a visit to Camp Shelby, Miss.

Mrs. J. A. Joulilian, for the past twenty years a member of Rayne Memorial Church, died last Thursday morning. Her husband has been dead for a number of years and as we remember she has no living children, only one or two grandchildren. She was a good woman and was faithful to her church up to the last.

Rev. M. A. Burns, who retired at the recent session of the North Mississippi Conference on account of ill health, spent ten days in the Methodist Hospital at Memphis recently. He feels that he was greatly benefited by the treatment, but is still confined to his room. He speaks very kindly of the work of Bro. J. L. Nabors, Jr., the new pastor on the Mooreville charge.

Mrs. T. H. Morris, whose husband was a member of the Louisiana Conference, now lives in Chicago. We regret that she has not been receiving her paper, but the fault is not that of the Advocate office, since the post office sent us a card stating that she was not at the address given. This is a case in which the post office did the paper damage and inconvenienced a subscriber and collected two cents for the department.

The laymen of Hattiesburg District have sent to every church a supply of a program for Layman's Day. It provides a speaker and a substitute speaker for every church in the district. The cover page carries a likeness of Dr. J. M. Sullivan, veteran lay leader of the Mississippi Conference, whose interest and devotion are never failing. Ben M. Stevens is the District Lay Leader.

The Aberdeen District Ministerial Association had twenty-seven preachers present at their meeting in Pontotoc on February 4. Three visitors were also included: Rev. John M. McCay, Pleasant Hill; Rev. W. M. Hester, New Albany circuit; and Rev. Huntley Lewis, of Sherman. Rev. R. P. Neblett was the preacher for the occasion and the program provided interesting and helpful discussions, particularly on the subject of Benevolences and the circulation of the Advocate. Rev. E. H. Cunningham addressed the meeting on the subject of Advocate circulation, giving his own experience and pointers on salesmanship. This was followed by some remarks of Rev. G. L. Ledbetter on securing subscriptions.





# THE SANCTUARY

*"I was glad  
when they said  
unto me, Let us go  
into the house  
of the Lord."*

## ANCHORS THAT HOLD US TO LIFE

By Rev. Marlin McCormack

"Then fearing lest we should have fallen upon rocks, they cast forth anchors . . . and wished for the light of day."—Acts 27:29.

There are times when the soul needs wings. There are other times when the need is for weights. Such is the time in which we live, today.

Often what we consider burdens are, in a truer sense, ballast; and these things we bemoan as fetters are more often than not anchors. When the storm is raging and the sea tempestuous, it is the ship securely anchored and adequately weighted that survives. It is the ship with anchors aweigh and sails to the wind that is in most danger of being dashed helplessly upon the rocks.

Our world is being shocked to its very foundations. Civilization has never faced a test equal to the one it faces right now. There are probably few things in the world as we know it that possess the inherent stability necessary to their survival of the percussions and repercussions of the present war and the social and economic upheavals inevitably to follow. It is up to each individual to see that his soul is sufficiently anchored to the realities of life to withstand the spiritual ravages following in the wake of the mortal storm.

Now is the time for each of us to look well to the anchors that hold us to life's realities.

There is the word of God. Its message, like the stars, is most easily read in the darkest times. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein!" That is still true, the dictators to the contrary notwithstanding. "In Thee, O Lord, do I put my trust!" No bomb is powerful enough to erase that. Amid the wild screeching of bombs, the chatter of machine guns, the roar of artillery, the wails and groans of the dying come the soft, assuring words of the Master, "Let not your hearts be troubled; ye believe in God!"

Yes, a knowledge of and a faith in God's word will make of it an anchor for our troubled souls. We have too long neglected it because we have had no occasion to feel the need of an anchor to our souls. We are rapidly approaching a time when we shall reappreciate God's Word. We shall feel a real need for its message in our lives. We shall realize our utter lostness without it. Other sources of stability will be swept away in the storm, and we shall cry out for

messages out of the experiences of those who have walked with God through dark and stormy days of ages gone by.

One of the results of the modern age of luxury and ease has been the making religion subjectivistic. The poison roots of Humanism have gone far deeper than most of us have realized. It has been too long since Humanity has faced a problem it could not solve within itself. Man has conquered the elements. He has been able to harness the wild forces of nature, and forces them to do his bidding. He has rent the veil that separated him from the hidden mysteries of life that awed his ancestors. He has put to flight superstition and disease. But now he has come face to face with his most perplexing problem—himself. Man has not been able to master himself. Once again he is awed, this time by a sense of utter futility. It is not too much to say that man has been brought to his knees by a pungent realization that further progress is impossible to him without a power other than his own. It is to this state of mind that the Bible message has its most potent meaning.

In the false security of the pre-war period the message of God's Word had come to be conceived of as being out of tune with man's needs. The "Woe is me! for I am undone" of Isaiah had come to be replaced by the "Lord, we are able!" of Marlatt. Even Henley's "Invictus" had come to be widely used as a church choir number. Man's indomitable will, his "unconquerable soul," were felt to be equal to any emergency. And in its proud self-sufficiency it gave dignified thanks to "whatever gods may be." And many was the well-fed parson who hid his complacency behind sesquipedalia verba while his flock came and went pro forma, pro bono publico.

But times have changed, and we are changed with them. The Message of Messages is seen to be pertinent to the needs of man, and God's Word is again coming into its own.

### II.

In the light of recent developments the Church is seen to be, as many of us have always known it to be, the most stabilizing institution in a chaotic world. The Nazi bombs laid to waste the beautiful cathedral of St. Michael in Coventry, but on the following Sunday, the edifice gone, the church itself, more alive and vibrant than ever, observed Holy Communion among the ruins. Destroy the cathedral, and the Church will raise it again; but destroy the Church, and the cathedral will fall to rise no more. It is probable that in destroying the building the Nazi bombs destroyed with it many disintegrating influences that were insidiously eating away at the very vitals of the Church, leaving the Church itself stronger than ever. The cathedral was doubtless an anchor to many adventurous souls in Coventry, but a much safer anchor to them will be "the fellowship of kindred minds" that is left behind. They know now, more than ever before, what deep meaning impregnated the Psalmist's reminiscence, "I was glad when they said unto me, Let us go into the house of the Lord."

There is in our Church, today, a sure anchor for our souls. Like the Bible, the Church has been neglected by us because we have felt little or no need for it. Its need of us has formed the basis of most

appeals for Church loyalty. We might as well admit it, we have been playing at the job of carrying on the work of the Church. It is marvelous what the Church has been able to do with the half-hearted support we have given it. But we need today to look at what it might have done had we supported it with all our might. We are quick to criticize the Church for not keeping pace with the world. Now that we see where the world is headed, we shall probably excuse the Church for its apparent delay. Have we not, as William Cowper, witnessed a generation which "built God a church, and laugh'd his word to scorn?" Those who build "a church" have builded in vain unless at the same time they build "the Church." Many seek to follow their religion outside the Church, but if our religion is to be an anchor to our souls, it must in turn be anchored by the Church. In the timely words of Dr. Samuel Johnson, "To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and reimpresed by external ordinances, by stated calls to worship and the salutary influence of example." Religion without the Church is like science without the laboratory, filled with diluted information and deluded inspiration, and adnascent to adulterated adulation.

The Church that has withstood the laborings of the centuries will continue to be a sure and steadfast anchor, holding the souls of its children to the realities of life.

"O where are kings and empires now.  
Of old that went and came?  
But, Lord, Thy Church is praying yet,  
A thousand years the same.

"For not like kingdoms of the world  
Thy holy Church, O God!  
Tho' earthquake shocks are threatening  
her,  
And tempests are abroad.

"Unshaken as eternal hills,  
Immovable she stands,  
A mountain that shall fill the earth,  
A house not made with hands."

### III.

Then, we need the strong anchorage our homes provide in a restive, surging world. Here, again, the anchor is tied to our heart-strings. The gentle but firm tug of childly hands has held the feet of many a parent from the wayward path. These same tender affections serve to steady and stabilize us in the terrible days at hand. We are beginning to realize the futility of speaking of homes in terms of brick and mortar, stone and cement, hardwood, marble and tile. Homes are spiritual unities, and while explosives and thermite may blast and burn away the temporal structures in which they dwell, they cannot touch the spiritual realities that constitute the real home.

The home, like the Bible and the Church, has suffered through our neglect. 'Tis true that we have provided our families with comforts and conveniences like unto which no generation had ever dreamed. But, at the same time, we have allowed the social arrangements of the day to divide the interests and consume the time of the different members of the home, until there is little that is mutual left. The family remains, but the home as such has reached a new low in fellowship, fraternity, and its consequent opportunity as a character building and moulding influence in our nation.

(Continued on page 11)



## FROM GRAYSON, LA.

Dear Dr. Duren: I am delighted to report that my church at Grayson, La., has accepted the full amount of the benevolences apportioned to it, and that five per cent of the active membership have subscribed for the National Christian Advocate; also that we are well on our way toward the number of subscriptions to the New Orleans Christian Advocate assigned to this charge. We have the new Methodist Hymnals at Grayson and Kelly. They were dedicated and used at Grayson for the first time last Sunday.

Cordially yours,

W. H. CARROLL.

## OFFICIAL OPENING OF NEW CHURCH AT PICAYUNE

The official opening of the new Methodist church at Picayune, Miss., will occur on Sunday, February 23, at which time Bishop Hoyt M. Dobbs will do the preaching. All former pastors are invited to be present for the service.

The church has waited long for the better equipment which they now have. They have built well and there will be ample room for all the departments of work. Rev. J. O. Ware, the pastor, is now in his sixth year, and a church suited to the needs of the congregation as a result of his labors is a sufficient testimony of his effectiveness.

## PROF. D. W. McCONNELL, BISHOP'S SON, DIES

Professor Donald W. McConnell, of the Department of Economics of New York University, and son of Bishop and Mrs. Francis J. McConnell, of the New York Area, died on February 3 in the New York Hospital, following an operation on January 24. He was in his fortieth year.

Professor McConnell was a specialist in Latin-American problems and economics, and in 1938 was secretary for the United States of the Conference on Pan-American Democracy. He was also active in anti-Nazi and anti-Fascist movements in the Americas. He was one of the authors of "Economic Behavior," published in 1933, and a frequent contributor to magazines.

Born in Ipswich, Mass., he was educated at Ohio Wesleyan University and at Columbia University, receiving M. A. and Ph. D. degrees from the latter. He had been on the faculty of New York University since 1928.

Besides his parents, Prof. McConnell leaves a widow, Jean Lyon McConnell; a sister, Dorothy McConnell, editor of "World Outlook"; and a brother, Thomas McConnell, a Chicago lawyer.

## JENNINGS ORGANIZES MEN'S BROTHERHOOD

The Jennings Methodist congregation is forging ahead in the program for the year. On January 30 fifty-three men of the church met to enjoy a turkey banquet, prepared by the W. S. C. S. A musical program was given by the young men of the church, Rev. W. R. Wendt acting as toastmaster. The purpose of the banquet was to launch a men's program.

Following the banquet, Dr. J. A. Keller, lay leader, gave a five-minute talk on Our

Objectives. Rev. W. R. Wendt explained the Men's Brotherhood movement, and asked for an expression of interest. A unanimous vote in favor of a Brotherhood in the church was given. Officers were elected, and plans are being made for regular meetings. The speaker for the occasion was Rev. H. L. Johns, of Lake Charles.

The church in general is enjoying one of its most progressive years. There seems to be a general determination to keep pace with the rapid development of our city. Even such things as the paving of our city streets or a city election is having a challenging influence.

MRS. E. K. TUTHILL, Reporter.

## GREENWOOD DISTRICT MINISTERS' MEETING

A most unusually interesting ministers' meeting was enjoyed Tuesday, February 4th, in Greenwood. Packed full of enthusiasm and information, each minister spoke to the subject assigned with such oratorical proclivities as automatically to impel the amen in the most stoical of members.

The ten-point program suggested by Bishop Dobbs furnished subjects for the speakers. From 10:00 a. m. to 3:00 p. m. the atmosphere was redolent with enthusiasm and information. One of the high points was a speech by dear Brother J. J. Brooks who, although more than 90 years of age, spoke in appealing, clear tones, exhorting the boys to read and cause to be read the Holy Scriptures. Our district superintendent, Dr. H. F. Brooks, although recently returned from the hospital, spoke with eager enthusiasm in pointing out things to be done by the district.

Autonomous Deutsch lunch was served at the noon hour in a gracious manner which provided further opportunity for the ministers to talk.

Loquacious to the end the preachers felt that the day was very profitably spent and they went home with renewed determination to do better.

R. T. HOLLINGSWORTH,  
Reporter.

## FROM MEADVILLE, MISS.

Dear Dr. Duren: We received a most hearty and cordial welcome on the Meadville and Bude charge this year. We have been working hard and continually since Conference on the new church started here by Bro. E. E. McKeithen and the good people of Meadville. We will complete the work on the church and pay off the contractor this week. We had our first and initial service Sunday, January 26, in the new auditorium. Bro. McKeithen, having been invited back to preach the first sermon, brought a splendid message on the subject of "The Master Musician of the Soul." We had a large crowd and the spirit of the Lord came upon us for a gracious service. Bro. R. H. Clegg, our district superintendent, preached that night and held our quarterly Conference.

Judge and Mrs. R. E. Bennett have loaned the church their daughter's (Miss Sarah Bennett) piano for the new auditorium while Miss Sarah is away as a missionary to Brazil, for which we are very grateful.

Mr. Leslie Flowers, one of our home boys who is an electrician, made up money and bought our new lights and installed them free of charge for which we are thankful. We are using our old pews at present, but

we are making our plans to entertain the Brookhaven District Conference the 6th of May, and we are extending to you and Sister Duren a cordial invitation to come and be with us at this time.

Your friend and brother,

L. M. SHARP, P. C.

## OLIVE BRANCH PROSPERS

The Olive Branch charge continues to grow in activity and efficiency. Olive Branch and Mineral Wells have each increased the budget ten per cent over last year. The report of the Olive Branch Church School for last quarter shows: Residence church membership, 173; enrolled in the Church School, 187; the average attendance, 124 (this is a 35% increase over last year); total offerings, \$186. The increase has been largely in the adult division. A Men's Bible Class has been organized. Where we were having from three to ten men present, now we are having about an average of forty present. The church has been painted since Conference. The general program of the church is being observed with good results. Needless to say that the worship services are being well attended. A fine spirit prevails. Thus a loyal people and a happy pastor.

X. Y. Z.

## MISSISSIPPI METHODISM PLANS FOR THE DAY OF COM-PASSION

The Cabinets of the North Mississippi and the Mississippi Conferences under the leadership of Bishop Hoyt M. Dobbs, met last week in Winona and Jackson respectively and perfected plans for Mississippi's response to humanity's call for help to be observed in every Methodist church in Mississippi on March 2nd, 1941, as "The Day of Compassion."

Mississippi has been asked to raise not less than \$15,000. This amount is not set as a maximum but as a minimum. The two Cabinets asked Hugh N. Clayton, of New Albany, the representative from the Jackson Episcopal Area on the Methodist Emergency Commission, to act as director of the campaign in Mississippi.

### A Service In Every Church

One part of the plan is to have a service in every Methodist church in Mississippi on March 2nd. How challenging is this aim! Naturally, the problem is how to fill the pulpits of the churches on the circuits. The answer is for the pastors in charge, with the aid of the district superintendents and the District Lay Leaders, to have laymen, both men and women, occupy these pulpits. If Methodists in Mississippi will rise to meet this opportunity, think of the spiritual rebirth that will accompany such a result. Therefore, let us all plan, now, because the time is short, to select laymen to fill these pulpits.

### Use of District Organizations

The quota given to Mississippi, which, incidentally, is the smallest in the whole Church, was divided equally between the two Conferences and then subdivided among the several districts. The district superintendent has been made responsible (at Winona it was stated he was to be the "powerhouse") for the promotion and observance of "The Day of Compassion" throughout his particular district. To assist him, his District Staff is composed of the



District Lay Leader, the District Director of Youth Work and the District Representative of the Woman's Society of Christian Service. Upon this District Staff and the effectiveness of its work depends the success of this drive. Upon it rests the task and opportunity of arranging for a service in every church within the district. Therefore, let me respectfully urge these District Staffs to work for March 2nd.

#### Promotion Suggestions

The newly created Christian Advocate, under the editorship of Dr. Roy L. Smith, contains sufficient material for any speaker. The aims and objects of the campaign are fully and completely set forth in these issues. The use of this magazine is recommended together with the material sent out by the Commission to the local pastors.

It was suggested also that every church having members now serving in the armed forces of the United States might prepare a list of these young men and post it conspicuously in the church. This will bring home to our people the fact that we are attempting to take the church to "our" boys in the camps.

A statement will be carried in each issue of the New Orleans Christian Advocate until the campaign closes. Bishop Dobbs has addressed a stirring message to every minister in the two Conferences wherein he says: "The way in which we meet an emergency may prove to be a test of character." Shall we meet the test triumphantly? The South has been the leader in volunteers for army service. Shall we lead in Christian service?

HUGH N. CLAYTON.

New Albany, Miss.

#### D. W. HEIDELBERG

On Wednesday morning, January 29, 1941, Bro. D. W. Heidelberg passed from his home in Shubuta, Miss., to his place prepared for him in the Father's house.

The dates 1858-1941 mark the beginning and the end of a long and useful life.

Bro. Heidelberg was a man of unquestioned honor and integrity. In the community where he lived his life and practiced his profession as a lawyer, the universal verdict is that he was a man of highest honor and integrity. He never in his profession defended what he believed to be a dishonest or unjust cause. Men trusted him without question.

He was a man of deep religious convictions. I have known no more devout and loyal man.

His devotion to God found expression in his home life. He never neglected worship in the home. When a few weeks before his death he could no longer read the Scriptures, he had prayer just the same.

He continued his attendance on the services of the church until just a few days before his death.

If for any reason he was called away from his church on Sunday he always sent his contribution.

For a long time he had been a subscriber to both the New Orleans and Nashville Advocates, and he read them with care.

He served his church as steward and teacher in the Church School, and also as delegate to the District and Annual Conferences.

He served his community as a citizen ready always to stand for every good cause. He entered more than once heated campaigns for prohibition in his county.

Twice he was elected state senator and

rendered good service in that capacity.

Bro. Heidelberg had traveled rather extensively in his own country and spent some months in Europe.

He leaves his widow, Mrs. Theora Heidelberg, and two sons, H. B. Heidelberg, superintendent of the schools at Clarksdale, Miss., and R. W. Heidelberg, an attorney, Hattiesburg, Miss.

He will be missed in the church and community, but his influence will linger with us for a long time.

H. J. MOORE, Pastor.

#### REV. J. J. GARNER

Two statements by Bro. Jack Garner made a very pointed impression on my mind; one day on the way to a ministers' monthly meeting in the Columbus District to several ministers Bro. Garner said: "Boys, I have noticed that a preacher usually gets set after about six years in the Conference and from there out, so far as his appointments are concerned, he keeps going round in about the same brackets." In my observation since then, I fear that statement is true of far too many men.

Another very wise saying of his that should give hope and courage; in his own gentle and gifted way, he said: "I have noticed that a charge always does better after I leave it." We could well wish that statement to be true of all ministers. I would like humbly to say of Bro. Jack Garner, that a charge never could be the same again where he had lived and loved and served.

He was my friend in the full and true sense of the word and, I hope and pray and feel that the immortality of his gentle, genial, gracious and God-like influence will find life in me to the end.

R. T. HOLLINGSWORTH.

#### MOORE CHURCH, SHANGHAI, CARES FOR STREET WAIFS

Moore Memorial Church, Shanghai, China, is now the center of a rescue work being carried on by the Methodist Church for hungry and homeless and abandoned children. It is under the direction of Mrs. Idabelle Lewis Main, daughter of the late Bishop Lewis. Most of these children are "war casualties," and are without parents or without knowledge of where their parents are if living.

Funds raised through the Methodist Committee for Overseas Relief are helping carry on some of this work. But there are some gifts from other sources—American and Chinese—as well. In a recent letter, Mrs. Main tells the following story of the progress of her undertaking:

"In early September a gang of boys, from 10 to 14 years of age, came into Moore Memorial Church. They had been living on the streets for months, stealing what they could, dividing equally their gains every night. None has any parent of any kind. Said they to Dr. Anderson and Mr. Samuel Wu, 'We hear that the Church cares about boys. Nobody cares about us. Will you take us in and help us?'"

"Mr. Wu came out to our home, and we discussed the problem. It will cost at least \$15 a month to feed each boy. We said, 'Our exchequer is getting large, but God has supplied our need thus far. We cannot refuse to take in these boys.'"

"Hardly had the word left our lips, when the doorbell rang, and a lady who had never

before given anything, handed us an envelope saying, 'This is for your work. Use it where you think best.' Within were thirty bills of \$10 each! While we were yet speaking, God sent enough to outfit the boys!"

"And just the day before we had come into possession of a little house where they could live at Hart Road for \$500."

"These fourteen boys have been with us now several weeks. They are dear lads, trained in the hard school of the streets, but they are learning to be Christians, and to help. They are making their own winter garments, and are making their own winter shoes. They have made several bits of furniture and help with their cooking. They study in the regular school with the other children."

#### HAVE YOU HEARD?

The tenor who sang "Now I Lay Me Down to Sleep," just before the sermon?

The minister who preached on "Can You Face the Music?" just before announcing the special organ selections?

The minister whose subject was, "Promptness a Christian Virtue," and the choir sang "I Waited for the Lord?"

The quartet which sang "Steal Away" when the sermon was on "The Honest Christian?"—Lorenz's Choir Courier

When the judge asked the old negro whether he desired a lawyer to defend him he replied, "No, no, judge, I don't want no lawyer, but I suttingly would like to have a couple of good witnesses." In like manner it may be said that the need of the pulpit is not ecclesiastical lawyers, but good witnesses. Listen to the first great commission, "Ye shall be witnesses unto me."

—North Carolina Christian Advocate.

#### NORTH MISSISSIPPI CONFERENCE

##### Corinth District—Second Round

Ripley, Feb. 9.  
Guntown and Saitillo, at Pleasant Valley, Feb. 16.  
Fulton, at Fulton, Feb. 16, night.  
Ashland, at Harris Chapel, Feb. 21.  
Baldwyn and Wheeler, at Wheeler, Feb. 23.  
Booneville Station, Feb. 23, night.  
Blue Mountain, at Blue Mountain, Feb. 26.  
New Albany Station, Feb. 26, night.  
Booneville Ct., at Jumpertown, Feb. 27.  
Belmont, at Patterson Chapel, March 2.  
Mantachie, at Shiloh, March 6.  
Chalybeate-Walnut, at Walnut, March 9.  
Corinth, Southside, March 9, night.  
New Albany Ct., at Wells Chapel, March 12.  
Sherman, at Chesterville, March 13.  
Hickory Flat, at Bethel, March 14.  
Potts Camp, at Cornersville, March 16, afternoon.  
Myrtle, at Union Hill, March 19.  
Missionary Institute, at New Albany, March 20.  
Rienzi, at Pisgah, March 23.  
Tishomingo, at Dennis, March 23, night.  
Kossuth, at Mt. Pleasant, March 27.  
Waterford, at Harris Chapel, March 30.  
Holly Springs, March 30, night.  
Corinth, First Church, April 6.  
Iuka Ct., at Mt. Evergreen, April 13.  
Iuka Station, April 13, night.  
Burnsville Ct., at Clausel Hill, April 17.  
Hopewell-Rocky Springs, at Patrick, April 18.  
Abbeville Ct., at Mt. Zion, April 20.  
Oxford-University, April 20, night.  
Golden Hill Ct., at Elbethel, April 24.  
Marietta Ct., at Siloam, April 25.  
Corinth Ct., at Gaines Chapel, April 27.  
Lowery, at Friendship, May 1.  
Dumas, at Paynes Chapel, May 4.  
District Conference, at Holly Springs, May 6.  
W. R. LOTT, D. S.

WHEN IN NEW ORLEANS  
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Department Store  
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Whosoever is willing to practice inter-racial goodwill three hundred and sixty-five days of the year in his home, in his work, in his church, and in his community, will find enrichment for his own life, will strengthen democracy, and will further the Kingdom of God."

### The World Day of Prayer—February 28th

It was in 1920 that the first Friday in Lent was selected for the "Day of Prayer for Missions," when many women of many denominations in Canada and the United States joined in common prayer. The call was sent out by the national women's missionary organizations, and the theme was "The World to Christ We Bring." In cities, in towns, in villages—in the morning, at noon or in the evening—groups of women met to ask God's mercy upon the troubled nations.

The thought of a day of prayer spread, until at the request of Christians in many far away places, the World Day of Prayer was first observed in 1927, with the theme, "Pray Ye Therefore."

In 1936, the response to the program "On Earth, Peace, Goodwill Toward Men," was world-wide.

Jesus said: "Father, I pray that they may all be one." On this single day we can live out that dream of His when, for twenty-four rare hours, Christians of all races, of all creeds, of all nations, join in praying—this year, "Thy Kingdom Come."

As we shall be going to bed on the evening of February 27th, it will already be morning in the Fiji Islands and large groups of eager Christians will be wending their way to union gatherings. No sooner will the Fiji Islanders have finished, than in Wellington, Auckland, in Christ Church, another group will be beginning. Then in Australia—at Victoria, Sydney, Melbourne—services will be held. And so, nation by nation, the Orient, Europe, Africa, both the Americas, will be praying—each in his own tongue, for the same program has been translated into many languages.

At the close of the day, on February 28th, when we go to bed, the day will just be dawning in Honolulu, and there Hawaiians, Chinese, Japanese, Americans, Spanish and English will meet to pray for peace between their beloved homelands. And then, far to the north, only thirty miles from the Arctic Circle, the World Day of Prayer will have its closing session in ice and snow, on St. Lawrence Island, off the coast of Alaska.

In this year of 1941, we should have a large observance, we should gather together our brothers and sisters of all races and creeds, as we join in the chain of prayer which will encircle our war-torn world.

The programs are 2 cents each (there should be one program for each two persons), and may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

### This Study Business

The question of "Who leads the study?" is being asked so often that we are reminded of a game we played when we were

children—"Thimble? Thimble? Who has the thimble?" Remember?

In the Mississippi Conference, the Chairman of Spiritual Life, the Secretary of Missionary Education and Service, and the Secretary of Christian Social Relations and Local Church Activities have decided that the study is the important thing, not who leads it, so they have formed a combine—McKeithen-Perry-Wilson promoters of short-term study courses, and they are requesting their three corresponding officers in the local W. S. C. S. to do the same.

They are asking that each society arrange to have the four short-term courses during the year, and are suggesting the following order: First quarter, Bible study; second quarter, mission study; third quarter, C. S. R. study; fourth quarter, mission study. In each course will be found inspiration for our spiritual life, in each will be found missionary education, from each should result better Christian social relations.

When your society begins its plans for any one of these studies, select the woman who is best fitted to lead that particular study, then let everyone cooperate to carry out the plans suggested by the department of missionary education.

There is a place on the report blank of the secretary of Missionary Education and Service for an official report of these studies, then the chairman of Spiritual Life and the secretary of C. S. R. and L. C. A. will write in a report on their blanks.

We know that practically all of the societies are following the suggestion and studying "Jesus and Social Redemption" this first quarter.

Mrs. E. V. Perry, of Rolling Fork, our Conference Secretary of Missionary Education, and Service, says:

"Our spring mission study is most interesting and timely. It is not too early to order the text, 'Dangerous Opportunity,' and the helps which you will find most helpful. The supplementary material is fine, use plenty of it. The Elementary Teacher and Primary and Junior lesson material for January have helps on China. Also Chapter IV, of 'Methodism's World Mission,' by Dr. Van Dusen, the Church-wide mission book.

We will want to do our best on this study, for a New China is being built and we want to know the part Methodists are playing in the building, and sense our tremendous responsibility as well as our opportunity for service in New China.

"Watch the newspapers, magazines, 'World Outlook' and 'Methodist Woman,' and begin a scrap book of interesting facts about China to use with your study

"Begin thinking of posters. Plan a 'Chinese Tea.' Interesting invitations might be made. Surely you will want to

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### Are We Willing to Answer Our Letters?

From our Executive Body and from individual members letters have gone to President Roosevelt, requesting him "to use his authority to prohibit the sale or gift of alcoholic liquor to our young men in training camps and all men in uniform of the Army and Navy."

In a recent address, General George C. Marshall said, "On the reservations the Army can control matters, but when the soldier leaves the camp our troubles begin. x x x Establishments for the purpose of selling liquor are becoming increasingly active in the communities adjacent to the camps. x x x It is in this field, in the communities in the vicinity of our troop concentrations, that the War Department urgently desires the assistance of every welfare organization."

We have the laws in Mississippi to carry out our request to the President. Have we the courage to see that they are enforced?

### Literature and Publications

Mrs. H. E. Hamrick, of Collinsville, our Secretary of Literature and Publications, calls our attention to the campaign for subscriptions to the "World Outlook" and the "Methodist Woman," which begins now and closes with a special week—May 4-11. The combination subscription is \$1.25 for the two.

Soon materials for this campaign will be received, and Mrs. Hamrick is anxious that our Conference send in its share. We are told that if "one in every 800 Methodists" sends in a subscription, the goal will be reached. Let's make it at least "one in every 8" in our Conference.

The Bulletin of the charter meeting, held in Natchez, is on sale. The district secretaries have them. Price 5 cents. Each society is to send in its order. Individual orders should carry postage.

### Brotherhood Week

Women in all parts of the country are planning to take a wider and more varied interest this year in the annual observance of Brotherhood Week (February 22-28), sponsored by the National Conference of Christians and Jews. If you cannot have a special meeting, get the material and study individually. Write: National Conference of Christians and Jews, 289 Fourth Avenue, New York, N. Y.

### One of Our Daughters Visits Us

Miss Mary Cameron, one of our daughters, who is serving at Vashti School, in Thomasville, Georgia, spent a few days in the Mississippi Conference, during mid-term at the school.

Mary is happy in her work and stresses the fact that Vashti is "a school for dependent girls of good character," not a school for delinquent girls. There are approximately 124 girls in the school and these girls carry on all the work of the institution as well as their school work. Mary teaches sewing and physical education.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The items on this page, today, are taken from a bulletin that all children's leaders have had in their hands for some time. But I am using these items for the general information of our women that they may know what the children are doing. We should like for Children's Workers everywhere to send us interesting reports of their work during the time of this study on China.

Miss Ruby Van Hooser, former missionary to Japan was recently elected Secretary of Children's Work of the Board of Missions and Church Extension of the Methodist Church. She will begin work on February 1, 1941. Her headquarters after that date will be 150 Fifth Avenue, New York City, New York.

## For the Smaller Church

Two units on China will be found in the group lessons for January, 1941. The primary unit will be found in the January issues of OUR LITTLE PEOPLE, with the teacher's helps in the ELEMENTARY TEACHER for that month. The JUNIOR unit on China will be found in JUNIOR LESSONS, with teacher's helps in the ELEMENTARY TEACHER for January. Read carefully the article entitled "Enrichment Materials for China Units."

## Children's Division Yearbook

In order that each Secretary of Children's Work may know what plans have been made for the children's division of her church school for the coming year, she should have a copy of the CHILDREN'S DIVISION YEARBOOK for 1940-41. Order from the Methodist Publishing House, Nashville, Tenn. Price 10 cents.

## Study Classes

The study program for the Woman's Societies of Christian Service includes: "China" and "Shifting Populations." As Secretary of Children's Work, you may wish to ask your society to plan their China study at a time when church school workers can participate in it in order that they may be better prepared to guide the children in their units on China.

## A Word to Former Secretaries

Did you pass the WORLD FRIENDSHIP BULLETIN on to the new secretary of Children's Work, if it happened to fall into your hands? Have you helped her to make connection with the Conference Secretary of Children's Work?

## World Service Sunday

Although plans for the missionary giving of children are not yet complete, we do know of one very definite opportunity which will be made available for them. In our former Southern Church we have had fourth Sunday offerings in the church school. These offerings have been used in the support of the Home and Foreign Mis-

sionary Enterprise with which we have become somewhat familiar during the past years. Children have participated in these offerings along with young people and adults.

A similar idea—though on a broader scale—is being used in the new Church. Once every month on WORLD SERVICE SUNDAY, children, young people and adults in the church school will be given an opportunity for making contributions which will go to the missionary and benevolent program of our Church. This offers an excellent opportunity for helping children feel that they are having a part in the work which our Church as a whole is doing at home and abroad.

## Thank You Letter From Brazil

The following letter was recently received from Miss Ruth Hillis, missionary to Brazil, telling about the receipt of the gifts which the children of the United States sent to the children of Brazil as a result of their missionary units:

Dear Friends: Three weeks ago we received the boxes containing the games and other materials which you sent by Miss Allie Cobb, for the children of Brazil. We felt as if Christmas had come when we opened the boxes and saw the nice things. And when we read the notes each child had written asking to receive a letter, we wished we could write each one personally and thank him, but of course that is impossible. We are writing each group, however, and thanking them in that way. We could not get the children here to write because none of the children here at the Institute speak English, and I do not have time to translate their letters. Is there any way you could publish a thank you note from us to them in a church school paper? We hope every group receives the letters we are sending, but some may be lost enroute.

As most of the games sent are new to us, and as the instructions were in English, instead of distributing them among the children here at the Institute who could not play them without instruction in Portuguese, we have sent a large number to other schools and institutions where they can be taught to the students. In some places special assemblies were held to present them to the student body. So, many children besides the ones here in Rio will experience the happiness which comes from these gifts.

You will be interested in knowing that in the children's society here at our church we are studying about other lands, just as you use units about other lands in your church schools in the States. Recently we finished a unit on Japan, and we had just begun our study of the United States of North America when all these gifts came. And were they welcome? I was feeling the lack of materials, and these are just what I needed. In some other places they are having similar studies too, so the materials will have a wide use.

I personally thank each of you for the part you had in sending us the gifts. Also

representing the children who received them, I thank you for them.

Sincerely,

RUTH HILLIS,

Instituto Central Do Povo.

Rio de Janeiro, Brazil.

## MRS. W. B. NANCE DIES IN CHINA

Mrs. Florence Rush Keiser Nance, wife of Dr. Walter B. Nance, advisor to Soochow University, China, and formerly its president, died in Shanghai on December 16, according to word received by the Board of Missions and Church Extension. Mrs. Nance was born in Staunton, Virginia, on May 1, 1875. She and Dr. Nance were married in Kobe on Sept. 27, 1898, and began a fruitful missionary career together. After a short period in Shanghai, they were assigned to Soochow University at its founding in 1901, and all their later services were connected with that institution.

## ANCHORS THAT HOLD US TO LIFE

(Continued from page 7)

More time needs to be provided in which the family can be alone to itself, about the fireside, around the table, in the workshop, on the playground, building those spiritual battlements that make the home strong and impregnable against the disintegrating influences of our complex society. Our homes are in need of strengthening if our homes are to furnish their full measure of anchorage in this time of need.

"If solid happiness we prize,  
Within our home this jewel lies,  
And they are fools who roam.  
The world has nothing to bestow;  
From our own selves our joys must flow,  
And that dear hut, our home."

Home is a source of joy, impeccable joy; but more than that home is the primary source of stability in character, without which neither an individual nor a nation can hope to stand.

### IV.

The Bible, the Church of God, and the Christian home, these are the real anchors to our souls and to our civilization. Like the mighty anchors of the great ocean liners they are so designed that the harder they are pulled upon the deeper they penetrate the vital realities, and the more securely they hold the souls of men against the storms of life. For our own safety let us never again be guilty of neglecting either of them.

The tired salesman had pulled down every blanket on the shelves but one.

Woman Customer: "I don't really want to buy a blanket today. I was only looking for a friend."

Salesman: "Well, if you think she's in the other one, madam, I'll gladly take it down for you."—Selected.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. B. POLLARD, EDITOR, 2107 POLK STREET, ALEXANDRIA, LOUISIANA

### News From St. Mark's Community Center

Dear Friends of St. Mark's: How nice it is to have friends! We are very thankful for each one of you and appreciate your friendship.

Christmas is such a glorious time, isn't it? It was a very happy season here at St. Mark's. It was so much fun preparing the holly and other decorations for the "Hanging of the Greens" program and decorating the frees. At the "Hanging of the Greens" the Christmas story was told through tableaux and songs and then girls and boys went through the building to place the decorations in the windows and other chosen places. Then all our friends with lighted candles went through the building to view the decorations, singing "Deck the Hall with Boughs of Holly." After they had seen how lovely the house looked they came back to the gym for games and refreshments.

The Intermediates gave our Christmas play, "The Greatest Gifts," and it was a real blessing to the audience and the players.

The girls and boys were here every day during the holidays to play in the gymnasium and game room.

On Christmas morning at 2:30 a. m., about forty people went caroling. This is a tradition at St. Mark's and is looked forward to by a great many people.

On New Year's Eve we gathered for an evening of recreation and then had our devotional service which ended at midnight.

We covet your prayers for St. Mark's during this year that it may really serve in bringing the abundant life to our neighbors and friends.

May this be a prosperous and happy year for each of you.

Sincerely yours,

JULIA SOUTHARD,

Head Resident.

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### Attention Conference Officers

The following is a list of officers of the South Central Jurisdictional Society of Christian Service. This gives the full name and address and will aid the Conference officers in knowing to whom to send reports on April 1st:

President—Mrs. George Sexton, Jr., 110 Sexton Road, Shreveport, La.

Vice-President—Mrs. W. C. Hanson, 6029 Walnut St., Kansas City, Mo.

Recording Secretary—Mrs. E. W. Potter, Jonesboro, Ark.

Treasurer—Mrs. E. V. Keeney, Checotah, Okla.

Secretary of Organization and Promotion—Mrs. A. R. Walker, 7557 Cornell Ave., University City, Mo.

Secretary of Foreign Work—Dr. Mary Shannon, 314 Greenwood Ave., Topeka, Kan.

Secretary of Home Work—Mrs. Frank L. Davis, 6123 Westminster Ave., St. Louis, Mo.

Secretary of C. S. R. and L. C. A.—Mrs. W. B. Landrum, 401 Fifth St., Tyler, Tex.

Secretary of Missionary Education—Mrs. Peter Kittel, Forrest City, Ark.

Secretary of Wesleyan Service Guild—

Mrs. I. J. Ayers, 1413 Montana St., El Paso, Tex.

Secretary of Student Work—Mrs. Clarence Sutton, Tehuacana, Tex.

Secretary of Y. W. and Girls' Work—Mrs. L. E. Hoover, 1319 N. 38th St., Lincoln, Neb.

Secretary of Children's Work—Mrs. B. B. Wedemeyer—1304 N. 15th St., Waco, Tex.

Secretary of Literature and Publicity—Mrs. C. M. Gray, 1492 Woodrow St., Wichita, Kan.

Secretary of Supplies—Mrs. S. E. McCreliss, 2202 W. Kings Highway, San Antonio, Tex.

Chairman of Spiritual Life Committee—Mrs. O. W. Prince, 1939 N. 32nd St., Kansas City, Kan.

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Mrs. Frank Hatch, of Buckner, was most pleasantly surprised at Christmas time with a Life Membership pin from the women of the Monroe District and her own children. A letter of appreciation follows:

I wish to express to Mrs. Ensminger and the women of Zone Three my appreciation for the Life Membership given me by them and my children (Mr. and Mrs. F. B. Hatch, Jr., Mr. and Mrs. C. Noble Hatch, Mr. and Mrs. A. W. Riggs, Jr., and Mr. and Mrs. Fleming Hatch), for a Christmas gift. It is the most appropriate Christmas gift I've ever had. The pin is a "United Pin." W. S. C. S. and the dollars were really for the Lord's birthday, to go here and there to the far places of the earth, teaching, preaching and healing.

MRS. F. B. HATCH, SR.

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### News From Palmetto Auxiliary

Mrs. George Pollard sends the following news from the Palmetto auxiliary:

The ladies of the Palmetto Christian Service Society have started the new year in a way that we sincerely hope to continue.

Our meetings are regular once a week, with splendid attendance. At one of our regular meetings we held our "Dedication Service, which was carried out as directed by our Guide Book.

The members presented our president, Mrs. G. A. McDaniel, an electric toaster as a Christmas gift.

We are making plans to give the Mercy Memorial Home in New Orleans a new quilt, which will be quilted by our members. We also gave a quilt to our pastor and wife for Christmas.

Quilting is one of our ways of raising funds.

The Christmas program which is put on every year at the church by our faithful leader, Mrs. McDaniel, was even more interesting this past year and somewhat different, as we had a pageant which was rendered so beautifully.

We think of our program and tree at the church each year as part of our worship. It means much to a few of the unfortunate children in our community who otherwise would never see a Christmas tree.

MRS. GEO. POLLARD.

Palmetto, La.

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Many Louisiana women will remember Deaconess Mary Beth Littlejohn, who

served so faithfully with the Indians at Dulac in the Conference.

Miss Littlejohn is now doing a splendid piece of work with the Indian Conference of Oklahoma. Just at present she is tremendously interested in the sale of a book called "Andele or the Mexican Kiowa Capture," which has been written by Rev. J. J. Methvin. She says that those who buy the book will be learning more about the beginnings of Methodism among the tribes of our Western District and will also be contributing directly to its present-day advancement. She adds, "We of the Indian Conference shall be deeply appreciative of this help." The book is \$1.25. You may get in touch with Miss Littlejohn at Okmulgee, Okla., Box 1224. She has this to say concerning the story:

A gripping story this!—a book you will want to read through at a single sitting. Written in easy conversational style, this fascinating account of Andele's captivity experiences challenges the reader's interest from beginning to end. Born into a cultured family of Castilian descent, stolen by a band of marauding savages, subjected to almost unspeakable cruelties, adopted by the motherly daughter of a Kiowa chief—these are the steps by which Andres Martinez became a "Kiowa of the Kiowas."

But even more fascinating are the subsequent chapters of this interest-holding book! The author, himself a pioneer missionary to the Indians, depicts many customs and practices typical of the West Oklahoma Plains Indians of half a century ago. Then with the understanding and appreciation of an intimate friend, Rev. Methvin tells of Andele's turning aside from his worship of tribal gods to devote himself to whole-hearted Christian discipleship. Respected, trusted, loved by his Indian people, Andres Martinez thus became a power for good among them. To appreciate fully the extent of his influence, to lay hold on a renewed faith in the transforming power of God, one must read for himself this interest-laden presentation of facts.

### SEEKING GOD'S GUIDANCE

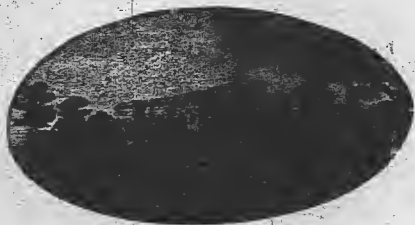
By Mrs. Irvin Rowland

When we earnestly desire and pray for a certain thing in our lives we use all our means to help it to become a reality. Many factors may seem favorable toward it, then suddenly hope is crushed. Yet when understanding lights our vision, we see why it was best that we not have what we had diligently sought for. Then, we lift our hearts in gratitude to God because He guided our footsteps into the wisest way.

How careful and prayerful we should be as we take decisive steps. We cannot know what the possible consequences might be; therefore, we should ever seek God's guidance in all things. Whatever the personal cost or sacrifice, let us humbly say, when we pray, "... nevertheless, not my will but Thine be done."

Let us advance upon our knees.—Joseph Hardy Neesima.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON FEBRUARY 16, 1941

By Rev. W. C. Newman

### JESUS TEACHES FORGIVENESS AND GRATITUDE

Lesson Text: Luke 17:1-4; 11-19

Golden Text: Be ye kind one to another, tenderhearted, forgiving each other, even as God, also, in Christ forgave you.—Ephesians 4:32.

At first it seemed strange to me that forgiveness and gratitude should be linked together as the subject of our lesson. Either one deserves special treatment. Neither one could be treated fully in one, or in many lessons. Why, then, should a lesson be divided between them?

But as I thought on this it came to me that such a grouping is entirely logical. Both forgiveness and gratitude have their basis in the same Christian virtue—humility. Both forgiveness and gratitude are very rare qualities, being seldom found among us. And both forgiveness and gratitude are pre-requisites to real Christian living.

#### The Serious Consequences of Unforgiveness and Ingratitude

The fearful results of bodily sins are quite apparent. Drinking, immorality, murder—one does not need to argue their dreadful effects upon both the sinner and society. But there is a very real sense in which the sins of the disposition may work a more terrible destruction than these more dramatic evils.

Unforgiveness, for instance, which is just another name for unkindness—how immeasurable is its power for destroying personality, human relationships, happiness, even churches and people! I have known otherwise good and strong men to carry anger and ill-will in their hearts to such a degree that the very work of the Kingdom of God was hindered and deterred over wide areas. And any minister can recall broken homes and broken hearts which resulted from sheer ingratitude. Were we able to estimate the amount of tragedy caused by these two major sins, it would amaze the world. Young men whose eagerness and ambition

have been thwarted by vengeful folk clothed with power; children whose personalities have been irreparably warped by having to grow up in an atmosphere of tension and quarreling; aged men and women whose declining years have been made pathetic by ungrateful children; churches rendered ineffective by the bitterness of one or more of its members; conferences rent asunder by factional fights—and all of it could be easily avoided by one thing—forgiveness and gratitude!

#### The Unforgivable Sin

For many years a debate raged in Christian circles concerning what constituted the sin against the Holy Ghost, the one sin, it was thought, which could not be forgiven. But the words of Jesus are plain and unmistakable in branding unforgiveness as an unforgivable sin: "If ye forgive not men their trespasses neither will your Father forgive your trespasses." If some of us were to be judged in the light of that statement our hope of heaven would be very small. It is a matter for our most serious repentance. It is, perhaps, the most subtle and one of the most common sins known to church members, even to preachers.

#### The Inexcusable Sin

This can be said for some of the evils to which human flesh is subject—they do sometimes offer in prospect some profit or pleasure, and they are nearly always preceded by some terrific temptation. But ingratitude does neither. The fact of the matter is that there is no justification whatever for being ungrateful. Gratitude costs nothing; ingratitude gains nothing. Why, then, are we guilty in this respect? The only answer I can find is that both unforgiveness and ingratitude are born out of meanness alone, by which it naturally follows that the unforgiving man and the ungrateful man are mean, no matter how circumspect they may be in regard to honesty, morality and such other sins we so heartily condemn.

#### The Christian's Obligation to be Different

It seems to me to be significant that the one man who won the commendation of Jesus in this parable of the lepers was a Samaritan. For one thing, he was probably the one of the group who had endured more injustice, oppression and unkindness than any other, because he belonged to a despised and persecuted race. What had he to be happy about? How could he forgive all the wrongs that had been heaped upon him? Yet he was the only one of the ten who returned to show his appreciation.

In the same way Jesus made a Samaritan the hero of the parable about neighborliness.

He seems to be saying to us that, if we expect to be one of His, we must achieve a different spirit and a sweeter disposition than is common among men. Others may surrender to resentment, and seek vengeance for offenses—but not a Christian. He is under a solemn obligation to forgive fully, unconditionally. Others may be self-centered, using men for their own advancement—but not a Christian. Others may think themselves too righteous to need for-

giveness, too worthy to be under the necessity of showing thankfulness for favors—but not a Christian. He must be different!

I cannot escape these implications of our lesson, and they make me ashamed that we of the church are so similar in our attitudes to people who make no pretense of religion.

### SAMUEL HULL BREWER

Camp Brewer has made an honored Methodist name of central Louisiana known throughout the state; the good man who gave the land, Mr. Samuel Hull Brewer, of Lecompte, will not see its further development. He died on December 13, and the funeral was held the following day from his home, with interment in Greenwood cemetery, Pineville, Rev. Frank J. McCoy, pastor, and Rev. R. H. Harper officiating, and the Masons, with Mr. J. O. Davis as master, serving at the grave. Among the bereaved are the widow, Mrs. Nell Sharman Brewer; the daughter, Miss Nellie; four sisters and brothers, Miss Lilly, Mrs. Evelyn Gray, John G. and Ralph. A niece is the wife of Rev. Ira W. Flowers, of the Louisiana Conference.

Mr. Brewer's father was a native of New York State and widely known in central Louisiana as a staunch Methodist. His mother was a native of Louisiana. The children have walked in the ways of their godly parents. Now, when only two sisters are left in the old home at Lecompte, it is still the place where Methodist traditions and the memory of old associations are cherished. The Brewers have been devoted brothers and sisters and it has been their good fortune to be closely associated through life. In his own home across the way, Mr. Brewer was blessed in his family life, Miss Nellie was finishing her course at the Louisiana State University, and the happiness of the small circle seemed complete. "Hull," as loved ones and friends knew him, was a steward in the church. A native of Rapides parish, he had lived in Lecompte the greater part of his life. He had served the town as mayor.

Loyal to his high convictions, he was a man of great force of character. Quiet in manner and never shaken from the poise of a great soul, those who knew him were aware of the strength of will under the calm. He could be depended upon. He did good and gave without ulterior motive. The young people were never able to induce him to attend a proposed meeting in his honor at the Camp, though he was deeply sensible of their appreciation and felt a great satisfaction in the growth of the work in which he had had so large a part.

His memory with his loved ones will abide beyond the years. Among these and a wide circle of friends he can have no better memorial than Camp Brewer—in its growing work, with its lighted cross, fit symbol not only of the spirit and purpose of the Camp but also of a good man's gift which will grow with the using.

R. H. HARPER.

God buries His workmen but He carries on His work—John Wesley.

**NASAL** MENTHOLATUM  
IRRITATION Quickly Soothes  
IRRITATED  
MEMBRANES  
MENTHOLATUM

Worry of

**FALSE TEETH**

Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort and security by holding plates more firmly. No gummy, goeey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.



# THE CHRISTIAN FIRESIDE

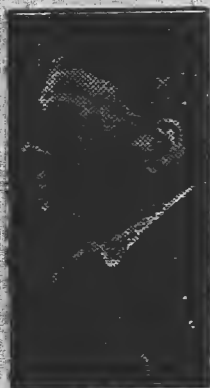
## SUCCESSFUL LIVING

By Edgar DeWitt Jones

### "THEY WHO TAKE THE SWORD"

What a starkly realistic view Jesus took of war. When He said to belligerent Simon Peter, whose sword was red with human blood, "Put up again thy sword in its place, for all they who take the sword will perish with the sword," Jesus stated a cold, terrible fact. The history of war confirms the truth of this statement.

Now, the objects for which some wars were fought have been righteous, justice being involved; we may even say that the objective was Christian, but who will say that the method was or can be Christian?



Mr. Jones

Says E. Stanley Jones: "For the first three centuries of the Christian Church, no Christian went to war, and no soldier stayed in the army after he became a Christian. The soul of Christianity was unified at the place of the use of armed force—it was judged incompatible in the Christian way of life. Then, with the conversion of Constantine, no one except a Christian could go in the army."

I sat with a group of Detroit ministers recently. We had finished the meal and were talking about world events. One of those present—a Woodward Avenue preacher and a man whose integrity I rate very high—said something like this: "I am not a pacifist, and I do not say that I will never again bear arms. I do not know about that. But I cannot get up any enthusiasm over war—any war. I served a year in the first World War as an ambulance driver in France. My business was to bring back the poor mutilated bodies of the boys who fell at the front, to the nearest field hospital. I saw war at too close quarters to be enthusiastic about war—any war. I know what war does, not only to the bodies of men but to their minds, their affections, their higher and better instincts. The truth is, I do not know that I will ever be again what I was before I saw war close at hand."

War is all General Sherman said it was—and worse.

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## THE FALL

By Rev. Vivian T. Pomeroy, D. D.

Simon is six and a half; but he is big and tall for his age. At Christmas he got some skis; but he could not ski because he has been in America only a little time, and before he came here he lived in a country where there is no skiing. So he was in a hurry to learn.

A few days ago at breakfast Simon said: "Mummy, I have an enormous surprise for you." "What is it?" asked Mother. "It's a secret," said Simon, "but you will know this afternoon." "I can hardly wait," said Mother. "I wish it were afternoon now." "So do I," said Simon. But he went off to school.

At three o'clock the sun still shone on the long, snow-covered hill near the house.

Simon said: "Now, Mummy, now's the surprise. Get your hat and coat and gloves." Soon, warmly dressed, Mother and Simon went out. Simon was carrying his skis. "Oh," said Mother. "Yes," said Simon.

On the hill were many children with skis. Up they scuffled; down they flew. "Hi, Simon! Hi, Simon!" they called.

Simon fixed his skis. "Oh, darling," said Mother, "are you quite sure?" "Quite," said Simon. "Mother, I can ski. That's the surprise. Now watch!" The other children scrambled up. "Now watch!" said Simon; and off he went.

And in a second the skis went crosswise, and Simon went sidewise, and flop he went into the snow. How the children laughed and laughed!

Simon picked himself up with much difficulty and scuffled back. Mother saw that his head was down and his lip was wobbling.

"Simon can't ski!" shrieked the other children.

Then Simon shot his chin up, and he looked at Mother, and he said: "But I can. Watch!" And he skimmed away, and went flying, flying, and made a perfect landing. Mother was very excited.

When he came back, Mother said: "That was wonderful. Will you teach me?"

"Oh!" cried the others, "he can't teach you; he really doesn't know; he falls."

"Yes, I know," said Mother. "That's why he must teach me. I'd like to learn from somebody who falls."

"Why? Why?" shrieked the children.

"Because," said Mother, "sometimes you can tell how good a person is going to become by the way he takes a fall."

Simon was a little shy, and off he skimmed again. And Mother was very pleased because she had had two lovely surprises.—Printed by special permission of the author and The Christian Leader.

## MILLSAPS COLLEGE

The second semester of the 1940-41 session begins with 36 new students and the receipt of \$5,000 in contributions toward the "Greater Millsaps Fund," by alumni and friends of the college.

The new student registrations bring the total enrollment in the regular undergraduate department to a little above 600. In addition to these, there are 35 special students in the music department, and there have been a total of 116 registrations in the extension department night school.

Addition of the above mentioned \$5,000 to the "Greater Millsaps Fund" brings the total contributed to this cause to nearly \$65,000 since the ambitious campaign to increase the endowment of Millsaps from \$750,000 to \$1,000,000 was launched three years ago. More than \$55,000 of the \$65,000 total was invested in a much needed new girls dormitory to handle overflow coed enrollment.

Continuation of the "Greater Millsaps" program toward the ultimate objective of increasing the college endowment \$250,000 is under the direction of Dr. M. L. Smith, president of the institution.

A series of personal letters is being sent to alumni and friends of Millsaps each month, pointing out the achievements of Millsaps, its splendid standing in the aca-

demic world, the needs of the school, and the part which friends of the school can play in solution of its expansion problems.

The summer school, opening May 31, will offer courses in 17 departments. Courses scheduled this summer for the first time include one in recreation and leadership, taught by Miss Frances Decell, girls physical education director; public speaking, by Professor Paul Ramsey; library science, by Miss Annie Katherine Dement, librarian; and sociology, by Dr. Vernon L. Wharton.

Organization of a new Millsaps symphonic band to replace the military band of the college, most of whose members were National Guardsmen who have been inducted into the regular Army for a period of active service, has been completed by Professor Armand Coulet, band director. More than a thousand dollars worth of equipment has been secured for the new band, and several out-of-town engagements have already been booked.

The Millsaps College Singers, mixed choral group of the school, has scheduled an extensive tour this spring. The group will cover about a dozen states, and will be on the road more than two weeks. Last year the singers, under the direction of Prof. Alvin J. King, presented a special request program at the Cincinnati Conservatory of Music while on their 1940 spring tour, and won unstinted praise for the excellence of their performance from conservatory faculty members.

## WISE OR OTHERWISE

By Rev. James H. Felts

An ounce of temperance is worth a pound of "over indulgence cures."

Uncontrolled appetites are just as intemperate as uncontrolled thirst, or inordinate desire for promotion.

A locally well-known woman returning from her first and only trip to Europe said: "It sure felt good when I set my feet on Vice Versa." It must have.

It is so easy to blame our failures on others while claiming full credit for our successes—IF ANY.

Possibly the reason why women grow no beard could be explained by their inability to shave while talking.

Even a superannuate may eat too much Christmas turkey. I offer my expert testimony without claiming a witness fee.

Yesterday: "If wishes were horses beggars would ride." Today: "If wishes were automobiles beggars would get killed like other people."

She was known as a "social climber" because she could smoke, drink and neglect her children. Her assurance was doubled by her husband's ability to outrun his creditors.

Poor fellow! His parents had nothing but money. Nearly as poor as the fellow whose parents had nothing but poverty.

He went to the "whoop-em-up" meeting. His enthusiasm reached the boiling point. He returned home and cooled off. His is now as insipid as ever.

Catalog gardens are beginning to grow like mushroom. Dreams and realities may not be so far apart if the gardner uses brains for his chief fertilizer.

True or false? The "easy payment plan" is the hardest of all plans?



## THE CHURCH AND LIQUOR AND VICE AT THE CAMPS

By Bishop James Cannon, Jr.

On September 19th, the day following the passage of the Conscription Act, I went to Washington and went over the Act very carefully with Senator Sheppard, and we agreed that I should present resolutions to the Federal Council Executive Committee on the following day, September 20th, emphasizing the provisions of the Selective Draft Act of 1917 against intemperance and vice, calling upon the President, the Secretaries of War and of the Navy to issue regulations to prevent evil conditions around the camps. So on September 20th the Federal Council Executive Committee passed resolutions calling for such provisions as were contained in the Selective Draft Act in 1917. Copies of these resolutions were sent to the President, the Secretaries of War and the Navy. Reply was made by the Adjutant General, who merely stated that "The interest in the welfare of the Army is sincerely appreciated."

As men have been called to the camps the conditions which were feared have in fact materialized, and were so bad at one of the camps that Secretary Stimson strongly criticized through the press conditions around that camp. Later on the New York Herald Tribune and other secular papers contained news articles that the liquor and vice traffics were lining up around the camps, and the Herald Tribune stated commercialized vice agencies had already organized at least 50,000 prostitutes to carry on their traffic around the camps.

The Anti-Saloon League Convention in Washington, November 26th, called "Upon the President and the Secretaries of War and the Navy to frame such regulations concerning intemperance and vice as would give our enlisted men as great protection as was given to them by the provisions of the Selective Draft Act in 1917 which, by the testimony of General Pershing, and other ranking officers of the Expeditionary Force, produced one of the cleanest, finest armies ever assembled in the history of the world." It was further emphasized "That such provisions were passed by the active efforts of President Wilson, in the face of bitter opposition of leading members of Congress." President Wilson sent for me personally at that time, and agreed to give the law his full support, which he did.

On December 3rd, the Council of Bishops of the Methodist Church met at Atlantic City and adopted the following: "Whereas, the brewers have already pushed their industry near to the camps and stations where our soldiers and sailors are being trained, be it resolved, that as the Council of Bishops of the Methodist Church, we call upon the President, and the Secretaries of War and the Navy to take such action as will secure to our soldiers and sailors in the Army and in the Navy as great moral protection as was given to them in the Selective Draft Act in 1917."

On December 13th the Federal Council of Churches, at its Biennial meeting at Atlantic City, adopted the following resolutions: "Whereas, the National Selective Service Act now in operation will call up millions of young men for training in military camps and naval stations, and, whereas, during the World War the Selective Draft Act of 1917 set up effective procedure on the part of our Government for protecting the young men in the National Service from being exploited by the liquor traf-

fic and by commercialized vice, prohibiting the sale of intoxicants to any man in the uniform of the Army or Navy of the United States, and throwing a zone of ten miles around the training camps as protection against organized vice, Resolved, that we call upon the President of the United States and the Secretaries of the War and the Navy to take such action as will secure the fullest possible moral and health protection for our soldiers and sailors."

Replying to the Council of Bishops the Adjutant General declared that "It is beyond the scope of the War Department to regulate the sale of intoxicating liquors outside of military areas," and then emphasized the fact that "The enactment of legislation on this subject, similar to that in effect during the World War, is a matter within the province of the legislative branches of the Government."

On January 15, 1941, the National Temperance and Prohibition Council adopted the following: "That we call upon the State Legislatures to consider carefully the subject of liquor and vice as it relates to the present welfare, and urge them to adopt such legislative enactment as will reduce intemperance and vice."

"Also that we urge the Congress to enact such legislation as may be appropriate under our present peace-time status for the protection of our military and naval services from the effects of vice and liquor."

In short the position of the Army and Navy as set forth by the Adjutant General seems to be that action similar to that of 1917 (as specified in the resolutions of the Federal Council) requires legislation by Congress, and can not be met simply by regulations issued by the Executive, the War and Navy Departments. The practical question, therefore, is: If such action was desirable and necessary in 1917, and produced good results then, experience would seem to call for similar action at the present time. Therefore a Committee is at work with members of Congress to secure the introduction of such legislation as will remedy the conditions which at the present time are of such a character that enlisted men are advised that they must carry prophylactic equipment, or go at once to the Army Medical Staff after possible infection, or suffer disciplinary measures if disease is contracted.

This full statement indicates that the Church and temperance organizations have not been idle. It is made in the press that our people may write at once to the President and to their Senators and Congressmen, calling for the passage of such legislation.

Richmond, Va.

## DIVORCE—A CONTRAST

By Rev. John W. Ramsey

The law of the Protestant Episcopal Church forbids the remarriage of divorced persons by her clergy. The Associated Press reports that the last convention of that denomination made an effort to lower the standard, but the movement was voted down.

The Discipline of the former Methodist Protestant Church contains the following provision: "Elders and those licensed to administer the Ordinances shall have authority to administer the Lord's Supper, to baptize, and to celebrate matrimony; but they shall not celebrate the marriage of di-

vorced persons who have violated the marriage vows."

The law of the former Methodist Episcopal Church, South, was as follows: "The ministers of our Church shall be prohibited from solemnizing the rites of matrimony between divorced persons, except in case of innocent parties who have been divorced for the one Scriptural cause."

The Discipline of the former Methodist Episcopal Church (North) has the following paragraph: "No minister shall solemnize the marriage of a divorced person whose divorced wife or husband is living and unmarried; but this rule shall not apply (1) to the innocent person when it is clearly established by competent testimony that the true cause for divorce was adultery and other vicious conditions which through mental or physical cruelty or physical peril invalidate the marriage vows, nor to (2) divorced persons seeking to be reunited in marriage. A divorced person seeking admission into our Church who manifests a proper spirit and satisfactorily answers the usual inquiries may be received."

With the exception of the last sentence concerning admission into church membership, the law of the united Methodist Church is identical with the paragraph immediately above. Now, if the omission of the sentence relating to church membership has any significance, it means that, regardless of the cause for divorce, Methodist preachers may now remarry divorced persons, but may not receive them into the membership of the Church. Does this mean that the vows of church membership are to be regarded as more sacred than marriage vows? The objectionable feature of the new law is wrapped up in these words: "OTHER VICIOUS CONDITIONS WHICH THROUGH MENTAL OR PHYSICAL CRUELTY OR PHYSICAL PERIL INVALIDATE THE MARRIAGE VOWS." (Caps mine.)

In considering this question, let us not forget that Jesus had something to say on this vital subject—that of divorce and remarriage. Luke 16:18: "Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery."

Matt. 5:31, 32: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

Mark 10:2-12: "And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: but from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. What, therefore, God hath joined together, let no man put asunder."

"And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adul-



tery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

\* \* \*

Now, with this irreconcilable contrast between the standard on divorce and remarriage set up by the Methodist Church, and the unmistakable teachings of Jesus, what do Methodist preachers propose to do? Will they act in accordance with the permission and sanction of the Church without question or scruple, or will they follow the teachings of Jesus whom they call Lord and Master? In the days to come, we shall see what we shall see. In the meantime, let it be remembered—and it cannot be stated too emphatically—that no set of men making up the law-making body of any Church have the right to assume the authority to set aside or annul the plain teachings of Jesus when he said: "WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NO MAN PUT ASUNDER"; if they do, they do it at their own peril!

## INCREASED BENEVOLENCES

By Rev. W. A. Tyson

Reports from various sources decry the fact that united Methodism has raised a half million dollars less for World Service in 1940 than it did the previous year. This is deplorable, but, at least some of it is a paper loss and not a real loss in dollars.

The Southeastern Jurisdiction, and perhaps the whole church, will not be able to compare accurately the 1939 income with 1940 income from all three of the denominations concerned. There was too much difference in accounting between 1939 and 1940. Only an auditor closely examining the whole financial picture could tell about either an increase or a decrease.

While the above is correct, there is enough information at hand to state that the increase in the North Mississippi Conference was \$9,559. The recapitulation for Table 3 shows a decrease of \$4,177 in the comparison of the two years. But this does not give a correct indication.

The figures for 1939 show a total of \$45,862 paid on General and Conference Benevolences. This included the amount paid to Conference Claimants. The figures for 1940 show \$41,685 paid on General and Conference Benevolences, which does not include the amount paid to Conference Claimants. In addition to the General and Conference Benevolences paid in 1940, we also paid \$13,736 to Conference Claimants. Add both of these causes and you will total \$55,421 for 1940. That is an increase of \$9,559 in 1940 over the same amount raised for these causes in 1939.

The sum total of the finances for all purposes raised in the North Mississippi Conference for 1940 shows a decrease of \$24,290. To get a picture of normal conditions for solid comparison we must not count the unusual collections, such as those for building. A church may raise \$100,000 in cash for a building and report total finances of \$121,000 for that year. A normal year the total will range between \$19,000 and \$23,000.

If we subtract the \$120,049 raised in 1939 for Buildings from the grand total of all finances for 1939, which was \$615,324, we have a balance of \$495,275. If we subtract the \$58,503 raised in 1940 for Buildings from the total finances, which were \$591,034, we have \$532,531. The difference is \$37,256 gain, and not loss, for the Conference.

Of this gain \$5,185 went to the pastors. \$27,278 was an increase in incidentals. The other items may be accounted for easily. The indications are that we had a healthy growth in finances for the normal causes, and that despite bad crops in some sections of the Conference.

It requires some arithmetic to find the net increase in the membership of the North Mississippi Conference. After some thought it seems to be 1,453. A bit of careful auditing could easily show a net loss, or a net gain of double that amount. However, these figures are about right.

## DR. ALBERT S. LUTZ—RESOLUTIONS

Whereas, Almighty God, in His wisdom, called to His heavenly home our beloved pastor, Dr. Albert S. Lutz; and

Whereas, we are bereft of a personal friend, whose place in our lives it will be difficult to fill; therefore be it

Resolved, that the officers and members

of the Woman's Society of Christian Service of the Parker Memorial Methodist Church, New Orleans, extend to his loved ones sympathy in their hour of sorrow, and pray that He who promised to comfort those who sorrow will be with them in their bereavement: be it further

Resolved, that these expressions of sympathy be recorded in the minutes of our Society; be it further

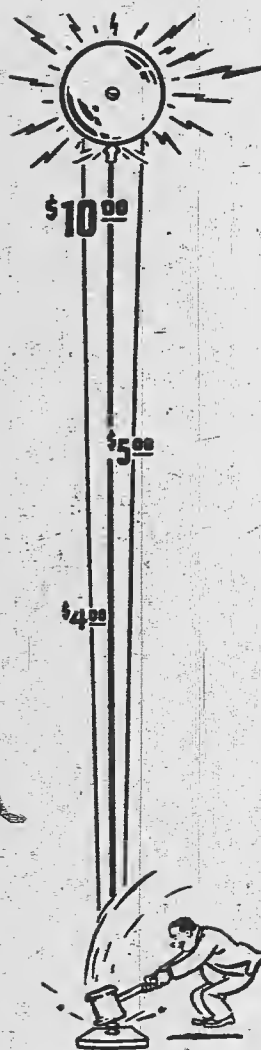
Resolved, that a copy of these resolutions be sent to the family and to the New Orleans Christian Advocate.

MRS. GEORGE ROBINSON,  
MRS. ROBERT IRVINE,  
MRS. MYRTLE A. PETTY,  
MRS. JOHN S. PEARCE.

Language is not only the vehicle of thought; it is a great and efficient instrument of thinking.—Sir H. Davey.

Learning to do things the best, easiest and quickest way requires brains, time and sacrifice.—Dr. Riley D. Moore.

## COUPON CASH RATES FOR 1941



*Strike a new high!*

The new high rates offered by the manufacturers encourage us to renew our appeal for coupons—COUPONS—COUPONS during 1941.

We can "turn coupons into dollars" again this year as we have done in the past and realize a greater cash benefit than ever.

Please study this long list of coupon-bearing products, many of which you now use—or can use—in your home. There is a valuable coupon on each of these products. Please save these coupons and send them to us to build up our coupon fund. We will greatly appreciate your help.

## New Cash-Coupon Rates Until June 30, 1941

### AT \$10.00 FOR EACH 1,000 COUPONS

Coupon Worth

OCTAGON Granulated Soap ..... 1

### AT \$5.00 FOR EACH 1,000 COUPONS

OCTAGON Toilet Soap..... 1	HEALTH CLUB Baking Powder—5c size 1/2
LUZIANNE Coffee—Pound Con..... 3	HEALTH CLUB Baking Powder—10c size 1
LUZIANNE Tea—1/4 Pound Package.... 2	HEALTH CLUB Baking Powder—25c size 3
RUMFORD Baking Powder..... 3	(Product of Rumford)

(Postcards from any size can will count)	
BALLARD'S OBELISK FLOUR—	
2-lb. Carton ..... 1	12-lb. Bag ..... 6
5-lb. Carton ..... 3	20-lb. Bag ..... 10
6-lb. Carton ..... 3	24-lb. Bag ..... 12
10-lb. Carton ..... 5	48-lb. Bag ..... 24
BALLARD'S Pancake Flour ..... 1	
BALLARD'S Buckwheat Flour ..... 1	

Coupons are also packed with BALLARD'S Insurance and Guordion Feeds

### AT \$4.00 FOR EACH 1,000 COUPONS

OCTAGON Soap—Regular Size ..... 1	OCTAGON Cleanser ..... 1
OCTAGON Soap—Special Size ..... 1/2	OCTAGON Soap Flakes—Small Size... 1
OCTAGON Soap Powder—Regular Size 1	OCTAGON Soap Flakes—Large Size... 3
OCTAGON Soap Powder—Special Size 1/2	

## METHODIST ORPHANAGE

Jackson, Mississippi

## MEMORIAL MERCY HOME-HOSPITAL

815 Washington Avenue  
New Orleans, La.



New Orleans

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebags, are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

If we may dare to believe that God is Light and Love, we may have every ground for expecting that when the powers of darkness and nihilism are at work with demonic energy, the divine creative activity can call into existence on a commensurate scale the forces of sanity, truth and goodness.

—Dr. J. H. Oldham.

## THE PRAYER-ROOM TODAY

I thank Thee, Lord, for the sure word that Thou hast given me, and the solid ground on which I can build my hope and confidence. I thank Thee for the years wherein I have proved the truth of Thy promises whenever I have dared to venture upon them and found Thee always better than Thy word. Even more would I thank Thee for any deeper trust that experience has wrought in me, making me so sure of Thee that I am willing to leave many a question unanswered and many a mystery unexplained. Teach me to trust Thy silence as well as Thy word. Amen.

## DAY OF COMPASSION



"The cup of water (or oatmeal or soup) given for Thee still holds the freshness of Thy grace."





# WALLET OF THE WEEK



METHODIST SHRINES IN ENGLAND, according to a letter written to Bishop Edwin H. Hughes by Doctor T. Ferrier Hulme, have had a miraculous escape. Many churches have been damaged but the most sacred shrines and monuments are still undamaged. These include the famous "New Room," the equestrian statue of John Wesley, and the house of Charles Wesley, all in Bristol. The room in which Mr. Wesley ordained Coke, Whatcoat and Vasey is also intact, but the surrounding properties have been wiped out.

\* \* \*

THE DUCK-BILLED PLATYPUS of Australia is a web-footed, duck-billed animal which lays eggs. It has a soft coat of fur somewhat like the muskrat, and in building its home it exhibits the cunning and the wizzard-like architecture of a beaver. The platypus depends upon its cunning for its protection and because it lacks other means of defense it is rapidly becoming extinct. It is said that, unless governmental supervision of its habitat is speedily established, there is little chance for this strange animal to survive.

\* \* \*

CONSCIENTIOUS OBJECTORS registered as such are estimated to number eight thousand of the first eight hundred thousand called under the Selective Service Act. This estimate was given out by the National Committee on Conscientious Objectors and is said to have been based upon the estimate of the Selective Service Officials in Washington, D. C. The sentences of those who refused to register under the Act have not been modified and, so far as we know, those who declined to register have not recanted.

\* \* \*

THE MOVIE INDUSTRY centering in Hollywood is reported to have a racial and an alien cast which could easily account for much of the slush offered in the American movies. It appears that the producers, executives and directors, are largely Russian, Rumanian, Hungarian and Polish. The list of top salaried men numbers well over a hundred, with an average yearly salary of approximately one hundred and fifty thousand dollars each. It is said that the salaries of the executives total nearly seventeen million dollars, which must be paid before production costs are considered.

\* \* \*

HAILE SELASSI, OF ETHIOPIA, according to a contributed article in *The American Hebrew* for January 31, is said to be the six hundred and thirteenth king in an unbroken line from King Solomon. The "black Jews," five hundred of whom are in New York with rabbis, synagogues and a cemetery all their own, are held by some to be the descendants of Menilek, son of Solomon and the Queen of Sheba. There are other theories of their origin, and no theory is clearly established. The black Jews in New York are known as "Commandment Keepers." Haile Selassie is said to be the only king on earth who can claim the promises that David should never lack a man to sit upon the throne of Israel.

EMPEROR WORSHIP in Japan seems to have called out considerable ingenuity upon the part of some who would evade rather than resist the demand outright. One pastor resorted to the strategy of teaching that there are four persons in the Godhead, the fourth being the emperor. He was arrested for putting the emperor fourth instead of first. Another pastor was warned not to teach that there is but one God and that all men are sinners, for the emperor is not a sinner and he is a god. Gods by proclamation have little hope of immortality.

\* \* \*

BELGIAN JEWS to the number of forty thousand are said to have been rounded up in Flanders and will be placed in concentration camps. The rigor of these measures is presumably limited to Flanders in an effort to encourage the Flemish national movement. It appears to be an effort to array the Flemish and Walloon sections of Belgium against each other—an old method of German strategy in dealing with Belgium. Naturally the ultimate success of the scheme will be largely determined by the outcome of the war.

\* \* \*

PALESTINE, HOMELAND OF THE JEWS, has had an influx of refugees to the number of two hundred and eighty thousand in the last eight years. This probably is a greater number than was in Palestine at the beginning of the eight year period. A United Palestine Appeal has been launched for the purpose of raising a total of twelve million dollars as a war-emergency fund. It is the plan to use this vast sum for land reclamation projects and for improving the defensive armaments of the land. This, it is assumed, will ease the British defense problem.

\* \* \*

THE CHANGE OF THE CALENDAR made in 1752 omitted the eleven days between September 2 and 14, and moved the beginning of the official year from March 25, to January 1. When the change was made riots and agitations occurred among the ignorant classes who really believed that the Government had robbed them of twelve days by the change. For years afterward the people were accustomed to speak of the "lost twelve days," and they repeated the slogan of the countryside, "Give us back our twelve days." Many people regard it as blasphemy to tinker with either time or eternity.

\* \* \*

HISTORIC FORT SUMPTER, says *Our Dumb Animals*, had a strange visitor in November of last year. It was neither an ironclad, nor a submarine but a lone fox. Under cover of night it seems to have negotiated the eight or ten miles of water which separates the little island on which Fort Sumpter stands from the shore of James Island and morning found it on the beach. It would not permit any person to approach it and at low tide it took off for its wooded lair on the James Island shore, from which it had probably been driven by the hunter and his hounds.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### HOLLYWOOD HEARS THE NEWS

After long and seemingly futile protests against the disreputable and demoralizing drinking scenes so common in the movies, it is said that Mr. Will Hays, Presbyterian layman and czar of the movies, has awakened to the idea that the use of the "silver screen" for the preachments of the liquor interests is poor business for the movies. Nearly ten years ago the late Carl Laemmle, Sr., pioneer leader in the movie field, declared that the return of legalized saloons "would wreck the movies." Now Mr. Hays, according to the American Business Men's Research Foundation, has ordered a ban on "liquor-saturated" movies.

This spasm of virtue, however, does not seem to have been caused wholly by the many and varied protests which have been poured in upon the movie-czar in recent years, but by arguments which register on the adding machine rather than in the conscience. Protests against the surrender of the movie-going public for exploitation by the liquor business seems to have had an effect upon the movie box office which is causing the moguls to sit up and take notice. It is stated that the average paid admissions have fallen from more than 110,000,000 weekly to 55,000,000. It is evident that the squeal comes from a pigskin purse rather than a Galvanic awakening of the moral conscience.

The propaganda dispensed through the movies, the radio, the cartoons and the headlines and illustrations of certain types of the secular papers is both subtle and continuous. Only a few weeks ago, we saw in a great daily the picture of a navy officer "drinking the health" of his men. Only last week a popular cartoonist gave a thinly veiled satire which was little less than a mild apology for the dishonesty of gambling in its worst aspect. Turn on your radio, morning, noon, or night, and see what you hear. If it takes bankruptcy of the movies and the radio to clean up the liquor business, we are out for doing a good job. Oh, but the movies are educational, says one. So they are, but the value of education depends upon its elements of discrimination and control. An education with a cocktail cast, which means the inability to distinguish between a gin house and the open highway, is a personal liability and a social peril. We may have missed much by not going to movies, but the deficiencies of our education have not been such as to embarrass us in the presence of those who chew gum and get their instruction by way of Hollywood.

### THE ENGLISH LAY PREACHER

Dr. Henry Bett, president of the Methodist Conference in England, delivered a message to lay preachers which was published in *The British Weekly* of January 16.

Among other things he said: "If there is one man in Methodism that I honor above all others, it is the local preacher in a country circuit who travels miles in all weathers and hardly ever preaches to more than a handful of people." British Methodism has never forgotten its debt to lay evangelists and preachers. Today it has an army of such and among them are some of the ablest and best men of the church. Without this group, Dr. Bett says that Methodism could not carry on for a single week. Five out of every seven Methodist pulpits in England are filled every Sunday by lay preachers, and their noble response to the emergency created by the war commands the respect and admiration of the Christian world.

In episcopal Methodism, the local preacher has not fared so well. Our local preachers are few and little use has been made of them. As a result, the churches do not honor their ministry as they should and few men are willing to accept an office which has less significance than that of being cupbearer to a king. With us it is not so much a ministerial office as it is a stage in ecclesiastical progress. We could wish that our Methodism had exalted to a greater degree the office of the local preacher and had made larger use of the gifts and graces of its lay forces. We are today in the anomalous position of trying to encourage lay "activities" while we repress lay "preaching."

### HEIRS OF FREEDOM AND TRUSTEES OF SOCIETY

Such is the note of the initial blast found in volume 1, number 1, of *Christianity and Crisis*, a bi-weekly periodical with an impressive list of names for its Editorial Board of Sponsors. The *Crisis* contemplated in the name of the periodical is not an economic, social, national or other temporal or local phase, symptom of our time. It is rather a situation which gathers into itself the danger of all symptoms as being joined with the power and the purpose of full and complete destruction of the achievements of Christian civilization. It is the total opposition to Christianity and freedom embodied in "the first effective revolution against Christian civilization since Constantine." Concretely, it is the effort to overthrow what was achieved by Cromwell, William of Orange and Washington.

The magazine is outspoken and courageous in its attitude, it is clear and vigorous in thought, and it has a high literary quality in its expression. Dr. Reinold Niebuhr is chairman of the editorial board, the price is \$1.50, and the Address 601 West 120th Street, New York. It is to be "polemic and irenic"—controversial and pacificatory in combating false interpretations on the one hand and in a Christian evaluation of perfectionist and pacifist interpretations of Christianity on the other hand. We



have the feeling that it will provide a view which we can afford to think about whether we agree with it or not.

### TOWN MEETING OF YOUTH IN WASHINGTON

We have upon our desk a report of the American Youth Congress Town Meeting of Youth, which was held in Washington, D. C., on February 7-9. It is too long for the space available this week, but we expect to publish it as it is, not because the report agrees with our own position, but for the more important reason that our people are entitled to know the facts as they are and as they are seen from the angle of representatives of the youth of the nation.

We have not felt that the American Youth Congress is altogether free from the influence of a designing leadership, we certainly did not approve of its rudeness to Congress and the President, we do not agree with its attack upon religion and the church and there are other things to which we specifically dissent. But when more than five thousand young people claim the right to be heard because they "will be the first to die if this country goes to war," they link together democratic principles and human values in a manner which compels our attention. Who would not be moved by the slogans: "Don't lease or lend our lives," "Is America the land of the free and the home of the brave, or is it the land of decree and the home of the slave?" or a Congressional "listening society," spending its time "debating as to whether the poppies in Flanders should be red or yellow?"

### AN INDEX OF PROHIBITED BOOKS

An Index Librorum Prohibitorum, like that of the Roman Catholic Church, has been proposed for Protestant churches by Dr. Norman Vincent Peale, of the Marble Collegiate Reformed Church, New York. In condemning the filth and depravity which some men traffic in under the name of literature, Dr. Peale said that if "some authors would come into our homes and recount the indecent stories they tell in their books, we would kick them out as cads and rotters." It might be well to remember that it is easier to condemn a book than it is to impress the Protestant mind with its viciousness.

### LINCOLN AND LEE

We have reached a time in our history when Lincoln is recognized as belonging to the South as well as to the North, and when Lee is recognized as belonging to the North as well as to the South.

A generation ago, when the writer addressed the students of the Eastern High School in Washington, at their celebration of Lincoln's birthday, a great row was started because he dared mention Lee also as a great man. Now that is all over. Lee, who followed his conscientious convictions in drawing his sword for his native state, rendered a great service to the nation in accepting the verdict when the war was over. He was a great general and a noble man. The country is better because he lived.

Lincoln is unique in history. He was a magnanimous, tender-hearted man to start with, and he also was a statesman of clear vision and rugged common sense. It is hard to conceive of a wiser President for the dark and

terrible years in which he served. For him personally, death was a blessing. It left him upon a lofty pinnacle of fame. But for the country, and for the South especially, it was a calamity. Had Lincoln lived he would have made bitter enemies, but we should have avoided the disgrace and the suffering of the period of reconstruction.

Many of the biographies of Lincoln and Lee are gold mines of fact and of inspiration. Carl Sandburg for Lincoln, Douglas Freeman for Lee, have given us books of permanent value. By study of such lives, narrow lives often are broadened out and shallow lives often are deepened. The celebration of the birthdays of such men may be and ought to be an enriching experience.

—The Christian Leader (Boston).

## Editorial Miscellany

By Dr. H. T. Carley

### PONCHATOULA

There are at least two interesting things about Ponchatoula—the town itself, and its name.

As for the town, it is pleasing to the eye and attractive as a place to live. It has paved streets, electric power, natural gas, ample water supply, a modern sewerage system, and a flash-light telephone exchange. It has a population of 4,000—big enough to keep things moving, not too big to be neighborly. It has plenty of churches and a fine public school system, including a championship football team.

An interesting thing in connection with the population is that it is made up almost exclusively of native-born American stock. This is due to the operation of an unwritten law that went into effect a good many years ago by which certain alien groups were courteously but definitely informed that they were not expected to make Ponchatoula their home. Unwritten laws sometimes have considerable weight.

As for the name, there seems to be no doubt that it is of Indian derivation. We have heard two explanations, one over the radio a few days ago. According to this humorous suggestion, an Indian chief by the name of Toula, whose tribe roamed these parts and whose wigwam was pitched on the present site of the city, became involved in an "argument" with his squaw. The controversy waxed warm, and in the war of words it seemed as if the squaw might win the victory. The onlooking braves, fearful of the result to all of them if their chief should lose to his spouse; cried out to him, "Punch 'er, Toula!" Whether or not the chief followed their suggestion is not related; but the exhortation caught the fancy of the tribe, and the spot was thereafter known as "Punchertoula." In the course of time certain euphonic changes took place—and now we have Ponchatoula.

The other explanation sounds better and is in keeping with the poetic temperament of the Indians. Impressed by the great masses of Spanish moss that festooned the trees and swayed in the breeze, they gave play to their imagination and exclaimed, "Ponchatoula!" which, in the Indian tongue, means "flowing hair." Anyway, a town with so many beautiful moss-covered live oaks deserves a poetic appellation.

Beauty and poetry are everywhere—if we will only discover them.



## A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: A message recently sent out by the Methodist Emergency Commission opens with these words: "With the arrival of Methodist Union the laymen of the Church came into full privileges of legislation. They did more than this: They came into full privileges of definite responsibility in meeting the sacred issues as these came into the Methodist program."

The ministry rightly expect the laity of Methodism to become acquainted with the issues that are involved in the program of the Church, to have an intelligent conception of their relation to these issues, and to be loyal to the program of their church. Likewise, the members of the laity who have been called into positions of leadership and special responsibility need and rightfully expect the full cooperation of the ministry.

If I were really speaking to the entire membership of the Mississippi Conference, I would ask that we spend a few minutes considering together some of these vital issues that challenge our attention at this time when we have just entered upon a new era of Methodist life and activity. The outcome for the future will depend much upon the attitudes and response in this present hour of great opportunity for Christian service. Methodism expects every member to cultivate an interest in her program and to have some part in promoting it. Methodism issues no cards for "associate membership," for her fellowship is to be a fellowship in action. Those who pray must work together with God toward the answer to their prayers. Conferences, institutes, and local groups may give statement to their findings and pass challenging resolutions, but these will mean little unless they get into the mind and heart of the local membership and unless the individual member has the will to prepare for participation. Methodism is itself a spiritual opportunity which finds expression in every call to the laity. The fruit of response is blessing to the soul. The call to ministry and laity is for cooperative PARTICIPATION.

### The Methodist Emergency Crusade

An emergency movement which originated in our General Conference, and which has made its appeal to Methodism in the United States through a message from the Methodist Emergency Commission, of which Bishop Edwin H. Hughes is Chairman, announces the issue as a Crusade for a Million Dollars in behalf of: Overseas' Relief, Help for our British Methodist People and Churches, and Religious Work In or Near Army Camps.

To Methodists of the Mississippi Area an appealing message has come from Bishop Hoyt M. Dobbs which will stir a feeling of sympathetic response in every congregation. He states that the amount allotted to the two Conferences in the State of Mississippi is \$15,000—one half to be raised in each, and calls attention to the fact that the "Day of Compassion" is Sunday, March 2, 1941, when every Methodist church in the United States will be given an opportunity to make an offering to this emergency issue. It will be noted that the more than eighty-three thousand Methodists of the Mississippi Conference are asked to contribute only \$7,500, or a little less than ten cents per member. Of course many must give expression to genuine liberality, and if the amount is exceeded the blessing will be greater.

### The Christian Advocate

Reading as well as hearing has an important place for those who are to be doers of the word. Study is required to produce an approved workman. Every secular enterprise of importance seeks to promote success of the organization through literature or some form of trade journal that will attract attention and stimulate desire for what is offered. The Church has produced a great literature in books, periodicals and tracts that have blessed the world. Every denominational body of Christians needs an outstanding periodical for cultural values, spiritual uplift, important informational material, operating program, records of progress, provisional or emergency issues, etc. Such we have in the Methodist Church in the form of our general organ, the Christian Advocate, which, through the splendid and varied messages between its covers, commends itself to every member as a most valuable aid for useful living and effective participation in the program of the church. The regular annual subscription price is two dollars, but it is being offered in all congregations now at a club price of \$1.50. Of course every official and leader in each department of church activity should recognize a need for the general organ and also for our local organ, the New Orleans Christian Advocate.

### The Methodist Layman

For many years the official organ of Lay Activities in the former Methodist Episcopal Church, South, was a well edited and attractive periodical, "The Methodist Layman," issued monthly and widely read. It was one of the few religious journals issued by laymen essentially for the laity, and was highly commended by leaders of various denominations. There were many regrets when its publication was discontinued a few years ago.

At the initial session of the General Board of Lay Activities of the Methodist Church, July 27, 1940, it was decided that the lay organization should promote a magazine peculiarly adapted to its needs. It was later decided to issue THE METHODIST LAYMAN quarterly in convenient form and at a regular rate of fifty cents per year. If a Conference Board of Lay Activities provides for one annual subscription for each preacher and each charge lay leader in the Conference, a special rate is made. This has been done in the Mississippi Conference, and the issue for the first quarter has been mailed. We trust you have received these copies, and have found them attractive, instructive, and worthy of your assistance in securing a wide circulation for The Methodist Layman.

### Laymen's Day and Laymen's Week

There should be no need to urge the observance of Laymen's Day in the Mississippi Conference, since the preachers and lay leaders have given such splendid cooperation that for two years such a service was reported to have been held, not only in every charge, but in nearly every church of the circuits. In the report last year only one charge failed to comply and we are expecting full and prompt cooperation this year. An ample supply of Laymen's Day Programs has been placed in the hands of district lay leaders and are being distributed to charge lay leaders. Pastors have also been supplied.

The Bishops requested the General Board of Lay Activities to issue a "Manual on the Organization and Work of the Methodist Church," for use during a definite period of study, designated as "Laymen's Week,"

to be observed throughout the Church immediately following Laymen's Day. This book, "The Methodist Church," is in all the Depositories of the Methodist Publishing House, and may be ordered on consignment at twenty-five cents a copy. It is hoped that pastors and lay leaders will confer as to the number needed and give prompt attention to the matter so as to have the books on hand by February 23.

At a time like this, when even far away from the areas of distressing and destroying conflict, multitudes of disturbed souls and perplexed minds are turning to the Church for its reassuring message through the teachings of Jesus; at a time when all branches of the Church are striving, as perhaps never before, to exemplify the gospel they profess through a practical Christianity of fellowship and service; at a time when the appointed leadership of the Methodist laity are facing their responsibility with a desire to contribute constructively and effectively to the program of Methodism in our own conferences and for world service; at a time when it is proposed to call the laity of our world-wide Methodism into the congregations for worshipful service, at the morning hour, in consideration of personal dedication to a life of STEWARDSHIP IN ACTION; and when, at the request of our bishops, a manual on "The Methodist Church" has been prepared to challenge the laymen to greater loyalty and better knowledge of their church; at this time of great import and opportunity, we appeal to all on whom success depends for renewed interest and well planned effort to make this service and book mean much for the laity of the Mississippi Conference.

J. M. SULLIVAN.

## A MEMORIAL—ALONZO LOVE CLEARMAN

Alonzo Love Clearman, son of George and Nannie Clearman, was born in Winston county, Mississippi, on March 20, 1889. His parents moved to Noxubee county when he was still a baby. He was converted and joined the Methodist Church at Center Valley, at the age of fourteen years. He served his church as a steward for over twenty years, and at the time of his death was also superintendent of the Center Valley Sunday School and teacher of the Young People's class.

On November 25, 1926, he was happily married to Miss Mamie Cole, of X-Prairie, Miss., who for fourteen years devoted her all to the making of a Christian home for him who worked so earnestly for the advancement of his Master's Kingdom. His time, his money, and his talents belonged to his church when they were needed.

Someone has said: "In order to have friends, one must prove himself friendly," and this was strikingly demonstrated in the life of "Lonnie," as he was affectionately known. It seemed that everyone was his friend, and it can truthfully be said, "To know him was to love him." He was kind, patient, considerate and charitable to every one, deeming it a pleasure to go out of his way to serve a friend.

One could not find a more devoted husband. To his wife he has left a heritage of faith, loyalty, love and devotion to duty which shall be a guiding light throughout the years to come.

To his brother and sister he was a pillar of strength, and guidance in all of life's situations, and his helpfulness to them can never be measured or expressed.

(Continued on page 16)



# CONFERENCE NEWS AND PERSONALS

Mrs. Florence B. Jackson, an Advocate reader of many years, is active in solicitation for the paper in her church at McComb.

Bro. M. D. Fulkerson has been favorably received by the people of the Oak Grove, La., charge, and is beginning his work in a fine way.

Rev. Fred Flurry has been changed from Jeanerette to Clinton, La. He has already reached his new field and has met with a wonderful reception.

The Advocate appreciates the spirit and the commendation of Mrs. Joseph Libby, Meridian, Miss. It is a real pleasure to serve those who enjoy the Advocate.

Rev. B. D. Watson is happy in his work at Belcher and Gilliam. He is enjoying his people and the work of the charge moves along in an encouraging manner.

The church at Bastrop, La., will be dedicated by Bishop A. Frank Smith on Sunday morning, February 23. This will be a great day for the Methodists of that little city.

Rev. H. N. Brown, of Lake Providence, La., was out of his pulpit for two Sundays on account of a minor operation, but is back at work again at the present time.

Mr. H. G. Johnston, attorney-at-law, Hernando, Miss., writes enthusiastically of the work of his pastor, Rev. E. M. Sharp, who is doing a wonderful work in that little city.

Rev. G. W. Robertson, Becker charge, is looking after the various interests of the church in his characteristic manner. We feel sure that he will have a good year in all respects.

Rev. W. F. Howell, pastor at Bonita, La., has been ill from an attack of flu including a relapse, for nearly six weeks. We are glad to know that he is now up and hopes to be at work again soon.

Miss Bettie Hughes, of Crandall, Miss., says that the Advocate has been a helpful visitor to her for more than three score years. She is now in her eighty-eighth year, is a shut-in, and the Advocate is still one of her sources of comfort and strength.

Rev. W. H. Bengtson, recently assigned to Welch, La., says that they greatly miss their New Orleans friends but that they have fallen in love with the people at Welch, and of course they are looking forward to a fruitful year.

Rev. W. M. Wright, our friend whether in the pastorate or out, is planning for his Advocate campaign in the near future, and he says that there has never been a time when we more needed such a paper in the homes of the people than at present.

Rev. Mathis E. Armstrong, pastor at Shuqualak, Miss., reports the death of Bro. Clearman, one of his stewards, in an automobile accident. Bro. Armstrong is happy in his work at Shuqualak, where he is receiving delightful cooperation.

Rev. and Mrs. J. L. Williams, of New Orleans, will have the sympathy of many friends throughout the Church in their sorrow for the loss of their son, J. L. Williams, Jr., on February 10. He had been ill a long while and his going was not unexpected.

Rev. W. C. McCay, pastor at Nettleton, Miss., has a widely scattered charge and

he has been in 150 homes since the first of the year, that is up to February 6. That is not only a good record for pastoral work but a sure sign of ministerial success.

Mrs. Kate R. Cameron, of Vicksburg, who will soon be eighty-eight years old, has been a member of the Methodist Church for seventy years. She is an appreciative reader of the Advocate, and in sending her own renewal remits for the paper of some superannuate.

Mrs. Grace Sloan Overton, of Ann Arbor, Michigan, will conduct a series of services at Rayne Memorial Church, New Orleans, from March 2-7, inclusive. Mrs. Overton is well known throughout this section through her recent visits to Young People's and Woman's Missionary Society assemblies.

Rev. J. C. Price, pastor at Pioneer, La., has not been well for some weeks. He was carried to Tri-State Hospital, Shreveport, on the 6th of February, where he is receiving treatment. He will greatly appreciate the prayers of his friends throughout the Conference.

Rev. J. W. Ward, district superintendent, Greenville, Miss., says that Bishop Dobbs' ministry to the residents of Greenville on a recent Sunday was most helpful to the church and to the city. He reports a good meeting of the District Pastors Association, at Cleveland, on Monday of last week.

The Advocate acknowledges again and anew its debtors to Mrs. W. E. Moreland, of Powhatan, La. This time her loyalty is expressed in a list of seven new subscriptions, not a renewal in the list. These of course are credited to Natchitoches charge, Rev. Carl Lueg, pastor.

Rev. J. E. Hearn reports a fine beginning of his work on the Mangham charge where he is looking forward to a good year. We know his people and we know the energy of Bro. Hearn, and we are willing to say now that his hope will be translated into reality before the year ends.

Mrs. Oscar Rogers, of Waterford, Miss., has been a shut-in all winter and she says that the Advocate has been a chief source of pleasure and benefit in the days of her illness. We appreciate her devotion and interest, and we sincerely hope that the Advocate may continue to brighten her home for many a year to come.

Rev. Arthur Daniel Berry, who left his mission post in Japan to bring his sister home on account of illness has taken eternal leave of his missionary task and of life. His sister died en route across the Pacific, and on Tuesday morning, February 11, he

followed her in death. He had been in Japan for more than thirty years, the greater part of the time in educational work.

Rev. Enrique C. Balloch, for eight years pastor of the Central Methodist Church, Buenos Aires, Argentina, was elected bishop at the recent session of the Latin-American Central Conference, sitting in Santiago, Chile. Bishop Gattolini was re-elected and Bishop Elphick was retired, having reached the age of sixty-five.

Rev. A. M. Ellison, Jr., includes in a recent list of Advocate subscriptions two of his oldest and most loyal members. Bro. Ellison is doing a splendid work on the Brooklyn and Bond charge and looks carefully after all the details of the church work, including those who pass his way whether as temporary residents or trailer passengers on the road.

The General Commission on Evangelism has issued a leaflet "Aids to Devotional Life." Dr. Costen J. Harrell, of Nashville, Tenn., is the author of this leaflet. Sample copies have been sent to the district superintendents for distribution to every pastor. The leaflets sell for fifty cents a hundred postpaid and may be secured from the General Commission on Evangelism, 302 American Trust Bldg., Nashville, Tenn.

Col. J. H. Johnson, treasurer of the North Mississippi Conference, returned to his home on Monday night of last week after a ten-day sojourn in the Methodist Hospital at Memphis. Bro. Johnson went for a check up and for some treatment, and he feels that he is going to be himself again as he follows out the doctor's prescription for diet, et cetera. Bro. Johnson's report as treasurer shows a total collection of \$659.21 for Benevolences during the month of January.

## NEXT CONFERENCE GOES TO GREENVILLE

The committee appointed by the North Mississippi Annual Conference at Columbus met in Winona at the appointed time. Six of the eight members were present.

After formal organization of the committee, invitations for the meeting of the next session of the North Mississippi Conference were asked for. Two towns extended very hearty invitations. Not only cordial invitations from the churches but from the civic and social organizations.

Louisville, represented by its pastor and two laymen, and Greenville, represented by the district superintendent of the Greenville





District, were put in nomination. After due consideration was given to each invitation a vote by ballot gave the conference to Greenville by a close margin.

J. H. HOLDER, Chairman.

## CHURCH EXTENSION MEETING

The Church Extension Section of the Mississippi Conference Board of Missions and Church Extension will meet in Capitol Street church, Jackson, Miss., on March 13, at 2 p. m. All applications should be sent to Rev. M. L. McCormick, Secretary, Brookhaven, Miss., not later than March 10. If you desire to appear in person in behalf of your application, we shall be glad to hear you.

OTTO PORTER,  
President, Church Extension Section.

## ATTENTION, METHODIST PASTORS!

Please keep me informed of any boy of your congregation or constituency who is, or will be, stationed at Camp Lee. Also send me the names and addresses of their parents. The Methodist churches in Petersburg are preparing to minister to the boys in camp.

P. MANNING HANK,  
District Superintendent.  
515 South Sycamore Street,  
Petersburg, Va.

## A SUPERANNUATE

I want to thank my many friends through the Advocate who have responded so generously in remembering me with cards, letters and otherwise on my birthday, February 26th.

I especially want to mention the fact that many of them have found Christ in the forgiveness of their sins under my ministry. It rejoices my heart to know that my efforts for good have found fruition in their lives. My pleasure will be greatly enhanced this year if they can let me hear from them February 26th.

My present address is Bucatunna, Miss.  
Your brother,  
WALDO W. MOORE.

## MISSISSIPPI POINTS TOWARD "THE DAY OF COMPASSION"

It is particularly gratifying to know that the district superintendents, the district staffs and the local pastors all over the State of Mississippi are preparing our people for "The Day of Compassion," to be observed on March 2nd. Every District superintendent has reported completed organizations within the districts and the promotional side of the campaign is moving forward.

To get suggestions and ideas as to the means of promotion and cultivation within the particular churches, several pastors over the State were asked to give in a paragraph their plan.

Rev. E. C. Driskell, of Vaiden, has given as his plan: "Give publicity in every service through the month of March.

"Hold a service in each congregation on March 2nd.

"Text: John 3-16; theme, 'The Compassionate Love of Jesus Christ for Others.'

"Ask: What should be expected of Meth-

odism, but that it should be Christ-like in living and giving?

"Motto:

"Methodism is moving,  
With Love and Compassion;  
Methodism is giving,  
With freedom and Confession."

Dr. B. L. Sutherland, of Jackson, has given his statement as follows: "Galloway Memorial Methodist Church is planning to observe March 2nd as 'The Day of Compassion.' In preparation we are making announcements in our church bulletin and to all of our church organizations. Also, planning to use three-minute speakers at our services. We hope to reach all of our people and give them the privilege and opportunity of participating in this great cause."

The plans of Rev. J. E. Stephens, of Greenwood, are contained in the following words: "A high point in the bulletin each Sunday in February. One or two minutes given up to promotion from the pulpit each Sunday. A letter from the pastor (First Class Mail) to the membership inclosing the envelope for the offering during the week before 'The Day of Compassion.' The last Sunday in February we will put into the hands of the people at church the folder sent me by the Emergency Commission."

It is well to notice that all three suggestions given above include a mention, either by the minister or some other speaker, of "The Day of Compassion" at every service prior to March 2nd. Only through this type of cultivation can we hope to reach all of our people.

A district superintendent has reported today that the president of a Woman's Society of Christian Service has told him that he will have to advise her what "The Day of Compassion" is as she did not know and "can't find out." This means that some local pastor is failing his congregation. It also means that this good woman is not a subscriber to the Christian Advocate, which contains ample material and information with reference to this campaign.

This emphasizes the great need of planned and intelligent cultivation and promotion of the people. When the people of the church are advised and know of this worthy cause, they will respond generously.

Therefore, our appeal at this time to the ministry of the churches in Mississippi is that it familiarize and educate Mississippi Methodism about "The Day of Compassion." If this is done well, we need have no fear of Methodists responding generously to this worthy cause. We know the Methodist ministry in Mississippi will more than meet this responsibility.

HUGH N. CLAYTON,  
State Director.

## THE SARDIS-GRENADA DISTRICT

The District Preachers' Meeting at Lambert, on February 4th, brought the spiritual enthusiasm of the preachers of this district to a new high level. Without doubt this first district meeting of the year was one of the finest in years. The sense of brotherhood was deepened, the vision of our task was renewed, and practical methods of doing the work were reviewed.

One factor that contributed to the success of the day was the unusually gracious hospitality of the people of our church at Lambert, led by their energetic pastor, Rev. L. C. Lawhon. The visiting ministers and

their wives were greeted on their arrival at the church by a group of cordial ladies. At noon a thoroughly appetizing and delicious lunch was served the guests by the ladies in the new city hall. It was quite evident from the thorough preparation that had gone into entertaining the meeting that our church at Lambert still has something not always seen in district meetings these days—a real desire to see the guests come and to leave nothing undone for their convenience and enjoyment.

At the preaching hour the Lambert people gave the visitors something not seen in the District Preachers' Meetings in several years—a beautiful and reverent setting for the service of worship with the presence of their fine choir who sang appropriate music for the occasion. Perhaps it was this splendid local cooperation that gave Bro. W. M. Campbell the enthusiasm to preach as he did that morning. Our preacher-philosopher was at his best that morning. He spoke out of his rich and varied experience the things of the Christian life. There was a spiritual lift in the experience of worship that morning.

It was quite evident that Bro. Lawhon and his family have been well accepted at Lambert, and that Bro. Lawhon's leadership is already showing its fine effect in the church life.

Progress along several lines is expected in the district this year. Dr. C. T. Floyd, district superintendent, announces in a letter to his pastors that several charges have increased their assumptions for benevolences. In the entire district only four charges assumed a smaller amount than last year, but other increases have more than made up the deficit in the district total assumption. Last year Sardis station and Como each paid to the total support of the church an average of twenty dollars per member, or more.

At the first quarterly conference, the Crenshaw and Sledge charge, Rev. W. P. Bailey, pastor, reported sixty-five per cent of the pastor's salary in full for the year. Other causes of the church are receiving adequate support. It seems that Bro. Bailey's people want to make his fourth year his best.

Rev. H. P. Lewis, vigorous missionary secretary of this district, is pushing that part of the district program that has fallen into his hands. With his speeches and his pamphlets, he promotes the spirit of giving. In his own charge the record shows that giving is practiced. The Annual Conference has no greater friend of the benevolences than Bro. H. P. Lewis.

At Batesville, Rev. W. M. Jones has entered wholeheartedly into his work. Bro. Jones enjoys the privilege of preaching to good crowds at night, as well as in the morning service. He has one of the best young people's organizations in the district. Mr. and Mrs. W. D. Boone are the counselors of that group. Bro. Jones' leadership is meeting with good response all along the line.

The outstanding achievement in the district or in the Conference during the new year is the building of the beautiful new church at Hernando, under the leadership of Rev. E. M. Sharp. Methodists in the district are looking forward happily to the District Conference which will convene in the lovely edifice in April.

W. J. CUNNINGHAM.

Go ye therefore and make disciples of all the nations. (R. V.)—Quoted from the Great Commission, Matthew 28:19.



## FROM OAK GROVE CHURCH

Dear Editor: I am always glad when Friday comes, because that is the day the Advocate comes.

Rev. Bud Robinson used to say, "No one could backslide who lived under the spout where the glory comes out." The same is true of one who reads the Bible and prays in the secret place every day and reads the Advocate every week. It is a great blessing to me.

The Oak Grove church is moving forward and we are expecting a great year. Bro. Boddie did a good work here last year. There were several who became interested in church work while he was here.

The new pastor, Rev. E. W. Day, is carrying the good work on in a fine way. Everyone is highly pleased with him. There is a marked increase in attendance on preaching days and the people are cooperating splendidly.

At the end of the first month one-fourth of the pastor's salary had been paid.

From his Oak Grove congregation last Sunday he secured 15 subscriptions for the Advocate in a few minutes. He is the official representative for the Advocate in the Ruston District, and will be glad to assist any pastor in securing subscriptions.

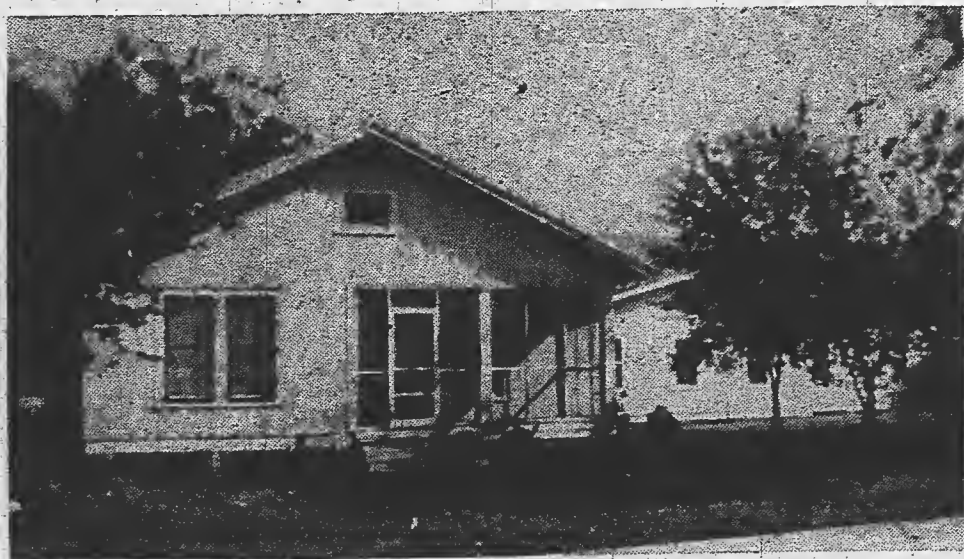
The preacher says we will have a real revival this year, and we had a foretaste of it during the sermon on last preaching day.

M. W. MONCRIEF.

## HISTORY OF METHODISM IN BOSSIER CITY

Methodism in Bossier City is an outgrowth of Methodism in Shreveport, in more ways than one. The first preaching was done by a ministerial student from Centenary College.

In 1908, H. W. Jamison, a student at the college, came across the Red River, and with the assistance of Miss Mary Gilmer, a Bossier school teacher, arranged to organize a Sunday school and preaching



METHODIST PARSONAGE, BOSSIER CITY, LA.

a while services were held in the school building, but later the congregation moved to the old school building on Wilhelmina Street.

The church was supplied by students from Centenary College until 1917, when the Annual Conference sent Rev. J. M. Boykin as a regular stationed pastor. Among those who had preached in Bossier City were H. W. Cudd, J. L. Cady, W. B. Perrett, C. B. Powell, Herbert Gatti and others. The first three members of the church were Mrs. M. A. Brown, who is still an active member; Miss Minnie Gilmer, later Mrs. Will Davis; and Mrs. H. M. Woodyard. In 1910 the church was officially organized, and these three were charter members.

When Bro. Boykin came in 1917 the Methodists did not have a church or parsonage, but they did have determination and a will to do. Mr. Will McCormack donated two lots on Ogilvie and Arcadia Streets,

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

where the present church is located. A lot also was secured directly in back of the church and a parsonage erected. In the building of the present church and parsonage, Mrs. H. P. Moore, who is still a member of the church, and Mrs. Jeff Fullilove, were the leaders. The first dollar given was by a little Sunday school boy, W. C. Thompson, son of Mr. and Mrs. Vassa Thompson. W. C. has since gone to be with the Heavenly Father.

Under the four-year administration of Rev. L. W. Smart, six rooms have been added to be used by the Sunday School classes. Pews were also installed in the church to replace the old opera seats. During the two-year period of Rev. F. A. Matthews, the church was completely renovated and made decidedly worshipful. Attic ventilation also was installed, total cost of project being \$1,400.

At the beginning of the conference year 1939, when Rev. Alvin P. Smith became pastor, the parsonage was repaired inside and out, with new furniture and fixtures installed at a cost of \$600.

Bossier City is growing and the Methodist church is growing with it. There is a wonderful opportunity to minister in this community and our people are conscious of it. Bossier church cannot boast of its wealth in terms of money, but we do have people here who are rich in character and determination, as well as devotion.

Ministers who have served the church are as follows: J. M. Boykin, 1917-1919; A.

H. Parker, 1920-1922; J. R. Roy, 1923-1924; Don Dulaney, 1925-1928; F. B. Hill, 1929-1930 (who died during the second year of his pastorate and Rev. A. W. Turner finished the year); H. W. Ledbetter, 1931-1933; L. W. Smart, 1933-1937; F. A. Matthews, 1937-1939. Rev. Alvin P. Smith, the present pastor, came to Bossier City in the fall of 1939.

In 1939, the church secured the services of a choir director, and now the choir is making a great contribution to the spirit of devotion among the worshippers. Mr. Will McKinney, who organized the choir, has since been called to the army, and Mr. Harold Ramsey, Bossier High School band master, has since taken over the duties of choir director.

Rev. A. H. Parker, former pastor and now a superannuate, is living in Bossier City and attends church when health permits.

The official roll of the church is as follows: C. M. Brown, Chairman of the Board of Stewards; H. L. Parker, M. C. Bledsoe, Tom Hickman, W. W. Smith, Nath Allen, D. B. Keith, T. B. Green, H. Holstead, J. B. Plummer, L. H. Mares, Roy Horton, A. W. Robertson.

Mrs. A. F. Moore is president of the Woman's Society of Christian Service, with the following officers: Vice-President, Mrs. J. H. Newell; Corresponding Secretary, Mrs. J. E. Wart; Recording Secretary, Mrs. G. A. Allen; Local Treasurer, Mrs. H. L. Parker; General Treasurer, Mrs. Vernon Johnson; Superintendents: Supplies, Mrs. Pearl Waller; Missionary Education and Service, Mrs. J. T. Little; Christian Social Relations, Mrs. B. B. Towns; Student Work, Mrs. A. P. Smith; Children's Work, Mrs. A. W. Robertson; Young People's Work, Mrs. Hal Alston; Literature and Publicity, Mrs. M. C. Bledsoe.

Officers of the Epworth League, Senior: Bob Blomquist, President; Bitsy Woodall, Vice-President; Nellie Kruithof, Secretary-Treasurer; Fannie Norris, Superintendent of Social Activities. Intermediate League: Barbara Brewster, President; Attie Sue Plummer, Vice-President; Jackie Gunn, Secretary; Billie Sunshine Waller, Superintendent of Social Activities.

Mr. B. B. Towns is Church Treasurer; Bryan Harwell, Secretary of Church School; and J. B. Plummer, General Superintendent of Church School.

Bossier City is in need of a new church building and plans are being made to build one. A fine corner lot owned by the church board, next to the present structure, is a desirable location for the new edifice. A fund has already been started and a building committee is at work.



REV. ALVIN P. SMITH, Pastor

place. Two other students were also helpful in this work of organizing, W. C. Honeycut and I. W. Robertson.

Services were first held in an old store north of the Illinois Central Railroad. After



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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"God of Justice, save the people  
From the clash of race and creed,  
From the strife of class and faction:  
Make our nation free indeed.  
Keep her faith in simple manhood  
Strong as when her life began,  
Till it finds its full fruition  
In the Brotherhood of Man."

—William P. Merrill

### "Brotherhood Week"

February 22-28, 1941, has been designated as "Brotherhood Week" by the National Conference of Christians and Jews.

The National Conference of Christians and Jews started its program in 1928, aided by the present Chief Justice of the Supreme Court, the Honorable Charles Evans Hughes, and the late Dr. S. Parkes Cadman, and the late Honorable Newton D. Baker. It was their hope that out of local and regional conferences might grow a permanent organization of Catholics, Jews and Protestants. Their hope was fulfilled and the National Conference is now organized on a nation-wide basis.

"To achieve the national unity which is so urgently needed, Americans of varying religious, racial and national groups must live together as members of a family. Where bonds of understanding and mutual appreciation hold a family together, it cannot be disrupted by influences from without. But when there is hatred or suspicion among its members, a hostile stranger can disintegrate the family and destroy it."

James M. Yard, writing in the January Adult Student (page 15), says: "Never in history have so many Protestant and Catholic groups and organizations so strongly condemned anti-Semitism as unChristian. x x x But, on the other hand, we must face the fact that anti-Semitism is growing in the United States. The estimates as to the number of organizations spreading this hatred, run all the way from fifty to eight hundred. x x x Anti-Semitism is certainly contrary to the whole spirit of America, where every man is a man without reference to race, creed or color."

Notice "What Can the Church Do About This?" on page 16 of the same number.

Through our Christian Social Relations Committees we are asked to observe this week. P. T. A. groups are also being asked to observe it. A splendid bit of "cooperation with other agencies" may be practiced. Programs sent out by the National Conference of Christians and Jews are well planned and specific.

What a wonderful week this can be: Beginning with Layman's Day on the 23rd; some special observance in the schools or community using Catholics, Jews and Protestants; the World Day of Prayer service on the 28th, which is interdenominational; and the Day of Compassion on March 2nd.

### A Suggested Activity

On February 9th our churches observed Race Relations Sunday, when we studied Methodism's program for Negro education, and made an offering for its support.

Through our Christian Social Relations

and Local Church Activities Department, we are suggesting as an activity for February that the members of the committee visit the Negro school in the community and check the following:

Condition of the building; condition of the grounds; who furnishes the fuel; who furnishes the chalk, etc.; how is the water supplied; how many pupils; how many grades; length of school term; how many teachers; qualifications of teachers; teachers' salaries; do the children receive free text books; is there a library; is there a school bus; how could the W. S. C. S. help to improve conditions.

Brotherhood Month will be incomplete without some activity.

### Theme 1941: "Sharing"

Up-to-date, the W. S. C. S. of Central church, Meridian, has shared its outline for use with "Jesus and Social Redemption" with ninety societies. It has been an enriching experience.

For those who are just beginning the study, the Central Society found material in the January and February Adult Student which was helpful, as follows: Lesson 2, February, pages 40-41; Lesson 3, January, pages 38-39; Lesson 4, Dr. Walton's Elective Course, "The Meaning of Church Membership"; Lesson 5, January, pages 36-37.

Now, Mrs. E. V. Perry, of Rolling Fork, Conference Secretary of Missionary Education and Service, says:

"What do you do with your books when you complete a study course? Would you like to pass them on to some smaller society? If so, when you have finished a study, write to me, telling me how many texts, supplementary books, maps, etc., you have. Many small societies cannot buy enough books for a successful class. If any small societies need books and will write me how many they would like to have, I will put them in touch with a society offering books—possibly the large society would pay the book rate postage one way and the small society the return postage. Will you cooperate in this? Let us have for one of our aims this year—Special Classes in each society in our Conference."

We are all watching for material to use with our study of "Dangerous Opportunity." In the February 10th issue of "LIFE" there is an article concerning "Yenching," a union Christian university in China, which is illustrated with several beautiful pictures in color.

On the novelty counter in "Newberry's," recently, we discovered several beautifully carved replicas of the modes of transportation in China, at 10 cents each.

### Wesleyan Service Guilds

Mrs. J. B. Pearson, 1620 16th Street, Meridian, Conference Secretary of Wesleyan Service Guilds, states that the following Guilds have been reported. Those marked with an asterisk have been reported to Mrs. Pearson, the others have been reported to the Divisional Secretary and in turn to the Conference Secretary:

Brookhaven\*; Columbia; Fayette\*; Jack-

son, Galloway Memorial; Jackson, Capitol Street; Lucedale; McComb, Centenary; Meridian, Central\*; Meridian, East-End\*; Natchez, Jefferson Street\*; Union\*; Vicksburg, Crawford Street; Vicksburg, Gibson Memorial\*.

Mrs. Pearson asks that the blanks mailed to presidents of W. S. C. S., for reporting Guilds, be filled out and returned to her as quickly as possible. She also calls attention to the cultivation fund (25 cents per member) which should be sent to the conference treasurer at the close of the first quarter. Ten cents of the twenty-five cents remains in the treasury of the local Guild.

### Suggestions for Spiritual Life Groups

"Whether or not we realize it, each of us has a personal spiritual quest. It is only ourselves we cheat if we ignore it. In this, of all ages, it is time we were about that quest," says Roger Williams Riis, in his article, "Now I Am for the Churches," appearing in condensed form in the January "Reader's Digest."

Our Conference Chairman of Spiritual Life, Mrs. E. E. McKeithen, of Utica, suggests that we may deepen our spiritual life by the reading of devotional books, and that each society should begin a collection of these books to be read by its members.

In the February "Methodist Woman," Miss Mabel K. Howell reviews a book which is suitable for such a library. It is "Prayer and Worship," by Douglass V. Steere, one of the Hazen Books on Religion. Order from Association Press, 347 Madison Avenue, New York, N. Y. Price 50 cents.

### Can We Do Less???

The plight of "orphaned missionaries" of European societies has aroused the sympathy of Chinese Christians, among whom some of these missionaries are stationed. At a recent meeting of the Annual Conference Woman's Society of Central China, this need was presented and met an immediate response. It was voted to take \$1,000 from the conference treasury of this Chinese society and forward it at once to help stranded missionaries.

On March 2nd, "The Day of Compassion," our offering should be given in this same spirit.

We have been asked to cooperate with our pastor. Let us put into this day the same effort which we put into our Week of Prayer.

### "The Gulfside Assembly"

Our Mississippi Conference is making an effort to have "Gulfside" included as one of the institutions sharing in the 1941 Week of Prayer offering. "The Gulfside Assembly," by Bishop J. L. Decell, appearing in the February "World Outlook," gives the history and hopes of this project.

It is not too early to begin planning with the women of the local Negro church, to send delegates to the Leadership School at "Gulfside" this summer.

Always do right. This will gratify some people and astonish the rest.—Mark Twain



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

## Zone Two—Itta Bena

The first meeting in 1941 of Zone Two was held in Itta Bena, on the afternoon of February 6th, at two o'clock, with forty-eight present. The following societies comprise the Zone—Minter City, Glendora, Schlater, Price Memorial, Greenwood, Sidon, Cruger and Itta Bena.

The meeting was opened with song, "The Touch of His Hand on Mine." The following program was given: Devotional—"The Good Samaritan," Matthew 25: 34-46, Mrs. J. E. Stephens. "The Christian Home"—Mrs. V. E. Graham. A paper on alcohol was given by Mary Cone—a school girl of Itta Bena. Solo, "The Drunkard's Grave"—Mrs. J. E. Simmons. "Local Church and Community Cooperation"—Mrs. W. H. Gillon.

At this time, Mrs. G. A. Brown presented Mrs. A. Y. Sturdivant, formerly our District Secretary, with a Life Membership pin from the Zone. This was a small token of the love and esteem that our members feel for Mrs. Sturdivant, who had so efficiently and faithfully served us for several years as our leader in Greenwood District.

A short business session followed during which Minter City invited us there for our next meeting.

Song, "To the Work," was sung, after which Mrs. G. A. Brown dismissed us with prayer.

MRS. J. M. Hooper, Chairman.

## On the Job

The secretaries in the Department of Work in the United States and Its Dependencies were quite busy moving furniture. Some moved twice in one week. Almost before they unpacked their suitcases in their apartments, hotel rooms or rooming houses, they were seen in their offices.

But Muriel Day was concerned for the educational institutions now under her care. They were all needing help. Mary Barnwell had just completed a special course in urban work. The millions of people in the city with deep spiritual needs were a challenge. Grace Steiner was concerned about the placement of all the deaconesses. Mrs. Downs was burdened because of the illness of a son, but glad that she can now devote her full time to the rural field. Miss Ristine is beginning to get on the job in her social welfare institutional work. Mrs. Stewart is working from home on the work in the medical centers under the Woman's Division.

The secretaries in the Department of Work in the Foreign Field were not quite so happy. They were happy to be on the job, but problems of great magnitude faced them. All their fields were influenced by the war situation. Elizabeth Lee did not feel quite the same burden because her fields in Latin America were untouched by the war to the same extent that we can say our country is untouched by the war. She faced a great challenge because Latin American countries are our friends and the opportunity for Christian work there is unparalleled. Sallie Lou McKinnon and Velma Maynor could not share the same optimism, yet in a sense, I am sure this is true. But

grave problems are facing them, and you will be praying for them, I know. Mrs. Otis Moore has the big field of India. We have more missionaries there than in any other country.

Thelma Stevens faced a different task in the Department of Christian Social Relations and Local Church Activities. This is a new department to most of the church. But she has great plans for the work as is reflected in her new handbook for leaders in the field of Christian Social Relations and Local Church Activities.

The secretaries and editors in the Joint Division of Education and Cultivation have been on their new jobs longer than some of the rest of us. Mrs. Porter was already in New York. Helen Johnson was on the field for some meetings in connection with Youth Work. Miss Van Hooser is finishing her work of teaching at Ward-Belmont in Nashville, and will soon be on the job in Children's Work. Mrs. Bourne seemed all set to go and brought her Southern enthusiasm along. Marion Lela Norris was still working on at Evanston. She is setting up plans for the Wesleyan Guild groups and is busy just now on a handbook for them. And Mrs. DeVinney was so proud! More than a million women are now enrolled in societies across the country. She was beginning to think in terms of the second million. She was so interested in the prayer card for the women of Methodism that is now available at 420 Plum Street, Cincinnati, Ohio.

Ruth Hamson was quite busy with problems of personnel. No wonder she was so happy. Youth across the country are answering the call for missionaries.

Mrs. Fulton had been on the job for many weeks in New York with her corps of assistants. Books were being set up, but she faced a difficult problem as treasurer.

Dorothy McConnell and Juanita Brown are enthusiastic about the task given them to do in the department of editors and managers. They will remain in Cincinnati.

All the secretaries, treasurers and editors were happy to be on the job and be together in New York. We are glad for the opportunity to serve the church in the great task to which all of us have committed ourselves. Yet we realize that we could not be here were it not for the fact that you are working in your local society to make your local church a stronger church, to build around the world attitudes that make for world friendship and world peace, to send missionaries into all parts of the United States and the world to share the most precious thing we possess—Christ in the heart of an individual.

BETTIE S. BRITTINGHAM,

Editor, Methodist Woman.

\* \* \*

The article entitled "ON THE JOB" is a mere collection of excerpts from Miss Brittingham's article on page 21 of the February issue of "The Methodist Woman." Possibly you will enjoy making the acquaintance of our new officers now directing and planning our work from New York and Cincinnati.

## Literature Headquarters

At a meeting of the Executive Committee in New York, September 17, it was voted at the suggestion of Miss Sara Estelle Haskins to have one depot of supplies and that it be located in Cincinnati, Ohio, 420 Plum Street. There is one plan for distributing literature which has been used by all merging organizations, the Conference Secretary of Literature. She will keep on hand small quantities and order larger shipments for display and sale at conference executive board meetings, conference annual meetings, and see that her district secretaries display and sell at district meetings. Conference and district secretaries only will be allowed charge accounts.

\* \* \*

## Water Valley Auxiliary Meeting

The Woman's Society of Christian Service of the First Methodist Church, met Monday for the regular business meeting, followed by the first lesson in Bible study on "Jesus and Social Redemption." It was with deep regret that the resignation of the President, Mrs. J. A. Fair, was accepted. Her faithful service was appreciated and her splendid efforts were rewarded with a year of good work. The chairman of the nominating committee presented Mrs. O. T. Parsons' name, who was unanimously elected. In a few well chosen remarks, Mrs. Parsons accepted the office pledging her best in service, asking in return the pledge of service, prayers and gifts of each member, giving as her three-fold aim: 1st, to begin and close meetings on time; 2nd, to attain the Standard of Excellence; 3rd, to deepen our spiritual life.

Plans were made for a church-wide study on "Methodism's World Mission," by Dr. Van Dusen, to be held for four evenings, March 5, 6, 12 and 13, at 7 o'clock.

On February 28, the "World Day of Prayer" will be observed under the leadership of Mrs. W. S. Turnage, with all churches of our city uniting. After other business matters were dispensed with the meeting was closed with a prayer by Mrs. I. J. Marrs.

MRS. J. B. COWAN.

When a little bird tells you something don't repeat it until you find out whether the little bird is a cuckoo.—Pathfinder.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. B. POLLARD, EDITOR, 2107 POLK STREET, ALEXANDRIA, LOUISIANA

The mid-year executive meeting of the Louisiana Conference Society of Christian Service was held in First Methodist Church Lafayette, January 29-31. These were busy days indeed—meetings—meetings—morning, noon and night, and sometimes into the wee small hours.

The first session was held on Wednesday afternoon with the president, Mrs. George Sexton, Jr., presiding. A note was read from Mr. and Mrs. Demanade, of Lafayette, saying that the lovely basket of flowers had been placed in the committee room by them in memory of Mrs. E. R. Kennedy, who for many years had served the conference as its president and who was a resident of Lafayette.

The roll was called and all conference officers and district secretaries answered present with the exception of Mrs. H. V. Dunford and Mrs. Guy Hicks.

The afternoon was given over to hearing reports of the district advisory committees in charge of the work of the conference employed workers. These reports showed that the work of Deaconess Shiela Nuttall, rural worker in the Monroe District; Deaconess Mamie Chandler at the State Normal in Natchitoches; Deaconess Verna Webster, at Southwestern at Lafayette, was progressing in a most satisfactory manner. Mrs. Ed Conger and Mrs. Sexton told of our newest worker, Miss Fay Kirkpatrick, who has recently been stationed at Springhill, and stated the work there is just beginning.

Considerable time was given to discussing the matter of holding a conference this spring. After careful consideration, it was agreed to hold the Woman's Conference this spring at Noel Memorial church, Shreveport. Later in the sessions, the date set for the conference meeting was April 29-30 and May 1.

Mrs. Sexton announced the following committees and stated that the evening hours would be given over to committee meetings.

Deaconess Work—Mrs. J. B. Pollard, Mrs. C. I. Jones, Mrs. Ed Conger and Mrs. Hugh Hoff.

Conference Plans—Mrs. G. W. Dameron, Mrs. D. C. Metcalf, Mrs. G. J. Tinsley and Mrs. W. H. Martin.

Organization and Cultivation—Mrs. J. H. Thatcher and district secretaries.

By-Laws—Mrs. W. M. Ledbetter, Mrs. G. W. Pomeroy, Mrs. J. J. McKeithen and Mrs. Glenn Laskey.

Finance—Mrs. C. C. Carver, Mrs. W. H. Martin and Mrs. George Sexton, Jr.

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The Thursday morning session was given over to routine business and hearing and discussing the recommendations of the sessions committees.

The Thursday afternoon session was in the form of an open meeting for the women of the Lake Charles District, and at the appointed hour for meeting the church was filled with the missionary women from all over the district.

Mrs. George Sexton, Jr., president, presided, and stated that the purpose of the meeting was for the women of the district to become better acquainted with the conference officers and to discuss informally the new program of work.

Mrs. Dameron was the leader of the worship period, and the hymn, "Lord Speak To Me," was sung. Mrs. Dameron centered her thoughts for the meditation around Bishop Cushman's book, "I Have A Stewardship."

The Lafayette church choir, directed by Mrs. Elai Gerard, sang an anthem of praise and thanksgiving.

The worship period was closed with prayer by Deaconess Verna Webster.

Mrs. Sexton, in her opening remarks, stated that this has been a year of merging, of new ways, new methods, and was most encouraging by saying "that there is now a trend toward spiritual things, a trend toward the Church and toward the teachings of Christ."

The president then proceeded to introduce the officers who in turn made brief remarks concerning their work.

### Highlights of Talks by Officers

Mrs. McKeithen, Vice-President: "I have a stewardship entrusted to me. I ask your patience and your prayers."

Mrs. Thatcher, Corresponding Secretary: "The Louisiana Conference Society of Christian Service has 273 charter societies and 10,701 charter members." Mrs. Pollard, Recording Secretary, stressed the importance of keeping accurate records. Mrs. Pomeroy, Secretary of Student Work: "The main objective of this work is to interpret the student to the Church and to interpret the Church and the Woman's Society of Christian Service to the student." Mrs. Carver, Treasurer: "Not only the conference overpaid its 1940 pledge by \$500, but also each district overpaid its pledge."

Mrs. Glenn Laskey, Secretary of Young Women and Girls: "This work is still in the formative stage—be patient, they are working it out."

Mrs. Conger, Secretary of Children's Work: "Miss Van Hossier will soon take office and the new plans will be forthcoming."

Mrs. Metcalf, Secretary of Christian Social Relations and Local Church Activities: "The new handbooks for C. S. R. are out. Order one now and choose the projects you can best do."

Mrs. Hugh Hoff, Secretary of Wesleyan Service Guild: "The Wesleyan Service Guild is the only denominational organization of business and professional women in existence."

Mrs. Tinsley, Secretary of Literature and Publications: "Our goal—The Methodist Woman and The World Outlook in every home in the Conference."

Mrs. C. I. Jones, Secretary of Supplies: "Supply work is making Christianity practical. Send supplies to MacDonell School, St. Mark's Community Center, Sagar Brown Orphanage at Baldwin, and Peck Hall in New Orleans."

At the close of the talks by the officers the following introductions were made:

Mrs. S. J. Fairchild, Baton Rouge District; Mrs. E. C. Gibson, Monroe District; Mrs. C. C. Hightower, New Orleans District; Mrs. Walker McDonald, Ruston District; Mrs. Ira Campbell, Shreveport District; Mrs. W. M. Ledbetter, Woman's Division of Christian Service; and Mrs. W. H. Martin formerly vice-president of the Confer-

ence. Mrs. Martin displayed the Life Membership Roll Book of the Conference and stated the book contains the names of 1,086 life members in the Louisiana Conference.

Mrs. Ira Campbell expressed the thanks and gratitude of the executive committee for the hospitality and for the many courtesies of the Lafayette women.

The meeting was closed with prayer by Mrs. Ledbetter.

### Late Thursday Afternoon Meeting

At 4:45 p. m., Mrs. Sexton again called the executive committee together for a brief session. Rev. Virgil Morris, pastor-host, came before the body and brought his plans for the World Service rallies which will be held in each district of the conference soon. He stated that Dr. Carlos P. Hargraves will be the General Board Representative to these rallies. He requested the executive body to arrange for a woman speaker for each rally and the following schedule was arranged:

February 18—Hammond, 9:30 a. m.—Mrs. Sexton.

February 18—Baton Rouge, 7:30 p. m.—Mrs. Fairchild.

February 19—Lafayette, 9:30 a. m.—Mrs. Tinsley.

February 19—Lake Charles, 7:30 p. m.—Mrs. Tinsley.

February 20—Leesville, 9:30 a. m.—Mrs. Pollard.

February 21—Monroe, 9:30 a. m.—Mrs. Gibson.

February 24—Ruston, 9:30 a. m.—Mrs. Ledbetter.

February 25—Shreveport, 9:30 a. m.—Mrs. Ledbetter.

February 26—Alexandria, 9:30 a. m.—Mrs. Dunford.

February 27—New Orleans, 7:30 p. m., at St. Marks—Mrs. Sexton.

February 28—Houma, 9:30 a. m.—Mrs. Sexton.

The report of the Committee on By-Laws was taken up and a few by-laws were read, discussed, amended and approved. (See Report of By-Laws Committee.)

The meeting was closed with prayer by Mrs. Gibson.

### LAKE ARTHUR W. S. C. S.

As a money raising project for January, the Lake Arthur, Louisiana, W. S. C. S. conducted an all-day food sale. Chicken Gumbo, for which the members of this organization are famous, was a "best seller." Coffee, sandwiches, cake and candy also found ready sale. The result of the day's activities was most satisfactory.

CLARIBEL HEENEN,  
Chairman, Publicity Committee

The prospect is as bright as the promises of God.—Adoniram Judson.

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Old Centenary College

# CHRISTIAN EDUCATION

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(Note—We regret to report that the copy for Church School Lesson failed to reach us.—Editor).—

## REV. J. C. PRICE UNDERGOES OPERATION

Rev. J. C. Price, pastor at Pioneer, La., underwent an operation at Tri-State Hospital, in Shreveport, on Thursday of last week. We had a report from him on Friday which indicated that his condition was satisfactory, but he is by no means beyond the period of anxiety, as his condition was quite serious. Bro. Price's friends will not forget him in this period of affliction.

## ATTENTION, PASTORS

In presenting the mission study this year, "Methodism's World Mission," for additional reading in your preparation to present the course, you will find nothing better and more inspiring than "Beyond Statistics," The Wide Range of World Missions, by Dr. Stephen J. Corey, published by the Bethlehem Press, price \$1.

The book may be had from our Publishing House.

H. P. LEWIS,  
Missionary Secretary, Sardis-Grenada District.

## HATTIESBURG DISTRICT MISSIONARY INSTITUTE

The Hattiesburg District Missionary Institute was held at Ellisville, Miss., on Tuesday, February 11. Rev. W. B. Alsworth, district superintendent, presided and led the opening devotional. After the singing of a hymn, Bro. Alsworth led in prayer. He then read the closing verses of Matthew's Gospel, 28: 6-20. Bro. W. D. Hawkins led in prayer.

The first speaker was Rev. D. T. Ridgway, District Director of Young People's Work. He announced plans for two camps in the district during the coming summer, one for young people and the other for juniors and intermediates. Attention was also called to the Conference Young People's Assembly, to be held at Wesson, June 2-6.

The District Secretary of Evangelism, Rev. J. D. Slay, stressed the absolute necessity for both preachers and laymen to become warm-hearted evangelists.

A survey of the women's work of the district was given by Mrs. E. E. Deen, of Hattiesburg. She brought news of the organization of ten new societies for Christian service in the district, stating that there is now a society in each charge in the district.

B. M. Stevens, of Richton, District Lay Leader, urged the laymen to get militant about the church program. He pointed to the chance that the laity has to really do something for the church in the present hour of need. An invitation was extended to

all the stewards of the district to attend an all-day meeting at Richton on June 26th.

The various periodicals were presented by W. D. Hawkins, Conference Missionary Secretary. A telegram which he read from Drs. Cram and Quillian revealed the fact that the 90,000 copies of the new study book, "Methodism's World Mission," had already been ordered. A committee was appointed to obtain subscriptions to the new WORLD OUTLOOK.

A record of attendance showed that thirty pastors were present, and 79 members of the Woman's Societies of Christian Service. There were also 44 members of the local church Boards of Missions and Church Extension present.

Mrs. W. B. Lewis spoke to the Institute. Her thrilling talk touched some of the high points of the seventeen years of her life and work with her husband in the Belgian Congo. She told of a number of incidents illustrating the customs and needs of the African people, and the power of Christ to heal them of their fears and superstitions.

After the lunch hour the delegates assembled again for the afternoon devotional, led by Rev. A. J. Boyles, of Magee. After the singing of a hymn he read Psalm 121, and discussed the hills which have figured in great biblical events. Then Bro. Alsworth gave some of his experiences in handling mission study books in several churches he has served. He also outlined different methods of holding local schools of missions.

Dr. W. B. Lewis was introduced to the Institute. Every person in the meeting felt indebted to him for his inspiring account of his medical and evangelistic work in Tunda Mission.

Rev. J. H. Jolly, of Waynesboro, was in charge of the closing service of consecration. He spoke of the great need for full devotion to our task and the possibilities of a consecrated life. A series of prayers brought the meeting to an end.

L. M. REEVES.

## BROOKHAVEN DISTRICT HOLDS MISSIONARY INSTITUTE

On Friday, February 7, the Missionary Institute for the Brookhaven District was held at Crystal Springs. The theme of the program was "Methodism Mobilized to Meet the Challenge of the Present World Situation."

In the absence of Rev. H. L. Daniels, Rev. R. H. Clegg, district superintendent, led the devotion, after which Rev. W. S. Cameron was elected secretary. The district superintendent explained the aims and program that had been planned for the day, after which he presented the following guests: Dr. and Mrs. B. W. Lewis, missionaries at home on furlough from the Belgian Congo; Rev. C. C. Clark, pastor of the Columbia Methodist church; and Rev. Chas. Assaf, Home Missionary.

At this time the Rev. Mr. Clegg appointed the following committees, subject to the approval of the District Conference:

District Committee on Evangelism: Rev. L. M. Sharp, Rev. W. C. M. Baggett, Rev. T. E. Nicholson, R. H. Stevens, W. E. Driver, W. T. Denman, Ruth Toney, Frances Bufkin and Samuel Fairchild. District Committee on Hospitals and Homes: Rev. E. E. McKeithen, Rev. C. A. Schultz and Rev. J. W. Sells.

Dr. B. W. Lewis was presented to the group and spoke on the subject: "The Missionary Challenge In the Light of World Conditions." Dr. Lewis stirred our hearts as he told us of the work being done by our Church in the Belgian Congo.

At this time the group turned to a study of our new missionary organization, and Rev. M. L. McCormick spoke on "What It Is." Following Bro. McCormick on the program was Bro. Curtis Youngblood, who had for his topic, "The Place of the Layman." Mrs. E. E. McKeithen told of the "Place of the Woman," while Miss Robbie Lee Leggett had for her subject "The Place of the Young People." Rev. J. L. Carter spoke on "Missions in the Church School."

Following this feature of the program, Mrs. E. E. McKeithen spoke to the group in the interest of the World Outlook and The Methodist Woman, and especially urged that we put the World Outlook in every Methodist home, and make possible The Methodist Woman for every Methodist woman. Mrs. McKeithen, Mrs. B. L. Bowlin and Mrs. Magee were appointed as a committee to solicit subscriptions for these two periodicals during the noon hour.

W. D. Hawkins, Conference Missionary Secretary, was presented to the group and spoke concerning the 1941 study books. The meeting adjourned for the lunch hour.

The afternoon session began promptly at one fifteen, with Rev. A. C. Walley leading the devotions. In the absence of Rev. Roy Wolfe, the Rev. J. B. Shearer discussed with the group the matter of the organization of the Local Church Board of Missions and Church Extension.

Rev. J. B. Cain then addressed the group in the interest of the Emergency Relief Offering to be taken in every Methodist church on Compassion Day, March 2.

Mrs. B. W. Lewis was then presented to the group and brought a very forceful message on the subject, "American Methodism and the Present Hour." She warmed the hearts of every one present as she spoke of the work being done among the heathen in the Belgian Congo, especially with the women and children. The group was most fortunate to have Dr. and Mrs. Lewis with them for this Institute. Mr. W. D. Hawkins brought a splendid message on the subject, "The World Service of Methodism."

W. S. CAMERON.

It is reported that, pending church union in Scotland an elderly Scotchman, after voting year after year against the union of the Kirks, suddenly and unexpectedly went over into the union camp. Some of his friends intimated that he had been inconsistent, to which he replied: "No, I am consistent. I still believe union is wrong. I believe it is wicked. But it is the Lord's will."

—Exchange.



# THE CHRISTIAN FIRESIDE

## SUCCESSFUL LIVING

By Edgar DeWitt Jones  
WASHINGTON

George Washington was not brilliant but wise. He did not shine intellectually yet no man of his day, unless it was Franklin, had so seasoned a judgment. His character was strong, and he could be stubborn, even obstinate, when the occasion required.

Washington was an excellent business man, methodical and conservative. He had a sense of orderliness and no patience with slipshod ways of doing things. His books were kept down to the minute, his appointments filled punctually.



Mr. Jones

The General was a careful judge of men and rarely made a mistake in picking persons for important positions. But he had his disappointments, and the defection of Arnold was a severe blow. "Who can we trust now?" he said, when he learned of Benedict's treason.

Washington's courage was many times tested. He was prudent and courteous yet a stranger to fear. He was uncommonly kind and chivalrous and ever struggled to be just. Sensitive to cruel criticism, he rarely revealed his inner turmoil.

The General was not a loquacious man. Others talked and he listened. He grew more conservative as the years passed. One of his biographers says that "Washington thought as almost any able banker who might find himself in the tenth century would think."

Washington was reticent on religious matters, although he was a faithful churchman and a vestryman. He looked upon the Church as a necessary institution and as a friend of order, stability and good will. But of his personal views, habits of prayer, thoughts of God, and immortality, we have nothing from his pen.

He died as he lived—bravely, reserved, calm, stout-hearted. As the last night came on and candles were lighted, he pressed Dr. Craik's hand and said, "Doctor, I die hard, but I am not afraid to go."

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## THE DREAM

By Rev. Vivian T. Pomeroy, D. D.

The other day I was looking at one of those old, old maps of strange places in the earth—places which men had not yet explored, but from which came tales of danger, fear and magic. There would be a forest drawn in one spot, and by it would be written: "Here be dragons and all man-

ner of fearsome beasts." An uncharted sea would bear the legend: "Here be sirens; here be mermaids; here be great whales and giant two-headed fish." And again: "Here be great desert; and here do lie many bones, bleached."

It was fascinating; and I fell to thinking how maps are now—how most of the world is known and open—how vast ice fields defy men no longer and only a few of the highest mountain peaks remain untrodden. The world no longer has giants and dragons and labyrinths and sirens and mermaids. There was a touch of gloom in my reflection on this fact; and I fell asleep—it being the time of day appointed for brief slumber. And I had a most curious dream. I am well aware that there is no bore like the bore who insist on telling you his dream; but this dream had so much of remarkable significance that I cannot help thinking it should stir you as it stirred me.

It seemed that I was still looking at a map; but I was high above it—as in the air. It seemed that the shape and contour of the map I looked down upon was very familiar; and suddenly I knew it was the very place I lived in; it was Boston, Greater Boston. But the houses had peculiar roofs—peculiar because upon them, as upon my old map, were written words of description.

I read: "Here be fear. Here be poverty. Here be danger. Here be those who have no heart. In this place lieth courage. Within these walls dwelleth nobility. Here be great skill which hath no market. Here be talent which hath not been called to use."

And then I saw large buildings, and upon their wide roofs was written: "Herein are the young being trained for the uncharted world." And—as is the way of dreams—the map tore itself open, and I looked through the roof of one of the buildings and saw a wonderful thing.

It was a kind of school, which had cupboards and shelves full of weapons—shining swords, powerful bombs and stores of dynamite. And every weapon was labeled: "Here be the good weapon against men's greed. Here be the true answer to the enemies of peaceful living. Here be the stout sword to hack a way through the forest of great ignorance. Here be dynamite to remove mighty superstitions."

I was very astonished.

And I saw teachers go to these cupboards and take out swords, bombs, guns and dynamite; and as these things reached the persons they were intended for, they were no longer in the form of weapons; they had become ideas. And I saw those who were stupid and refused to accept a new idea; and those who were ignorant and refused to believe; and those who struggled like heroes to grasp the weapon which was an idea; and those who grappled like warriors with the idea which was as dynamite to blow up old superstitions; and those who tried to get by without any idea at all.

And as I looked, I longed to shout out that only by struggling with the new big idea would the old map be changed and the new world charted. I longed to cry out to those who were frittering away their time, to those who were refusing to learn, to those who were sitting comfortably and stupidly, that they must rise and seize their idea, for only so could we all wipe away

those signs: "Here be fear. Here be poverty. Here be wasting talents. Here be greed. Here be slaughter."

And, as I began to cry out, I woke up. But I still feel like crying out to you.—Reprinted by special permission of the author and The Christian Leader.

## A LOYAL STEWARD

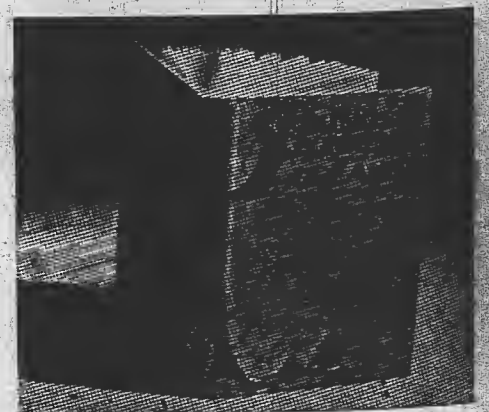
Members of the Hernando Methodist church, many other friends and relatives were saddened Sunday, Feb. 2, when news came of the death of Charles D. Williams, Sr., at the Baptist Hospital in Memphis, after an illness of a few weeks. He was a devoted husband, father and brother. He had been a loyal and active steward of the Hernando Methodist church for more than thirty years, and had looked forward to worshiping in the new building. It was there that his friends and relatives gathered to pay their last earthly tribute. Bro. E. M. Sharp, his pastor, conducted the services. Those with whom he came in contact in his daily life knew him to be sincere, courageous and gentle, and to possess an undying faith that was expressed by the grand old hymn, "How Firm A Foundation," sung in his memory. Bro. Williams had large timber interests in several of the southern states, and naturally spent a great deal of time out of doors. The woods and forests paid tribute, too, as he was laid to rest in the Baptist cemetery by the side of a large oak tree that spread its protecting branches over him as a loving benediction to the service. Surviving him are his widow, Mrs. Henrietta Williams; a daughter, Miss Ladye Williams, of Hernando; his two sons, F. Roy Williams and C. D. Williams, Jr., of Rayville, La.; and two sisters, Mrs. G. B. Langston, Ingrams Mill; Mrs. J. W. Oswald, Byhalia, Miss.; and a brother, Chalmers Williams, Cockrum, Miss.

A STEWARD.

## Air Conditioned

An Englishman touring Canada was staying in a wayside hotel. One night it was very cold and the Englishman, feeling it pretty badly, came downstairs early next morning to get warm. At the same time a trapper who had been out to look at his traps came in at the door. Icicles were hanging from his mustache.

With a pitying expression the Englishman said, "I say, old man, which room did you sleep in?"—Baptist Record.



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## CONFERENCE FOR ADULT WORKERS

Rev. Henry A. Rickey, Conference Director of Adult Work, under the Louisiana Conference Board of Education, announces that Mrs. Guy E. Brown, of First Church, Houston; will assist in two conferences for workers in the Adult Divisions of the Local Churches.

One, for pastors, general superintendents and Adult Division superintendents of the Monroe and Ruston Districts, will be held at Trinity Methodist church, in Ruston, February 27, from 10 a. m. to 4 p. m. Lunch will be served with the compliments of the Ruston church.

The other, for the workers in the Adult Division of the Shreveport District, will be held at First Methodist Church, in Shreveport, February 28, from 10 to 12 noon.

We have some definite objectives to strengthen our work with adults, and these meetings are to stimulate us to work on them.

## OBJECTIVES FOR ADULT DIVISIONS OF LOCAL CHURCHES IN LOUISIANA

Rev. Henry A. Rickey, Louisiana Conference Director of Adult Work; Rev. Jolly B. Harper, Conference Director of Young Adult Work; and Rev. G. W. Dameron, Executive Secretary, have agreed on the following objectives to be promoted in Local Church Adult Divisions during 1941:

### I. Organization

1. That we organize the Adult Council in each church.
2. That we set up some sort of working organization for young adults to be known as the Wesley Fellowship.
3. That we organize the Adult Home Department in each church, to reach (a) The sick and shut-ins, and those who care for them; (b) Parents of young children, who cannot attend Church School; (c) Those who are employed on Sunday; (d) The indifferent.

### II. Development of Leadership

1. That the Adult Division Superintendent of the Local Church be sent to the Pastors' School and Conference for Christian Workers, at Centenary College, in June. Afternoon conferences on adult work will be held then.
2. That training courses on Young Adult Work be included in the Standard Training Schools in each district.
3. That at least ten Learning for Life Schools be held in each district, with special emphasis on courses for parents.
4. That each district develop a staff of

accredited instructors in short courses on Adult Work.

## FROM PINEVILLE, LA.

Dear Dr. Duren: I am serving an especially happy people at this particular time. Why? Because on January 10, 1941, Mr. E. T. Elam, our Church Treasurer, sent the Board of Church Extension a check for the balance of the indebtedness on our church building here.

Bishop A. Frank Smith is to be with us the night of February 23rd to dedicate our building.

In addition to paying off the church debt, we have purchased new hymnals, and have done and are still doing some interior decorating in the main auditorium and in the educational section of our building.

We had a great year last year—a Christian stewardship revival, a revival, a Methodist Youth Crusade Caravan, the four-class long-course Christian workers training school for the central portion of the Alexandria District was held at our church, the young people doing a great deal of work in making the first floor of our auditorium unit more attractive for work and for play. Then we had the temperance play, "The Prisoner at the Bar," with Mr. George Young Hammond, the author and an actor, here in person. We had to turn away around three hundred people. Louisiana College and First Baptist Church, across the street, cooperated. The community was stirred to action. On August 20th, last, we voted liquor out of the three wards of Rapides parish, north of Red River. Our young people sponsored a great young people's parade the afternoon before the election. And are we thankful that the liquor is out with the added thousands of men and boys who are here and who will be here for some time at least!

The pastor's salary was raised \$300 last year and \$300 again this year.

Twelve of our young people attended our district camps last summer. Four of them were on the staff of the Young People's Camp, of which the pastor of this church was director, and one was on the staff of the Christian Adventure Camp for the Junior-Hi group. Two of our young people attended the state-wide Young People's Assembly. For the first time in the history of our church two of our young people attending Louisiana College represented Louisiana College campus at our state-wide Methodist Student Conference, held at Centenary College.

We celebrated by starting the new year off by paying off the debt. We are inviting you, the ex-presiding elders and ex-pastors, and any and all others who can come and want to come and join with us on the occasion of our service of dedication.

We have received the following reply from Bro. N. E. Joyner, who, as presiding elder of the Alexandria District, did a phenomenal piece of work in reducing the debt (we regret greatly that Bro. Joyner cannot be with us on the dedication occasion): "Dear Bro. Pfost: Your letter gives me great joy! What a wonderful achievement for you and your people to pay off that debt. My sincere congratulations. This is truly marvelous work."

"The Pineville folks were very kind to me, men, women and children, and I rejoice with them and you."

"My hearty congratulations and good wishes to every one of those fine and loyal people."

"N. E. JOYNER."

"P. S.—It was in keeping with the achievement that I should be given so gracious an invitation.—Joyner."

Of course, Rev. H. N. Brown, as pastor, was working right beside Bro. Joyner at that time.

We went over in the New Orleans Christian Advocate campaign at Pineville last year, too!

Cordially and sincerely,

HOWARD E. PFOST, P. C.

## MISSISSIPPI CONFERENCE

### Hattiesburg District—Second Round

Collins, March 2, 7:30 p.m.; Q. C. April 3, 7:30 p.m.  
Bucatanua, at Bucatanua, March 9, 11 a.m. and 1:30 p.m.  
Kingston, March 9, 4:30 and 7:30 p.m.  
Montrose, at Garlandville, March 16, 11 a.m. and 1:30 p.m.  
Court Street, March 16, 7:30 p.m.; Q. C. April 29, 7:30 p.m.  
Ellisville, March 23, 11 a.m.; Q. C. April 15, 7:30 p.m.  
Bonhomie, March 23, 7:30 p.m.; Q. C. following.  
Petel, March 30, 11 a.m.; Q. C. April 10, 7:30 p.m.  
Richton, March 30, 7:30 p.m.; Q. C. April 25, 7:30 p.m.  
Hattiesburg Circuit, at Oloh, April 6, 11 a.m. and 1:30 p.m.  
Bay Springs, at Stringer, April 6, 4:30 and 7:30 p.m.  
Main Street, April 8, 7:30 p.m.  
New Augusta, at Leaf, April 13, 11 a.m. and 1:30 p.m.  
Perry County Circuit, at Kittrell, April 13, 4 and 7:30 p.m.  
Moselle, at ..... April 17, 7:30 p.m.  
Broad Street, April 20, 11 a.m.; Q. C. May 1, 7:30 p.m.  
Magee, April 20, 4:30 and 7:30 p.m.  
Waynesboro, Ct., at New Hope, April 22, 11 a.m. and 1:30 p.m.  
Waynesboro, April 22, 4 p.m.  
Taylorsville, at Mize, April 27, 11 a.m. and 1:30 p.m.  
Ovett, at Ovett, April 27, 4:30 and 7:30 p.m.  
Seminary, at Eminence, April 30, 7:30 p.m.  
Clara, at Providence, May 4, 11 a.m. and 1:30 p.m.  
Mt. Olive, May 4, 4 and 7:30 p.m.  
Sumrall, at Sumrall, May 7, 7:30 p.m.  
First Church, Laurel, May 8, 7:30 p.m.  
Williamsburg, at Santee, May 11, 11 a.m. and 1:30 p.m.  
Heidelberg, at Sandersville, May 11, 4 and 7:30 p.m.  
West Laurel, May 16, 7:30 p.m.  
District Conference, at Collins, May 13-14.  
W. B. ALSWORTH, D. S.

## NORTH MISSISSIPPI CONFERENCE

### Greenville District—Second Round

Mattson, Feb. 23, 11 a.m.  
Coahoma, Feb. 23, 7:30 p.m.  
Alligator, March 2, 11 a.m.  
Shelby, March 2, 7:30 p.m.  
Lyon, March 9, 11 a.m.  
Dubbs, March 9, 7:30 p.m.  
Murphy, March 16, 11 a.m.  
Avon, March 23, 11 a.m.  
Hollandale, March 23, 7:30 p.m.  
Shaw, March 30, 11 a.m.  
Face, March 30, 7:30 p.m.  
Rome, April 6, 11 a.m.  
Indianola, April 6, 7:30 p.m.  
Dundee, April 13, 11 a.m.  
Tunica, April 13, 7:30 p.m.  
Benoit, April 20, 11 a.m.  
Leland, April 20, 7:30 p.m.  
Greenville, April 27, 11 a.m.  
Cleveland, April 27, 7:30 p.m.  
Sherard, May 4, 11 a.m.  
Clarksdale, May 4, 7:30 p.m.  
District Missionary Institute, April 1, at Cleveland.  
District Conference, May 6, at Leland.  
J. W. WARD, D. S.

## Don't be a Blowhard!

Remember that your nose is not made of rubber. If you keep on blowing and blowing, it's bound to become red, sore, and swollen. So stop blowing.

The easy, modern way to clear stopped-up nostrils due to a cold is to use Mentholatum. All you need do is insert this gentle ointment inside your nostrils—spread some outside, too. See how quickly it clears up the stuffiness and relieves irritation—how it checks sniffing and sneezing.

Once you use Mentholatum you'll say it's wonderful. It helps in so many different ways that you should always remember this: For Discomforts of Colds—Mentholatum. Link them together in your mind.

## LEGUMES

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Provides phosphorous and lime—important to vigorous legume growth. Also manganese oxide, iron oxide, and other elements.

Basic Slag is a valuable soil builder. Improves pastures. Increases yields of grains, cotton, peanuts and other crops.

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TENNESSEE COAL, IRON & R. R. CO.

Birmingham, Alabama



UNITED STATES STEEL



## A MEMORIAL—ALONZO LOVE CLEARMAN

(Continued from page 5)

The nickname of "Uncle Happy" was given to him by his nephews, and its deepest and most significant meaning was felt in abiding confidence and pleasurable companionship.

When on October 27, 1940, he heard the Heavenly Father's call: "It is enough, come up higher," he crossed the river which divides the earthly from the heavenly and entered his Father's Home. His funeral was held in his home, conducted by his pastor, Rev. M. E. Armstrong, assisted by Rev. Ellis Jones and Rev. W. A. Brown. He was laid to rest in the Shuqualak cemetery to await the great resurrection morn.

We thank God for such a man as "Lonnie" Clearman.

MATHIS E. ARMSTRONG, P. C.

### NORTH MISSISSIPPI CONFERENCE Jackson District—Second Round

Forest, at Forest, Feb. 23, 11 a.m.; March 31, 7:30 p.m.  
Jackson, Galloway Memorial, Feb. 23, 7:30 p.m.  
Lake, at Lawrence, March 2, 11 a.m. and 1:30 p.m.  
Jackson, Millsaps Memorial, March 2, 7:30 p.m.  
Walnut Grove, at Mt. Horeb, March 9, 11 a.m. and 1:30 p.m.  
Harperville, at Hillsboro, March 9, 3:30 and 7:30 p.m.  
Sharon, at Lone Pine, March 16, 11 a.m. and 1:30 p.m.  
Brandon, at Pelahatchie, March 16, 7:30 p.m.  
Canton, North Side, March 23, 11 a.m. and 1:30 p.m.  
Belton, at Raymond, March 23, 7:30 p.m.  
Mendenhall, at Bethany, March 30, 11 a.m. and 1:30 p.m.  
Flora, at Flora, March 30, 7:30 p.m.  
Benton, at Benton, April 6, 11 a.m. and 1:30 p.m.  
Madison, at Pocahontas, April 6, 4 and 7:30 p.m.  
Jackson, Capitol Street, April 7, 7:30 p.m.  
Carthage Circuit, at Barnes, April 13, 11 a.m. and 1:30 p.m.  
Carthage Station, April 13, 4 and 7:30 p.m.  
Camden, at Forest Grove, April 13, 11 a.m. and 1:30 p.m.  
Clinton and Ridgeland, at Clinton, April 17, 7:30 p.m.  
Lena, at Good Hope, April 20, 11 a.m. and 1:30 p.m.  
Jackson, Grace, April 20, 7:30 p.m.  
Morton, at Independence, April 27, 11 a.m. and 1:30 p.m.  
Terry, at Forest Hill, April 27, 7:30 p.m.  
Jackson, Shands Memorial, April 29, 7:30 p.m.  
Florence, at Star, April 30, 7:30 p.m.  
Raleigh, at Trenton, May 1, 11 a.m. and 1:30 p.m.  
Shiloh, at Lodabar, May 4, 11 a.m. and 1:30 p.m.  
Fannin, at Holly Bush, May 4, 7:30 p.m.  
Greenfield and Richland, at Greenfield, May 7, 7:30 p.m.  
Vaughan, at Vaughan, May 11, 11 a.m. and 1:30 p.m.  
Jackson, Glendale, May 11, 7:30 p.m.  
Canton, First Church, May 14, 7:30 p.m.  
Homewood, at Carr Church, May 18, 11 a.m. and 1:30 p.m.  
District Conference will be held at Grace Methodist Church, Jackson, April 23-24. Please have your church conferences elect delegates and send names to me by April 1st.

T. M. BROWNLEE, D. S.

### Greenwood District—Second Round

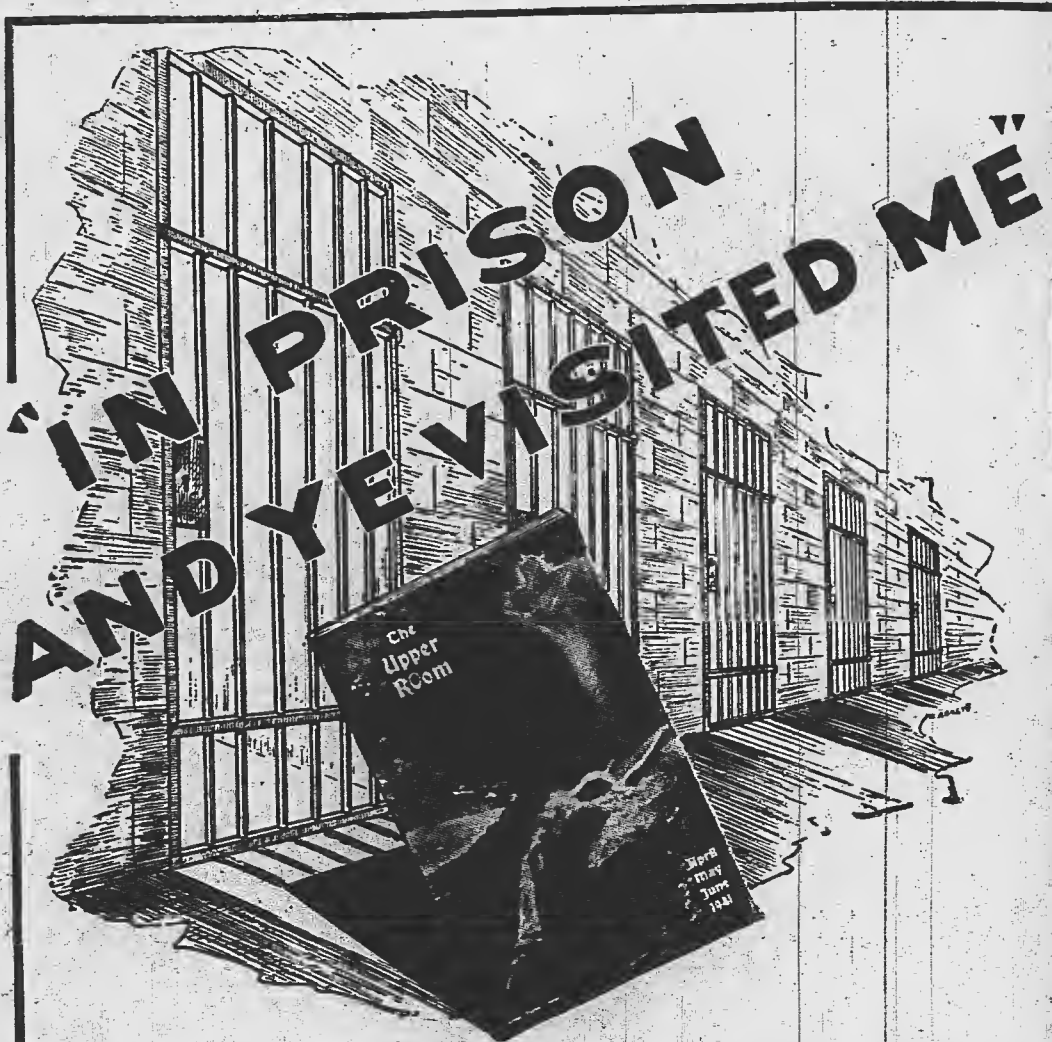
"Compassion Sunday," March 2, to be observed in every church in Methodism.  
Tchula, March 2, preaching 11 a.m., Q. C., 2:30 p.m.  
Ebenezer Charge, at Hebron, March 5, preaching at 11 a.m. and Q. C.  
Lexington, March 7, Q. C. at 7:30 p.m.  
Sidon-Price Memorial & Phillip, at Sidon, March 9, preaching 11 a.m., Q. C. 1:30 p.m.  
Itta Bena, March 9, preaching and Q. C., 7:30 p.m.  
Webb & Sumner, at Webb, March 12, Q. C. p.m.  
Isola & Fairview Circuit, at New Hope, March 14, Q. C. p.m.  
Winona Station, March 16, preaching 11 a.m., Q. C. 2:30 p.m.  
Vaiden & West, at West, March 16, preaching and Q. C. at night.  
Schlater & Cruger, at Schlater, preaching 11 a.m., Q. C. 2:30 p.m.  
Minter City & Glendora, at Glendora, March 23, preaching and Q. C. at night.  
Inverness & Isola, at Inverness, March 26, Q. C. at night.  
Belzoni, March 28, Q. C. 7:30 p.m.  
Swiftown, at Thornton, March 30, preaching 11 a.m., Q. C. 2:30 p.m.  
District Missionary Institute at Greenwood, First Church, April 2, 10 a.m.  
Moorhead, April 6, preaching 11 a.m., Q. C. 2:30 p.m.  
Sunflower & Doddsville, at Blaine, April 6, preaching and Q. C. at night.  
Greenwood, First Church, April 8, Q. C. 7:30 p.m.  
Duck Hill, at Gore Springs, April 13, preaching 11 a.m., Q. C. 2:30 p.m.  
Carrollton, at McGarley, April 13, preaching and Q. C. at night.  
Poplar Creek, at Wesley Chapel, April 20, preaching and Q. C. 11 a.m.  
Acona, at Acona, April 20, preaching and Q. C. at night.

District Conference to be held at Tchula in a one-day session, April 23.  
Black Hawk Circuit, at Bowling Green, April 25, preaching and Q. C. 11 a.m.  
Pickens & Goodman, at Goodman, April 27, preaching 11 a.m., Q. C. 2:30 p.m.  
Lexington, April 27, preaching and Q. C. 7:30 p.m.  
Drew, May 4, preaching 11 a.m., Q. C. 2:30 p.m.  
Ruleville, May 4, preaching and Q. C. 7:30 p.m.

HENRY F. BROOKS, D. S.

## MR. S. V. WALL ILL

As we go to press news reaches us of the illness of Bro. S. V. Wall, of Cleveland, Miss. He is in Kings Daughters Hospital, Greenville, where he is convalescing satisfactorily following a severe operation.



**THREE** letters received by The Upper Room from prisons, located in the East, West, and South, show the power of the Christian gospel, as carried by this devotional booklet, to reach men and women even behind prison bars.

### IN SING SING PRISON—

"The Upper Room is well received and read. No one can ever estimate the fruit from the seed sown. If doing so much good here, how much more good can be done in the churches that would use them to the utmost of their ability? I think it behooves every pastor to literally push their distribution."

Luther J. Hannum, Jr., Protestant Chaplain,  
Sing Sing Prison, Ossining, N. Y.

### IN SAN QUENTIN PRISON—

"I cannot begin to tell you how much this devotional booklet means to us. A large number of inmates use it to guide them in their daily Bible reading and study. Some of the inmates come to us and ask for the new booklet before the previous one has expired."

Alfred C. Schmitt, Director, Library and Religious Dept.,  
California State Prison, San Quentin, Calif.

### IN VIRGINIA INSTITUTIONS—

"We have found The Upper Room to be the most useful piece of devotional literature which we have been able to place in the hands of the people in our institutions. We are using it in three tubercular sanatoriums, in the Women's Industrial Farm (prison), the hospitals of the Penitentiary and the State Farm, and in four of our juvenile institutions (industrial schools). I have on my desk now twenty-eight letters from girls at one of our industrial schools expressing their appreciation for The Upper Room and what it has meant to them."

Henry Lee Robison, Jr., Director, Religious Work in State Institutions,  
Richmond, Va.

**Have YOU made contact with this widely used source of inspiration and spiritual power? Do the people of your church read it and use it?**

April, May, June issue of The Upper Room is now ready for distribution. Ten or more copies to one address, 5 cents per copy, postpaid, with privilege of returning at our expense any unsold copies. Yearly subscription, 30 cents, postpaid; foreign, 40 cents.

**MAIL YOUR ORDER TODAY TO  
THE UPPER ROOM  
307 American Trust Building  
Nashville, Tenn.**



New Orleans

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebags, are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

When the sceptic asks how all this dimness and pain in which we move is compatible with a Father of love and with Divine Sonship, we will answer by another question, as we look at the Son of God walking down life's dimmest aisles, over its most cruel stones—"Who but sons of God could meet the situation and accept the challenge?"

—Bishop Charles H. Brent.

## THE PRAYER-ROOM TODAY

My Father, I thank Thee that Thou hast made us and knowest whereof we are made. I thank Thee even more that Thou dost come to share our life, under our human conditions, that in Thy heart there abides the remembrance of all it means to be a man. So I count on Thy perfect understanding. Teach me how this body that seems so to limit my spirit can be made the means of the spirit's victory. Come Thou Thyself more fully into my life, making even this mortal body the shrine of Thy presence, that even here and now I may foretaste the body's redemption and enter into the glorious liberty of the children of God. Amen.

REV. JOHN WESLEY



JUNE 17, 1703—MARCH 2, 1791

Nunc Dimittis of a great soul: "The best of all is, God is with us."





# WALLET OF THE WEEK



AN ANGLO-CZECHOSLOVAK CHRISTIAN FELLOWSHIP was recently founded in London. According to **Christianity Today**, its purpose is to strengthen the ancient ties which bind together the Christians of that country with those of the land of John Hus, Amos Comenius and Thomas Masaryk. Dr. F. M. Hnik, minister of the Czechoslovak National Church, is the secretary. The National Church was formed at the close of the World War by a million or more Czechoslovaks who left Romanism and adopted a Protestant outlook.

\* \* \*

TWENTY CATHOLIC PRIESTS are in prison in Slovakia, according to a statement carried in an exchange. In addition to the Catholic priests in prison there are said to be forty clergymen of other faiths in prison. Father Tiso, the head of Hitler's puppet government in Slovakia, is a Catholic priest. Too often the nerves in religion like the nerves in the body come to a focus in the skin rather than in the conscience, and self-interest continues to practice the folly of making shekels first until it is too late.

\* \* \*

STETSON UNIVERSITY, DeLand, Florida, is reported to have withdrawn from intercollegiate football after forty years participation in the sport. The smaller schools are finding it increasingly difficult to secure players of sufficient glamor and ability to make the game either financially profitable or valuable as a publicity asset. Besides their inability to pay the price for good players is the fact that there is a constantly increasing pressure being brought to bear upon a group of so-called "football colleges and universities" on account of an over-emphasis of the sport.

\* \* \*

THE HUGE COPPER MINING DEVELOPMENTS of Northern Rhodesia have commanded capital investments of \$80,000,000 and have drawn one hundred thousand African tribesmen from widely scattered areas of the continent. As a result of the breaking up of tribal authority and the dissolution of family ties a new and dangerous world was created for the African. The missionaries operating in Central Africa have found, however, that the opening up of the vast mineral treasures has resulted in making hundreds of rural centers accessible to the Gospel message and in that way the evangelization of Africa has been accelerated.

\* \* \*

FEDERAL EMPLOYEES, to the number of seven hundred, visited Florida between November 15, 1939, and March 1, 1940, according to testimony submitted to the House Appropriations Committee. It is believed, says Scottish Rite News Bureau, that many of these trips financed by the Government were "not bona fide." Included in such grants of travel privileges are the trips during the Kentucky Derby, California at the time of the Rose Bowl, and New Orleans at Mardi Gras time. Every Government agency should be made to substantiate the facts as to bills submitted to be paid for out of tax monies and a little scrutinizing of such bills might be wholesome.

SCENES DELETED FROM MOTION PICTURES numbered nine hundred and twenty-six during the year ending in June, 1940. The deletions included scenes, subtitles and dialogues in one hundred and eleven of the seventeen hundred and sixty-two films submitted for licensing during the year. The reasons assigned for deletion were: "sacreligious" 89, "immoral" 501, "indecent" 245, "tending to incite crime" 60, "inhuman" 31. All this was in addition to the slush and suggestion that ran the gauntlet of censorship and were sold to the American public.

\* \* \*

THE GENERAL MOTORS CORPORATION, according to **The New York Times**, had a "record high" in its earnings last year. Its net earnings were \$92,500,000 in excess of 1939; but, according to the statement, of this amount the Corporation paid \$80,300,000 in increased income taxes. Eighty-seven cents of every dollar of return for its increased activity went for taxes leaving thirteen cents for the owners of the company and its employees. This increased burden is alleged to be the means of lessening public unrest by increasing the standard of living.

\* \* \*

THE CHURCH BINGO BILL, in Michigan, has been killed. The measure was offered to the Michigan Legislature under the title Buckley-Walsh Bill, and would have legalized bingo and keno sponsored by churches and fraternal organizations. It was killed by an adverse vote in the house judiciary committee. It was not in any sense a moral victory, for the committee declined to endorse it because it looked upon it as a matter coming under police powers rather than state-wide regulation. But think of the implication of "Church Bingo Bill" defeated.

\* \* \*

THE REPUBLIC OF URUGUAY, in a recent ruling of Acting Supreme Justice, Julio Cesar de Gergorio, flatly denies the "constitutional rights" of any individual or group engaged in subversive activity. Eight Nazi leaders were held in jail without bail on a charge of plotting to overthrow the government. The Justice made a clear cut distinction between political criticism which looks to perfecting government and those who attack it as the instrument of Uruguayan freedom. One might be disposed to say that such an interpretation might easily be carried too far if it were not for past experiences with such groups.

\* \* \*

MONEY SENT BY OPEN MAIL in total disregard of its safety is of far greater volume than one would ordinarily think. Of course the most of it reaches its destination, else the practice of sending it that way would not be continued. Last year, however, sixty-one thousand one hundred and ninety letters containing money were undelivered and went to the "dead letter office." Those letters contained a total of \$85,326.69. Much of this amount was returned to the senders, but much of it could not be returned for lack of address and it had to be added to the constantly increasing volume of money held by the Government from undelivered letters.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### HE BUILDLED BETTER THAN HE KNEW



John Wesley, who died on March 2, 1791, has been in his grave for one hundred and fifty years, but he is still one of the most dynamic Christian personalities of all time. This is not because he was without faults, but because he was saved from his faults by the utter unselfishness of his toil and purpose. He gave himself

and all that he had to a great and worthy cause and he buildled better than his planning. He went down to death without visualizing the greatness of the structure of the spiritual empire whose foundations he had laid.

His last letter to America, written to Ezekiel Cooper, follows:

"Near London, February 1, 1791.

"My dear Brother—Those that desire to write or say anything to me have no time to lose; for time has shaken me by the hand and death is not far behind. But I have reason to be thankful for the time that is past: I felt few of the infirmities of old age for fourscore and six years. It was not till a year and a half ago that my strength and my sight failed. And still I am enabled to scrawl a little, and to creep, though I cannot run. Probably I should not be able to do so much did not many of you assist me by your prayers.

"I have given a distinct account of the work of God which has been wrought in Britain and Ireland for more than half a century. We want some of you to give us a connected relation of what the Lord has been doing in America from the time that Richard Boardman accepted the invitation and left his country to serve you. See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that the Methodists are one people in all the world; and that it is their full determination to continue,

"Though mountains rise, and oceans roll,  
To sever us in vain.

"To the care of our common Lord I commit you; and am

"Your affectionate friend and brother,

"J. Wesley."

The two significant facts about this last letter to what had been the colonial empire of Mr. Wesley and British Methodism are its plea for the unity of Methodism, and the utter absence of any mention of Bishop Francis Asbury. In these two circumstances we hear the lingering echoes of his bitter struggle with Asbury for the control

of American Methodism. Following the Revolution which had ended in American independence, it had been necessary for Mr. Wesley to grant some autonomy to the American societies. Subsequent developments make it clear, however, that it was not his intention to relinquish his authority over them.

First of all, he demanded, according to Asbury, the adoption of a minute declaring allegiance to him as their ecclesiastical father. There was manifestly some reservation in the minds of the preachers who voted for the minute, and when Mr. Wesley undertook to order a conference and to have Richard Whatcoat confirmed as Bishop by his appointment, the appointment was rejected and the minute rescinded. Mr. Wesley's subsequent letters to Asbury and others show his deep feeling against Asbury. In this his last letter to America there is an echo of the battle in which he felt that he had lost.

In Asbury's Journal there are occasional references to the conflict, and twenty-five years later when he was descending into the shadows, the reverberations of the conflict are audible to the dying chieftain in a last message to Dr. Joseph Benson. Asbury rehearsed the story from his angle. Mr. Wesley was blinded by a passion for his spiritual children and he could not understand that changes wrought by war had fixed frontiers beyond which his personal authority could not extend. He had shepherded the Methodist flock so long that he thought of their safety in terms of his personal care and control. Asbury faced an administrative task peculiarly his own, he understood the problem and the temper of the American people, and in meeting his responsibility he eliminated both Mr. Wesley and Dr. Coke and did in the spirit of the founder what neither Mr. Wesley nor his personal agents could have done.

### A TIME TO KEEP SILENCE

There has never been a time when Christian faith was free from attack, nor a day when the Christian Church was without an experience of testing. More than a half century ago critics of the Bible imagined that the pillars which supported its message, like those of the temple of Dagon, were yielding to the strength of a new order of giants, and that faith and revelation would ultimately surrender to the unconquerable certainties of scientific discovery. With here a discredited date and there an exploded opinion, the over-bold challenged the authority and sometimes even the morals of the Book. But such a hasty conclusion lacked both insight and understanding. It overlooked the limitations of the human mind on the one hand and the timelessness of God's message on the other. More important still, it failed to realize that



the divine message is primarily to lives wrecked by sin and to hearts in despair. Therefore the critics did not understand that so long as faith has a message of hope for ruined lives the citadel of religion and the foundations of the Book are secure.

Less than a generation ago and in a time not unlike our own, critics of the church were saying with almost gleeful confidence: "The Church has failed." "The Church can never come back." In a day when the great national units of Christian empire were arrayed against one another in deadly conflict, it was not easy to reply to such a challenge. The Church could only hold on its way and permit time and time's Master to supply the answer. It was not a time for argument for the power in which it trusted might not be seen of the natural eye, but is spiritually discerned. A wisecrack utterly devoid of truth is more convincing to the spiritually illiterate than the most moving pageant of divine love and sacrificial suffering. Why cast your pearls before swine, was the argument of Jesus. Did not the autocrats of religion stir the rabble to frenzy with the saying: "He saved others, himself he cannot save?" But time and time's Master gave answer whose logic and authority the years have not sufficed to dissolve. The Church lives on.

Over against the unimpeded march of faith and the Church, the enemies of Christ and His cause have been forced to confess defeat by changing shibboleths from generation to generation. Their specious inventions have taxed the ingenuity of forces beaten and in despair. But the Church lives on, proclaiming the gospel of salvation through an unchanging Redeemer, "Jesus Christ, the same yesterday and today and forever." The recurrent cries of the rabble die and in fateful silence the mob listens to the ceaseless tramp of Christian generations shouting the triumphs of the cross and the living Christ. Untaught by a thousand defeats, the enemies of the Church do not realize that it is for them a time to keep silence.

### METHODIST EMERGENCY COMMISSION

"One Million Dollars for Camp Service and Overseas Relief."

The Methodist Building  
Washington, D. C.

March the Second, 1941, The Day of Compassion

John Wesley passed from earth to heaven on March 2, 1791. Our Day of Compassion, therefore, marks the exact 150th anniversary of our founder's Coronation.

Perhaps this notice will be the first public record of this lovely coincidence. What a Memorial Date we may have—well-pleasing to our human leader, and to Christ, our Divine Leader!

..... Methodism never failed in a work of mercy. Let every church make an offering.

EDWIN H. HUGHES, Chairman.

—Zions Herald.

### THE DAY OF COMPASSION

Above we publish a message from Bishop Hughes, chairman, from which we delete only the words which made it local. The letter speaks for itself and should bear a message to every Methodist in this day of international

distress and social disaster. We believe that the combined appeals in behalf of suffering humanity overseas, the bomb-wrecked and disorganized work of British Methodism, and the emergency created by taking literally millions of young men from the home environment under the Selective Service Act will meet with sympathetic and liberal response on the part of every church and home of our Methodism. It is not a question of our agreement with every detail of the plan, but it is rather a question of our Christian sympathy and consecration. Sunday, March 2, should be truly a "Day of Compassion" and a day of opportunity for every Methodist in Louisiana and Mississippi. Let your offering on that day declare your sacrificial devotion to humanity, beginning at your own fireside and with your own sons and including the distresses of our whole bleeding world.

## Editorial Miscellany

By Dr. H. T. Carley

### BANTAMS

The dictionary says very simply that a bantam is "a fowl of any of many small breeds." The dictionary states also that the name of this small fowl is derived from Bantam, Java, where the breed originated.

Our interest in this particular breed of chickens has been recently stimulated by the parading of a pair of bantams around the neighborhood in which we live. They live down the street; but, either to see or be seen, they make a daily journey around the block, sedately but proudly strutting along the sidewalk, making little visits into the yards they pass, picking up a crumb or a stray bug here and there, but always heading back to their own private pen on the corner. They are interesting little birds.

It is not fair, perhaps, to compare these ornamental specimens with the utilitarian breeds of which they are a counterpart; but there are certain outstanding differences.

To begin at the beginning—without raising the famous question as to which came first, the egg or the chicken—it is self-evident that it would take a lot of fried banty eggs to give a healthy man a hearty breakfast. The egg is all there—white, yolk, properly encased in a regular shell. And the taste is there, too, just as good as that of a big egg. But the size is insignificant.

So with the fowl itself as an article of food. One of the delights of the epicure is fried or broiled chicken liver—but it would take a whole flock of banties to furnish even the beginning of such a Lucullan feast. And what shall we say of breasts, wings and luscious drumsticks?—delicious, but too little.

So the banty is all right as far as he goes. He looks like a chicken, he acts like a chicken, he tastes like a chicken—he is a chicken; but he's too little to count.

Unhappily, some grown people are like bantam chickens—too little to count. Their littleness, though, is of the spirit—not of the body.

Banties do as much cackling and crowing as big chickens.



## MISSISSIPPI METHODISTS, WILL WE GIVE BECAUSE WE LOVE?

This coming Sunday will be "The Day of Compassion" for American Methodism. It will also be the one hundred and fiftieth anniversary of John Wesley's "passing into Heaven." How fitting it is that this day should be named for American Methodists to come to the aid of other spiritual children of John Wesley.

If our Christianity means anything, if our Methodist bond means anything, it means that we will give to our brothers because we love them and are thankful to God that we in America have peace and physical safety.

The campaign for this Good Samaritan Offering in our state has, of necessity, been brief. The effectiveness of it has almost completely rested upon the district superintendents and the local pastors. The credit for the success of it (all reports indicate that Mississippi Methodism will do more than its part) will belong to men of the clergy.

On Monday, March 3rd, each minister is asked to send the offering of his church to his Conference Treasurer.

The time for cultivation and promotion has passed. The time for giving has arrived. During the last World War there was a slogan used: "Give Until It Hurts." The call to Methodists in America in this campaign is not predicated on that idea but upon the ideal of giving because we love.

If "we give because we love," we will share ourselves with our gift and as Christ told Sir Launfal:

"Who gives himself with his alms feeds three,  
Himself, his hungry neighbor and Me."

Mississippi Methodists, will we give because we love?

HUGH N. CLAYTON,  
State Director.

## SUNSHINE AND SHADOWS

It takes both to make a world like ours. It is a great blessing that we do not have to select these opposing conditions for our friends or ourselves. We would certainly stir up a great mess if we did. For the past four weeks I have been out of the running because of an operation at the Baptist Hospital in Jackson. I am up again and will soon be out. My pulpit has been filled each Sunday morning during my absence and the work has gone right on. It is wonderful how the church work can be done often-times with just as much success or maybe more in the absence of the pastor. Better not say much about this feature of the situation. Somebody might surmise that the pastor is an unnecessary appendage. At least I have the idea that a good pastor may be very helpful in the ongoing of the kingdom of God. I don't think there will be any debate on that point.

My people were exceedingly thoughtful and kind in every way during the time I was out of commission. I have never seen their kindness excelled. These are fine people.

During the slow days of recuperation I have browsed through many papers and books. I have been keenly interested in a number of communications in these papers, in the "autonomous" lunches that some of the brethren have enjoyed, and many other

happenings that have been reported. Go on and give us the news, autonomous or otherwise.

My brethren of the ministry have been most accommodating, all the way from some of the Millsaps students to the district superintendent and the president of Millsaps College. The congregation has enjoyed a good degree of variety. God bless them all.

E. S. LEWIS.

## GOVERNOR JONES SPEAKS AT RAYNE MEMORIAL CHURCH, NEW ORLEANS

The chief feature of Layman's Day at Rayne Memorial Church, New Orleans, on Sunday, was an address by Governor Sam Houston Jones, of Louisiana. The Governor was greeted by a great audience. After the main auditorium and the balcony were filled, chairs were placed in every available space, some stood and others went away. The speaker was appropriately introduced by Dr. W. W. Holmes, the pastor, the great congregation listened attentively throughout, and the people were enthusiastic in their commendation of the address.

The Governor took for his theme: "The Methodist Church," and he adhered rather closely to his manuscript. He began with an account of the background of Methodism in the ancestors of Mr. Wesley, and then he gave a survey of the rise of the Great Revival and the gradual unfolding of the Wesleyan societies in England. He then discussed Griffith Jones who, like Mr. Wesley, remained a clergyman of the Church of England, but was the evangelical and educational progenitor of Welsh Methodism. Next was Francis Asbury, coadjutor by appointment of Mr. Wesley and successor by the election of the American Methodist conference, the builder in America upon the Wesleyan evangelical foundation. Last the Governor brought his address to a climax by reading the Social Creed of the Church as the modern focus of Methodist faith and life.

The appearances of the Governor of the State in the pulpits of various churches is a heartening circumstance to those who seek good government rather than pelf. It is worth much to the man who directs the affairs of the Commonwealth to feel that the church people are back of him. It greatly strengthens the morale of good citizens to be assured that theirs is a march of conquest instead of protest, that they are reckoned among the constructive assets of the administration. The Governor is to be commended for this phase of his public career as well as for his personal loyalty to the church.

## THE SARDIS-GRENADA DISTRICT

The pastors of this district are making plans for the observance of the "Day of Compassion," on March 2. Dr. C. T. Floyd, district superintendent, has urged observance of the day throughout the district, and it is expected that response to this appeal will be practically unanimous.

Another objective set by the pastors of the district is the collection of half the benevolences in each charge by the time of the District Conference. Some of the pastors have already begun their collections and will have half, if not all, the full amount to report.

It is interesting to observe the compara-

tively high per capita giving in several of the churches in this district last year. In addition to Sardis and Como, already mentioned, there were four others who gave an average of twenty dollars per member, or more, to the total support of the church. The other charges were Senatobia, Hernando, Charleston, Crenshaw and Sledge. One of these, Hernando probably led the entire Conference in per capita giving. The active membership of the church, which is fewer than two hundred, reported a total expenditure of \$8,145, or an average of nearly \$45 per member. Perhaps no congregation in the Annual Conference can even begin to match this record. Eight churches gave to the benevolences an amount of at least a dollar a member. These churches were Charleston, Como, Coldwater, Crenshaw and Sledge, Hernando, Sardis Station and Senatobia. Byhalia came close enough to be counted. An increase all along the line is looked for this year in the district.

Sardis-Grenada preachers enjoy the privilege of having as president and vice-president of the District Association two preacher-brothers, Rev. W. P. Bailey and Rev. A. W. Bailey. These men are exceedingly popular with the brethren and were elected to their various offices without opposition. The spirit among the men this year is unusually good, and it may express itself in concrete evidence when the report of the entire district is made this year.

W. J. CUNNINGHAM.

## REV. W. H. LEWIS HAS STROKE

Dear Dr. Duren: Rev. W. H. Lewis, one of the honored superannuates of the Mississippi Annual Conference and a member of my congregation at East End Church, Meridian, is in a very uncertain condition physically. He was stricken a couple of weeks ago with a cerebral stroke as a result of too high blood pressure. At the time, his physical strength and movement were somewhat impaired and his memory and knowledge of people and things was affected to some extent. At this writing Bro. Lewis has regained his physical strength and movement mostly, but, while he is a little better in his brain work, he is still greatly affected in this respect. The doctors say that if he does overcome this attack it will take about a month for the clot to absorb and even then he probably will not be like he was before the attack. He had an attack last year like this but not so serious. We are hoping for his restoration, but of course we cannot tell how he will come out. He is at home, 1903 11th Street. His blood pressure is reduced but he must still stay in bed for quite a while.

I thought that his many friends would appreciate hearing about this through the columns of the Advocate.

Sincerely yours,

T. O. PREWITT.

It is not by seeking more fertile regions where toil is lighter—happier circumstances, free from difficult complications and troublesome people—but by bringing the high courage of a devout soul, clear in principle and aim, to bear upon what is given to us, that we brighten our inward light, lead something of a true life, and introduce the Kingdom of Heaven into the midst of our earthly day. If we cannot work out the Will of God where God has placed us, then why has He placed us there?

J. H. Thom.



# CONFERENCE NEWS AND PERSONALS

Mrs. E. C. Box, formerly of Pollock, La., has moved to Rt. 2, Leesville, La., according to a request for change of address.

Governor Sam Jones, of Louisiana, was the Laymen's Day speaker at Rayne Memorial Church, New Orleans, on Sunday, February 23.

The editor appreciates the loyalty and good wishes of Mrs. T. W. Beville, of Bernice, La., and we hope that her interest in the Advocate may never be diminished.

Rev. R. T. Pickett is having a good beginning at Colfax, La., where he finds the people appreciative and the congregations improving.

Rev. J. L. Smith, Bay St. Louis, Miss., sends us a list of subscriptions, three of which are new. We thank him for his good work and for his assurances as to the future.

Rev. H. A. Gatlin, district superintendent, Vicksburg, Miss., reports splendid progress in the work this year as shown by the report at the first round of quarterly conferences.

Rev. T. F. King, pastor at Ida and Hoss-ton, reports satisfactory progress in the work of his Louisiana charge. Increased interest is being manifested in all phases of the work.

Rev. H. F. Brooks, district superintendent, Greenwood, Miss., reports a favorable outlook for the collection on Compassion Sunday, and encouraging progress in all the work of the church throughout the district.

Rev. M. G. Matheny writes that Rev. G. E. Allan is getting forward in his work at Poplar Springs, Meridian. Every department of the work is well organized and Bro. Allan is demonstrating excellent preaching ability from Sunday to Sunday.

Rev. Henry J. Maddox, 1000 Nineteenth Ave., Meridian, Miss., asks us to announce that he will be open for engagements beginning April 1. Those desiring his help may communicate with him at the above address.

Rev. Osmond S. Lewis, pastor at Court Street Church, Hattiesburg, reports great congregations, with visitors at Camp Shelby increasing the night congregations to capacity. He has met with fine cooperation in all departments of his work.

Rev. T. E. Gregory, who was the builder of Central church, Columbus, and is now the pastor for a second time, is very happy in his work. He reports twenty-seven additions since Conference and a steady growth in his membership.

Rev. Hilary S. Westbrook says that he has gotten off to a good start at his Rose Hill, Miss., charge, despite bad weather conditions and some sickness. His people have graciously remembered him in many ways.

Rev. Arthur Sellers, pastor at Pearl River, La., has arranged for revival services to run from March 9 through the 23rd. In addition to his services he is planning an exhibit of literature including copies of the church papers.

Mrs. Booth, wife of Rev. J. W. Booth, of Algiers church, New Orleans, has been ill for two weeks, but is reported to be making some improvement and is expected to regain her health in due course of time. She will be in bed at home for some time taking a rest treatment.

We appreciate the more than generous commendation of Mrs. T. J. Lee, of Louisville, Miss. She has been a reader of the Advocate for 47 years and says that she regards it as "the best paper published." We trust that it may never fail to measure up to her estimate.

Rev. R. I. Moore, pastor at Long Beach, Miss., has received a cordial welcome from his people which is being supported by splendid cooperation in the work. Bro. Moore pays tribute to that fine spirit. Rev. J. L. Sells, retired, who makes his home in that town.

The death of Mr. Julius Harrell, son and only child of Dr. and Mrs. Costen J. Harrell, of West End church, Nashville, will elicit the sympathy of many friends in Methodism for his sorrowing parents. He was a student at Vanderbilt University and his life held great promise.

Bro. C. H. Deterly, Rt. 2, Baton Rouge, La., replies to an expiration notice with the statement that he has been a subscriber for twenty-five or thirty years and has never been delinquent so far as he can recall. That is a good record and we sincerely appreciate the interest which it indicates.

Mrs. Malone, widow of the late Rev. J. W. Malone, once of the North Mississippi Conference, is in a New Orleans hospital where she has been quite ill. Her health has not been the best for quite a long while. Sister Malone is a choice spirit and her friends are deeply concerned for her recovery.

Rev. G. H. Corry, who was transferred to the Texas Conference at the last session of the Louisiana Conference, has been transferred to the New Mexico Conference and is now stationed at Goldsmith, Texas, according to a message just received from him. Bro. Corry's friends in Louisiana may address him as above.

Mrs. Alma E. Babington, of Franklinton, La., says that her husband subscribed for the Advocate in 1885, the year of their marriage, and it has been going to her home regularly since that time, and she wishes it to continue as long as she lives. Needless

to say we deeply appreciate such a spirit of loyalty and devotion.

Rev. Andrew J. Boyles has been graciously received by the good people of Magee, Miss., and has received every token of appreciation at their hands. Fifteen members have been received into the church since Conference, five of them on profession of faith, and Bro. Boyles is aggressively covering his whole field.

The church at Greenville, Miss., under the leadership of Dr. A. T. McIlwain, has launched a building campaign which contemplates the enlargement of the seating capacity of the church about fifty per cent, additions to the educational building to take care of the various departments and classes, and the installation of a new organ. The work is already under way.

Bishop Hoyt M. Dobbs, in charge of the two Mississippi Conferences, is keeping busy in his field. In the list of his recent engagements are Pelahatchie, Picayune, Poplarville, Greenville and Indianola. Bishop Dobbs notifies us that Rev. G. C. Felder has been released from his work at Logtown, Miss., and that Rev. J. T. Nix has been appointed to the charge.

## METHODISM . . . UNDER THE TESTING OF BOMB AND FIRE

(This is the third of a series of articles picturing some of the needs for which Methodists are asked to give a total of \$1,000,000 on Sunday, March 2.)

Padre Griffiths, of the Willoughby Road Methodist Church, wears the sign of the cross above the letters "A. R. P." on his steel helmet as he walks from shelter to shelter and from bombed home to his church refuge night after night in London's north end. For the night brings many experiences: bombs from which to take sudden cover, shrapnel to dodge, blackout to penetrate in reaching one's destination.

Padre Griffiths—as wardens and "shelterers" affectionately know the Rev. Douglas A. Griffiths—is typical of hundreds of Methodist pastors in London and in other English cities under bombardment from the air.

Immediately surrounding the Willoughby Road Church are ten crowded air-raid shelters. Each night Padre Griffiths visits three or four of them and holds song and prayer services, so that each shelter has three or four services each week. Some "shelterers"





are lying wrapped in blankets; some have camp beds or reclining chairs; and some sleep on the floor. . . . But they are all happy and ready for the service. "Onward, Christian Soldiers" is the favorite hymn—and sung lustily. Prayer is earnest and practical, and the talk of the Padre is helpful and close to the needs of the group. . . . So the Padre serves night after night.

Sometimes, when the raiders have been over the north end, there is more heart-rending service to give. . . . He has been the first at bombed homes, and has dragged bodies from the debris, has assisted the injured, has given first-aid. Later he has been called to feed the hungry and give shelter to the homeless, find temporary homes for them out among country parishes, or appear before officials on behalf of the needy.

Willoughby Road church members—those who still remain in the vicinity—have caught the spirit of the Padre. In five larger shelters the young people are running a

membership, and to help carry on some of the overseas missionary work of these churches: for these growing needs the Methodist Emergency Commission is asking one-fourth of the million dollars that American Methodist churches are asked to contribute on Sunday, March 2—the Day of Compassion. Surely out of our comparative wealth and security we can give this ministry to our English Methodist brethren in their sore need! . . .

More than 300 Methodist churches in English cities have been demolished or badly damaged by bombs. Congregations are scattered, and in some cases pastors know where only a fraction of their people are. Sunday school children have gone to the country or overseas—creating new problems for churches in their new homes. For years, Sunday school children had been among the most generous givers to Methodist missions. In some instances church buildings and Sunday school halls have

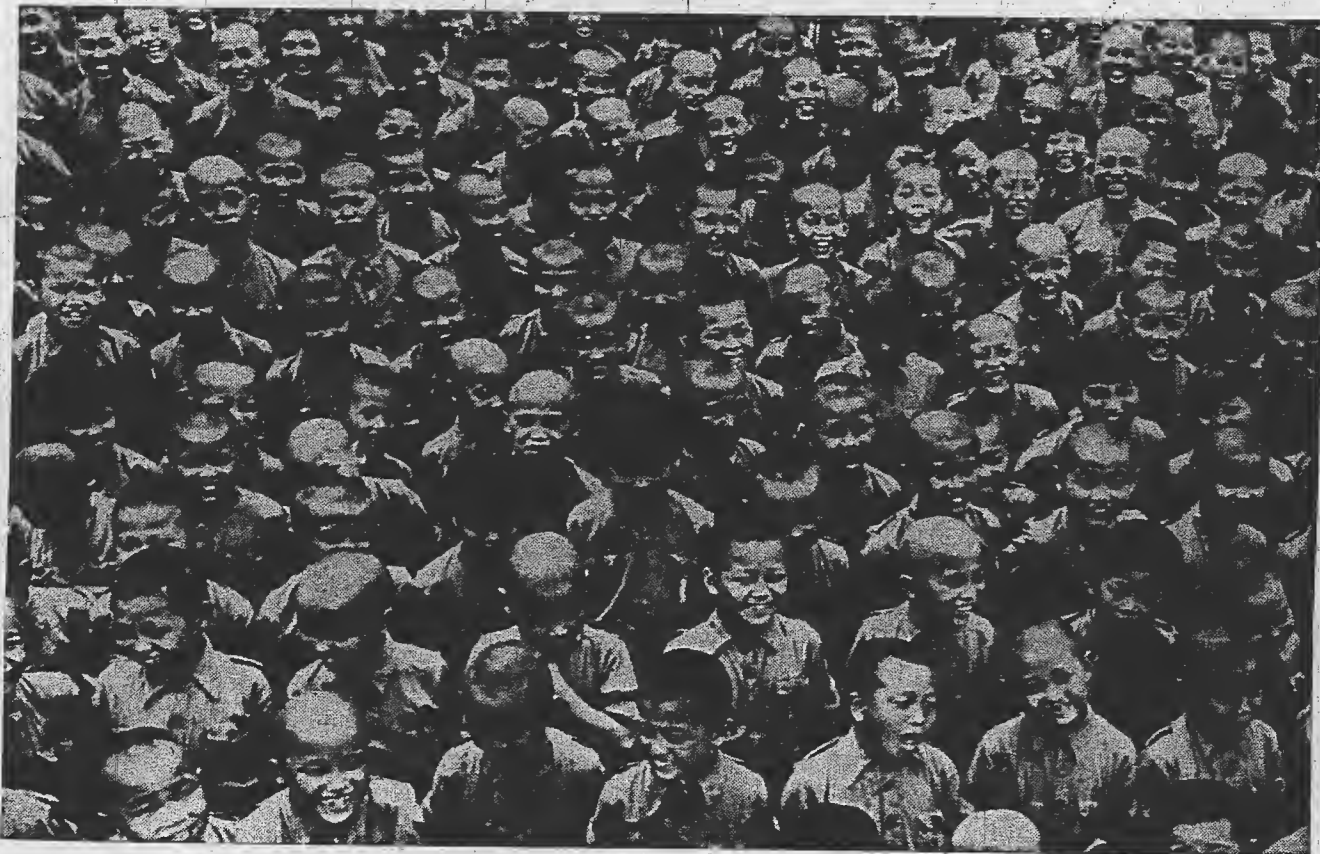
churches have been bombed. One land mine ruined 300 homes in a single blast. Sunday school rooms are used to house and feed hundreds of children and mothers, while the minister and a deaconess serve their needs—but without gas, or water, or adequate shelter.

Yet one takes courage from the way British Methodists are attacking their problems . . . "Perplexed, yet not unto despair; smitten down, but not destroyed" is the message sent out from Coventry by the Methodist superintendent.

#### "Smitten . . . But Not Destroyed"

"It is not like Methodism merely to sit down and lick its wounds," said the Rev. Ernest Comp, of London, so he secured fifty pounds and installed a canteen inside one of the larger shelters, and there hundred who before knew nothing of the church have gained a respect for the house of God and the man of God.

### IN CHINA . . . 1941



Children refugees in China.—What does tomorrow—even the rest of today—hold in store for them?

canteen—providing tea, biscuits and cake—and the small profits of the canteen procure clothing and furniture for families trying to rehabilitate themselves after homes have been bombed. The sexton is ready, at a moment's notice, day or night, to give lodging, and warm food, and clothing to those made homeless—and he has been known to care for as many as 150 air-raid victims during one night.

And on Sunday—if the siren has not sounded before the church hour—the Rev. Douglas A. Griffiths, Methodist minister, is in his pulpit . . . and no one will deny him the right to preach on devotion or sacrifice, or neighborliness! Only a few Sundays ago he was surprised to see in the front row of his church forty air-raid wardens of the north end of London—men who had learned to know and love him through his ministry in the shelters.

#### 300 Methodist Churches Damaged

It is to help such Methodist ministers as Padre Griffiths—and there are hundreds like him—to give him and them funds with which to feed the hungry, shelter the homeless, care for the costs of the churches that are without the support of their regular

been taken over as air-raid shelters.

At the East End Mission, London, the minister and four deaconesses were killed by a single bomb.

From devastated Coventry comes the report that "most of our Methodist buildings have suffered and some are quite destroyed; our people are scattered and we cannot yet trace hundreds of them; we are holding services when and where we can; our financial resources are reduced to less than half."

In the heart of London, at Kingsway Hall, hundreds of homeless people are fed each evening—spending the night in nearby shelters—while the few rescued household treasures (including birds in cages, dogs furniture, wireless sets, etc.) are stored everywhere.

The Rev. James Butterworth, of London, has secured two country estates to house scores of his people; yet he can say that in his city church, "I have four hundred people sleeping on the floor—sleeping in my bed, sleeping in the minister's vestry, sleeping even on the altar!"

From Birmingham comes a story of a "west midland town" where two Methodist

A Methodist church, 100 miles from London, has adopted 25 homeless and aged Londoners—the members of the Men's Bible Class providing homes for them, and providing also a deaconess to care for them. Another member of the congregation cooks their food and serves the meals—food being secured by means of the guests' ration cards.

The Sisters of the Deaconess order are giving themselves in service also. More than a quarter of all the deaconesses in England are now serving in the bombed areas of London; and those from other and protected communities are volunteering in large numbers to go and relieve those who have seen months of service in ruined homes and in air-raid shelters. On the Isle of Man, English Methodist sisters are carrying on Christian service among hundreds of interned Germans—some of whom are German Lutheran deaconesses.

#### Missionary Service Suffers

The problems of the Methodist Church of Great Britain, with relation to foreign missionary work, are quite numerous—and not likely to grow less with the continuance of the war. First, there is the problem of sup-



porting the Church's own missionary work in India, Formosa, China, Japan, Burma, Africa, the West Indies, Ceylon. There are also English Methodist missions in Portugal, Spain and Italy. As congregations dwindle in England, funds for missionary work will decrease—and some of this, it is hoped, will be taken up by the Church in America.

Secondly, there is the problem of continuing the Christian missions carried on by German churches and by churches in lands recently overrun by German arms: the missions of Denmark, Norway, Holland, Belgium and France. These and German missions had been especially successful in India, China, Manchuria, Africa, Arabia, Madagascar, Syria, and the Dutch colonies of the East Indies. When the European Protestant missionaries of German-dominated territory were cut off from their sources of funds, the various missionary societies of Great Britain raised some \$18,000 to help carry them on, and American Protestants raised still more. . . . If this great Christian service is not to be lost, American Methodism must come to its support as a testimony of the universality of the Christian church.

"Smitten down, but not destroyed" . . . Let us help our Mother Methodism to carry on her ministry of self-forgetting service in the air-raid shelters of English towns and cities, and in the far-flung corners of the world.

### AN ENLISTED MAN WRITES HIS PASTOR

Dear Bro. Campbell: I am an enlisted man in the U. S. Army and appreciate very much what the Methodist Church is going to do on Compassion Sunday.

I feel it will help very much to make the spiritual life of boys in all army camps just as the one I am in a lot better.

Yours truly,

KEITH SPELL

To Rev. W. M. Campbell,  
Lake Cormorant, Miss.

### EXECUTIVE COMMITTEE OF CHURCH EXTENSION TO MEET

The Executive Committee of the Section of Church Extension of the Board of Missions and Church Extension of the North Mississippi Conference will meet on Monday, March 17, at Winona. The meeting will be held at the Methodist church, at 10:30 in the morning. Applications to the General Board will be considered at the time. Let all our pastors who have applications to go to the General Board please send them to me before that date. We shall be glad to have any pastor come to the meeting to present his application and state the needs he asks the Board to meet.

W. J. CUNNINGHAM,  
Secretary.

### CORRECTIONS NORTH MISSISSIPPI CONFERENCE JOURNAL

In Table III, Lula and Dundee charge showed \$250 Assumed for Benevolences, paid \$124. The assumption was \$124 and was paid in full. Pontotoc charge shows blank in the amount paid to Conference Claimants. It should have shown \$140 Assumed and

\$140 paid. On page 62 of the Journal, in the official report of the Conference Treasurer, both of the above items are correct.

R. G. LORD,

Conference Secretary.

### "WHITE CITY CAMP MEETING"

The initial session of the "White City Camp Meeting" was held in February of this year at Avon Park, Florida. It is for the deepening of spiritual life among people of all denominations. Future sessions will embrace the first two Sundays in January. The first tabernacle is being completed on a forty-acre tract donated by Rev. John A. Taylor, a Methodist local preacher, and a business associate. The Rev. H. C. Morrison, evangelist of the Kentucky Conference, and John Paul, evangelist of the North Indiana Conference, have been engaged for a number of years on the program. The Rev. Jim H. Green, of North Carolina, is president of the Camp.

### SUPERANNUATE SUPPORT, NORTH MISSISSIPPI CONFERENCE

The North Mississippi Conference has reason to be proud of the advancement made in the support of our worthy Conference Claimants during the past Conference year. The amount raised for this purpose is slightly in excess of 57% more than was raised the previous year. This sounds like a large increase, but when you strike the average it is still pitifully small. By examining the Conference Journal you will see that the average for superannuates is only \$275.50, and for widows the average is \$168. This includes the Publishing House distribution.

The amounts listed in the Conference Journal are based upon service years—\$8 per service year for superannuates and \$5.50 for widows. Where the amount listed is more than the number of service years multiplied by the rate, the difference represents the "Necessitous" appropriation. The Conference defined a "Necessitous Case" as "A Claimant whose service years are not sufficient to give him or her a reasonable support commensurate with their needs."

The financial statement, usually carried in the Conference Journal, showing in detail receipts and disbursements for the Conference year 1939-40, is carried in the Auditor's report. This may be a bit confusing as the auditor included amounts sent to our Board during the past year to be used in our 1940-41 distribution. That explains the large cash balance shown in his report. This report is found on page 128 of the Journal.

The last Conference ordered the same assessment for this year that we carried last year—an amount equivalent to 7% of the pastor's salary. I am happy to report that the Conference Treasurer has already collected and remitted to our Board a little over \$2,000 on the current assessment. May I suggest once more to our pastors and official boards that where this cannot be carried in the budget, without reducing the General and Conference Benevolent assumption, that if you can make it a special, in most instances, it can be raised without hurting any other assessment or cause. We must not allow our official boards to confuse this assessment with the Benevolence assumption. Under the law of the Church

it is entirely separate from these other causes.

On behalf of our Board, and especially our worthy claimants, I wish to thank our district superintendents, pastors and people for the splendid way in which they have responded to this noble cause.

A. T. McILWAIN,  
Sec.-Treas., Board of Conference Claimants.

### RUSTON DISTRICT, LOUISIANA CONFERENCE

Bros. A. W. Townsend and W. F. Henderson are on the sick list, and will be out of their pulpits for several Sundays.

Rev. R. M. Brown, of Arcadia, is leading his people at Mt. Moriah in building a new church of "native rock."

The pastors and leading men and women of the district seem deeply interested in the offering in the churches on "Compassion Sunday."

Mrs. Walker McDonald, of Jonesboro, is the new district secretary for the W. S. C. S.

Dr. D. B. Raulins, district superintendent, and his family are enjoying many improvements and comforts added to their district parsonage home at Ruston.

At the last meeting of the preachers of the district it was unanimously agreed to support a plan for "every preacher, regardless of amount of salary, to pay one per cent of his salary towards an Annual Conference Fund to supplement the salaries of brethren who receive less than \$1,000." It was agreed that, even though the majority of those receiving less than \$1,000 would be unable to pay one per cent, were it not true that they would be beneficiaries of the plan.

At the same meeting with one exception, the preachers registered their desires to support a plan for the holding of the Annual Conference the last week in August or first week in September—to avoid cold weather and to convenience pastors with children to get to their new appointments in time for their children to enter school at the beginning of the first semester. There was a prevailing agreement that the sessions of the Annual Conference should be held between Sundays.

Athens, Haynesville, Homer and Lisbon churches will hold a cooperative "Christian Workers School" at Homer, March 2-7.

At Homer, where Rev. W. H. Giles is pastor, all denominations are cooperating in "Religious Emphasis" programs weekly at the High School. The boys and girls have led the worship programs, which have been of high order, and the ministers have delivered addresses on timely topics. A cooperative religious census is being taken, and a city-wide effort is being made to enlist all church members to sign a "Church Attendance Covenant"—to attend church for twelve consecutive Sundays, beginning March 2.

W. H. GILES, Reporter.

Excellence in any department can be attained only by the labor of a lifetime; it is not to be purchased at a lesser price.  
—Johnson

### PHILCO RADIOS

SEE THEM AT YOUR  
NEAREST DEALER



## WOOD JUNIOR COLLEGE

Closing with a most impressive candle light service, the Rev. W. Clifford Newman, pastor of Indianola Methodist church, and one of Mississippi's deepest thinkers, ended a most inspiring week of religious emphasis on the campus of Wood Junior College, Mathiston, Miss., Thursday night. Services began Sunday evening, February 9, and continued through the night service of Thursday, February 13. In addition to his two sermons, morning and night, Bro. Newman conducted most instructive group discussions among the students. Of Bro. Newman, President Seay has said, "He's one of the most profound preachers and most effective religious leaders we have ever had on the Wood campus. His work during the week of religious emphasis will prove of untold value."

Under the capable leadership of President Seay, with the cooperation of Dean George S. Boase and a most efficient staff, Wood Junior College has closed one of the best semester's work the college has ever had. The new semester has opened with possibilities for an even better semester of attainment. At the beginning of the new semester six new students enrolled. Four states are represented by these six students.

Many remarkable improvements and notable progress have been made at Wood Junior College during the past year. Much credit and praise is due the president, Edward W. Seay, whose spirit and executive ability have brought Wood Junior College to the front.

## SCHOOL OF MISSIONS AT MONROE, LOUISIANA

The Local Board of Missions and Church Extension, of the First Methodist Church, Monroe, La., reports that a church-wide School of Missions was held on six evenings from 7:30 to 9, with an interested number of its members representing all stages of adult life.

Dr. Van Dusen's "Methodism's World Mission" was the text and was taught by Dr. A. M. Freeman, who used a world map of our mission fields and other materials besides the text in six thirty-minute periods.

Each evening was divided into three thirty-minute periods, including study, recreation, exhibits and devotions.

One evening the young people, under the direction of Mrs. A. M. Freeman, presented a one-act play on China, ("Wings as With Eagles," by Helen Wilcox.)

One evening, Martin Temple Radio Choir, of the C. M. E. Church, rendered spirituals in keeping with the Race Relations sermon in the morning.

Two evenings thirty-minute periods were devoted to inspection of hand-tooled or hand-made exhibits from India and from China, information being given by Miss Ola Pennington and Mrs. Austin Miller.

Recreation periods were under the supervision of Misses Lucile Godwin and Elizabeth Langford, and the devotional periods were conducted by Messrs. Harold Riggs, Dave Caldwell and Paul Flannery.

Twenty-two posters on home and foreign fields were hung where all might inspect them.

The moving pictures ordered from the Visual Education Department by Mr. V. S. Garnett, and projected by Mr. Francis Barnett, were "American Indians," "Good News," "The Man With the Book"—a Bible

incident, "Mani Travels the Road" and "My Lord a Villager" (two pictures on India), and "Songs After Sorrow," an African Leper Mission.

We feel that a very profitable school was held, those attending having gained information and inspiration. To translate this into more missionary action is our further obligation as a church.

MRS. E. C. GIBSON,  
Chairman, Local Board.

## LOUISIANA STUDENT CONFERENCE

With delegates present from nine colleges of the state, the Eighth Annual Louisiana Methodist Student Conference was conducted on the campus of Louisiana Normal College, Natchitoches, February 14-16, with the theme of "God and I Today."

The platform speaker for the occasion was Dr. W. A. Smart, of Emory University, who chose the topics: "With God Left Out," "Making God Real," and "I Believe In Jesus." Leaders of discussions and topics were: Dr. R. H. Harper, superintendent of Alexandria District; Dr. Kenneth L. Pope, pastor of the First Methodist Church, Austin, Texas, who taught "God Working Through Me."

Dr. J. T. Carlyon, of the School of Theology at S. M. U., Dallas, who led a group in a study of the subject: "God and My Inner Life," and Dr. H. D. Bollinger, who conducted a course of discussion with adult leaders which dealt with Wesleyan Foundation work. Dr. Bollinger is the director of Wesley Foundation work and is from Nashville.

Featuring the business session of Saturday afternoon was the election of Miss Katherine Shaw, president of the host Wesleyan Foundation group at L. S. N. C., as president to succeed Bill Mayo, of the North East Center Junior College of Monroe.

Other officers elected were: Vice-President, C. W. Little, Louisiana Tech. Ruston; Secretary, Miss Colleen Done, McNeese College, Lake Charles; Publicity Director, James Bullock, Centenary College, Shreveport; and the Rev. Carl Lueg, pastor of the First Methodist Church, Natchitoches, who will succeed the Rev. Virgil Morris, of Lafayette, as dean of the conference.

Climaxing the meeting was a sunrise communion service on Sunday morning in the chapel of the student religious center, which featured the installation of the new officers and a sermonette by Dr. Smart. Leading the communion service was Rev. V. D. Morris.

Friday evening a reception was given by the host Wesleyan Foundation in the drawing room of Varnado Hall, on the campus, in honor of the guest speakers and visiting delegates.

Many congratulations and thanks are due to Miss Maimie Chandler, student counselor of the host group and her staff, as well as to Dr. A. A. Fredericks, president of Louisiana State Normal, and to all the students of the institution for the fine cooperation and hospitality shown during the meeting.

Memories of the Eighth Annual Louisiana Methodist Student Conference will linger many years in the minds of the delegates who took part in the discussions and who heard the lectures by the guest speaker.

Among the student counsellors in attendance were, Dr. J. Richard Spann, Baton

Rouge; Dr. H. L. Johns, Lake Charles; A. C. Voran and the Rev. H. E. Pfost, of Pineville. Dr. G. W. Dameron, state conference executive extension secretary, was present. A. C. Voran, who is student counsellor at Centenary College, is the state director of student youth.

JAMES BULLOCK, Reporter.

## MISSIONARY INSTITUTE AT FIRST METHODIST CHURCH, GULFPORT

Dr. W. B. Lewis, missionary to the Belgian Congo, home on furlough, spoke at the morning session, and Mrs. Lewis spoke at the afternoon session, at the Missionary Institute of the Methodist Seashore District, Mississippi Conference, which was held at the First Methodist Church in Gulfport, Wednesday, with Rev. J. F. Campbell, district superintendent, presiding.

The theme of the institute was "Methodism Mobilized to Meet the Challenge of the Present World Situation," and its aims to familiarize members with the new missionary plan and to organize a Board of Missions and Church Extension in every church.

The morning session opened with a hymn and prayer led by Rev. D. E. Vickers. Rev. J. F. Campbell conducted the devotions, placing special emphasis on the need of a better understanding of the church program. Mrs. J. A. Cirlot, district secretary of the Woman's Society of Christian Service, spoke on "Our New Missionary Organization," stressing the duties of the various institutions of the church in the missionary program. The mission periodicals of the church were given by Mr. W. D. Hawkins, conference executive secretary of the Board of Missions and Church Extension. Dr. Lewis spoke on "The Missionary Challenge," describing conditions in his field of work.

The morning program was closed with prayer led by Dr. Lewis. The congregation was invited to the sub-story of the church where lunch was served by the ladies of the hostess church.

The afternoon session's devotions were led by Rev. D. M. Ulmer, after which Rev. J. O. Ware, district missionary secretary, spoke on "The Nature and Function of the Local Board of Missions."

Upon nomination by the district superintendent, the following were elected to form the district Board of Missions and Church Extension: R. I. Moore, P. O. Nix, E. W. Ulmer, J. B. Holyfield, R. A. Allums and the presidents of the Young People's Unions.

An announcement concerning the purpose and need of "Compassion Day" observance was made by Rev. R. I. Moore. An impressive message on "The World Service of Methodism" was given by W. D. Hawkins.

The concluding address on the day's program was an address by Mrs. W. B. Lewis, whose message was on "American Methodism and the Present Hour." The congregation sang the Doxology and the benediction was pronounced by Rev. W. F. Baggett.

WHEN IN NEW ORLEANS  
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### "Give"

"Give as you would if an angel  
Awaited your gift at the door,  
Give as you would if tomorrow  
Found you where giving was o'er.  
Give as you would to the Master  
If you met His loving look,  
Give as you would of your substance  
If His hand the offering took."

\* \* \*

### The Day of Compassion

Sunday, March 2, 1941, will be observed in all Methodist churches in the United States as "The Day of Compassion," and the eight million members are asked to give one million dollars, for overseas relief, for the missions of our Mother Church in Great Britain, and for work in the army camps in the United States.

In a letter to the societies in her district, Mrs. E. E. Deen, secretary of the Hattiesburg District, says: "While we have been safe, warm and well fed in our homes this winter, we have read with concern about terrible conditions of people in war-torn Europe. Also, as our boys go to camps we wish we could do something to keep up their morals and morale. Now we have a chance!"

If there should be a woman in the Methodist Church who feels she cannot give, we suggest that she read "They Went On Together," by Robert Nathan, in the March number of "McCall's."

\* \* \*

### "Thank You" from China

The W. S. C. S., of the Galloway Memorial Church, Jackson, supports a scholarship at Laura Haygood Normal School, Shanghai, China. This letter has recently been received:

Laura Haygood Normal School,  
10 Lucerne Road,  
Shanghai, China,  
January 2, 1941.

Dear Friends in America:

I am so glad that I can write a letter to ones who live so far away. I shall tell you about myself and the conditions around me.

I am twenty-two years old and my name is Yui Mai. I lived in Soochow with my parents and my brother, but because of the war, we moved to a little village. So I had no chance to continue my lessons. When I came back to Soochow, all the things had been lost. It made my mother very sorry and she became very sick. At last my mother died, in the midst of her trouble. Of course it hurts my heart very much.

My father is very old and cannot do anything, and my brother has no work to do. So I thought, I must look for some work. I went to Miss Troy's home and asked her to give me some work. Thank God, she helped me to get a position in a Primary School. I taught the third grade. I am so glad that I could get money to help my father.

After two years of war, I hoped I could go to school to study again, but I had no money, you know. When I came back to Shanghai, our principal, Miss Kiang, permitted me to study again in Laura Haygood. Of course I am so glad that you can

help me. Thank you very much for your kindness. I must study as hard as I can. God bless you.

Sincerely yours,  
YUI MAI CHANG.

\* \* \*

### Efficiency Aims, 1941—W. S. C. S.

1. At least ten monthly meetings based on the prescribed program materials of the Woman's Division of Christian Service.
2. Net increase in membership. (Base increase on figures from report of quarter ending December 31, 1940.)
3. A Spiritual Life Committee functioning in the society.
4. Committee promoting study and activity each quarter in some area of Christian Social Relations and Local Church Activities.
5. Three study courses, selected from list of approved courses.
6. Net increase in subscriptions to "The Methodist Woman" and "World Outlook."
7. Observance of the Week of Prayer, as planned by the Woman's Division of Christian Service.
8. Increase in offerings sent conference treasurer.

Report results at the end of the fourth quarter to the district secretary.

\* \* \*

### What Do We Know About Our Government's Program for the Indians?

During February we have been studying minority groups—on Race Relations Sunday, the Negro; during "Brotherhood Week," the Jew. We should not let the month close without learning something about the Indians.

By writing to the Department of the Interior, Indian Affairs, Washington, D. C., your society may secure very interesting material. Ask for enough copies to prepare a program. (Free.)

\* \* \*

### A Suggestion

At the close of the study of "Jesus and Social Redemption," place in the hands of each member of the class a copy of the Social Creed of the Methodist Church.

Copies of the creed, in leaflet form, may be secured from The Commission on World Peace, Methodist Church, 740 Rush Street, Chicago, Ill. (Free.)

\* \* \*

### "Methodism's World Mission"

During March the W. S. C. S. is asked to cooperate with the pastor in promoting the study of "Methodism's World Mission," by Dr. Henry P. Van Dusen.

"This is the story of Methodism's worldwide missionary enterprise—told by one who spent months of exploring among the workers in the far and out of the way places. A book of six short and charming chapters, popularly written for the ordinary reader—it tells of the Methodist adventure in taking Christ to the nations."

We have been asked to share our experience in promoting study courses with our entire church.

The fourth chapter of this book has been

suggested as supplementary reading for our spring study of "Dangerous Opportunity."

\* \* \*

### A Note About Pastors' School

As has been announced, the dates for the Pastors' School, to be held in Biloxi, are June 16-21, 1941.

The credit class, sponsored by the W. S. C. S., in cooperation with the Board of Education, is to be taught by Mrs. Paul Arrington, of Waynesboro, our conference president. We all know and appreciate Mrs. Arrington and we are proud that she is being appreciated outside our own conference. She is a member of the National Board of Missions and Church Extension, and co-chairman of the Resource Committee on Minority Groups and Interracial Cooperation of the Woman's Division.

In the summer of 1940, Mrs. Arrington taught the credit class for the W. S. C. S. of the Memphis Conference, and has been asked to teach their class this year.

The theme for the study year, October, 1941-October, 1942, will be "Christianity and World Order," and the text which will be used for the Biloxi class will be "The Christian Imperative," by Dr. Barnes.

Plans are being made for non-credit classes in Bible study and in Christian Social Relations study. Also for a period of training in devotional Bible study and Spiritual Life work.

There will be open forums for discussion of the different departments of the work, each evening from 7:30 to 8 o'clock.

\* \* \*

### Scarritt College Accredited

We are very proud that Scarritt College for Christian Workers has been admitted to membership in the Southern Association of Colleges and Secondary Schools.

For a number of years Scarritt has asked for recognition, but because of its unusual type of work it was a bit difficult for the Association to "class" it. It is the only institution of its type ever accredited by a major association.

The College operates as a Senior College and Graduate School. It offers pre-professional training for students preparing for social or religious work. The Graduate School offers professional training in Missions, Religious Education, Social Work and related fields.

\* \* \*

### Remember the Campaign!!!!

Remember that we are now working to reach the goal of 100,000 subscriptions to the World Outlook and the Methodist Woman.

Does your society have one subscriber for each eight members???

"Who forgiveth all thine iniquities." Is not this the glory of the Bible that it treats not of ideals alone, but of the coarse and stubborn facts of our humanity? This book does not weave garlands to hide unpleasant truths. It sets our secret sins in the white light of God's own holiness. Yet there is a way in which even here we can begin to sing the song of the redeemed.

—Mark Guy Parse.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

## A Daily Prayer for the Year 1941

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

WITH ALL MY MIND—That I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord.

WITH ALL MY HEART—That I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy.

WITH ALL MY SOUL—That I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night.

WITH ALL MY STRENGTH—That I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake. AMEN.

Prayer cards from Standing Committee, World Federation of Methodist Women, will be sent free if you will write, Literature Headquarters 420 Plum Street, Cincinnati, Ohio.

Efficiency Aim cards may also be obtained by asking for them at this same address.

\* \* \*

## Wesleyan Service Guild

BUSY BUSINESS WOMAN  
FOR A BUSY BUSINESS WORLD  
CHALLENGE THEM

"In every church there are employed women who are unable to attend the daytime meetings. These are the persons for whom we want to form an organization, to give them the chance to work for their church. We want you to join in promoting this worthwhile work for our women who find their time so limited. We must find a place for them. They have been neglected in past years in many communities. There is great need for stress on Christian Social Relations in this group.

"Let's make it 100%. A Guild in every church."

\* \* \*

## Spiritual Life Suggestion

PRAYER AND WORSHIP, by Douglas V. Steere. Hazen Books on Religion. Association Press, 347 Madison Avenue, New York. Price 50 cents.

Do you desire to find some simple, practical remedies for "not being Christian enough?" Do you want to discover how to get rid of "apparently mediocrity of soul?" Do you long to know the meaning of "growth in devotion?" If so, you will read and re-read this little book by Douglas V. Steere, Associate Professor of Philosophy at Haverford College. It is one of the choice books in the Hazen series.

The uniqueness of this little volume is not in the suggested "three aids" of private prayer, corporate worship and devotional reading, for other devotional books contain similar suggestions, but in the fresh creative way in which the author develops these aspects of the life devotion. The book is full of terse sentences, phrases and illustrations.

Private Prayer is interpreted as "response to the ceaseless outpouring of love and concern with which God lays siege to the soul," and as "an attempt to get into active cooperation with God." Solitude in prayer is called "the maintenance cost of spiritual life." Intercession is described as "holding up the life of another before God, and exposing it to God's love." All private prayer is regarded as "incipient action."

Corporate Worship is as necessary to a life of devotion, according to our author, as private prayer. He does not think that one can get along satisfactorily without "associating oneself on a religious basis with a group of his fellow men." In corporate worship we "enter the vast company of souls whose lives are opened Godward."

The author believes that we need "small, active Christian fellowships" as "living cells" within our religious organizations.

As to the aid afforded by DEVOTIONAL READING, our author renders a priceless service in listing and evaluating in a somewhat informal way the most outstanding pieces of classical devotional literature. He says "we must select from these." We must find a few spiritual "staples" and "feed on them until we know them."

When I think of the need of SPIRITUAL LIFE GROUPS of our local Societies of Christian Service, I am convinced that there are few other little volumes which would better serve as a guide to group discussion, meditation and action.

MABEL K. HOWELL.

\* \* \*

## Methodist Hospital Auxiliary

Dear Members: Again we come to you with grateful appreciation for your cooperation and loyal support which helped to make the year of 1940 the biggest and one of the best in the history of the Methodist Hospital Auxiliary.

The Personal Service Committee made the non-pay patients and little tots in the Love Ward happy, by giving to them special attention at the special seasons throughout the year. Copies of a booklet known as the "Upper Room," placed in every room of the hospital and nurses' home, are giving much spiritual help to the patients and nurses.

The Sewing Committee, composed of ladies from the different churches, gave their untiring time to the cause, netting for the hospital 9,108 articles which were made and used throughout the wards, tray rooms and operating rooms. A group of members make the layettes that are given to the non-pay mothers.

In last year's letter to you we mentioned the new annex to the hospital with its increase in space, beds and much needed help on the part of the Auxiliary.

The Auxiliary deemed it a privilege in having a part in this great cause, and voted to furnish for the little sick children between the ages of six and twelve years, a room with all its modern equipment, conveniences and comforts. This room is known as the "Love Ward." The cost of this room is \$1,000, of which the Auxiliary has already paid \$500. A "Love" fund has been started by members and societies to take care of the balance.

We invite you to have a part in this fund and suggest as you send your annual \$1.00 dues to add a little extra, thereby aiding this worthy cause.

Praying God's blessings on you in your new year's work and hoping to hear from you as early as possible, we ask that you send your check to Mrs. L. R. Featherstone, 2182 Monroe Avenue.

Sincerely, "In His Name,"

MRS. PERCY WEBB.

President.

MRS. EDGAR G. BUTLER,

Chairman.

Memphis, Tennessee.

February 13, 1941.

\* \* \*

## Malvina Community Center

"We had fun last night" was the way two little girls expressed their appreciation for the Valentine party at the Community Center. I believe they were sincere in what they said. Children usually give quite frankly their reaction to an experience.

Our Valentine party was for young and old, and games were suited to all. Carrying a candy heart on a clothespin in a relay race caused much merriment. Other activities were folk games, grand march and group singing. At the end of the evening of fun together, homemade candy was served and Valentines were distributed. Twenty-seven people were present.

"The home that plays together is the home that prays together," was a statement in a recent church magazine. This could apply to a larger group as well. "A community that plays together is a community that can pray together."

## WARNING ON MONEY TO AFRICA

Churches and individuals are warned against sending money in unregistered envelopes to missionaries or others in Belgian, French, British or Portuguese colonies in Africa. Even bank notes are prohibited in mail unless registered, according to Dr. Emory Ross, of the Foreign Missions Conference of North America. The postal authorities in the Congo, and in some other colonies, have the right to return unregistered letters and money contents to the postal authorities in America, and the latter may fine the senders. Checks are not thus restricted. This is a regular postal provision and not a war measure, says Dr. Ross.

Success often lies not so much in what we do as in what we don't do.—The Freemason.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

(With this issue, Mrs. J. J. Davidson, Jr., takes over editorial responsibility for this page, a task which Mrs. Jno. B. Pollard has carried with efficiency and satisfaction to all concerned since the beginning of the special feature. To Mrs. Pollard we say a regretful adieu and to Mrs. Davidson, hail and bon voyage.—Editor.)

### A Daily Prayer for the Year 1941

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

With all my mind—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness; O Lord;

With all my heart—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy;

With all my soul—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night;

With all my strength—that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake. Amen.

This "daily prayer for 1941" opens the World Day of Prayer Service for the first Friday in Lent, February 28, 1941. The theme is "Thy Kingdom Come." It was written in Shanghai by a committee of Japanese, Chinese and Americans. "Every sentence comes to us freighted with their incredible new understanding of what the kingdom of God implies—in penitence, in forgiveness, in confession, and in that warm searching for new power . . . In a year when China is the foreign study theme, it is a rich demonstration of the very steadiness and beauty we all need in a war-torn world."

In this World Day of Prayer all the Christian women of the world, of many and varying beliefs and creeds, unite for this day in offering the same prayer in the same service for the coming of Christ's kingdom.

Shall we have a part in "this great manifestation?" Shall we also truly make this our daily prayer for 1941?

\* \* \*

### The Lake Charles District

Mrs. G. J. Tinsley, former secretary of Literature and Publications, was appointed to fill the office of District Secretary of the Lake Charles District at the Executive Committee meeting in January. Already each president has received a letter from her containing vital information concerning the work of the auxiliaries. Zone meetings are being held in each zone with the first in New Iberia on February 21, with Dr. Marie Tisdale presiding; another in Gueydan on the 25th, with Mrs. E. A. Doland

presiding; and a third in Sulphur, with Mrs. J. T. Pickens in the chair. Mrs. Tinsley plans to attend each meeting and will be given an important place on the program for presenting her plans for the district. A similar program will be held in each zone with the following departments of work presented by capable leaders:

Literature and Publications, Wesleyan Service Guilds, Christian Social Relations and Local Church Activities, Spiritual Life. Congratulations Lake Charles District!

\* \* \*

### Literature and Publications

Order literature from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. See pages 22 and 32 of the "Methodist Woman" for February.

Or have you "The Methodist Woman?"

See your local Secretary of Literature and Publications and order today. (No well informed missionary woman can be without it!)

Or have you a Secretary of Literature and Publications?

See your society president at once and find out if this important office is filled. (Maybe that is a place for you!)

Or do you need a Secretary of Literature and Publications?

See the Guide for the Woman's Society of Christian Service, section XI, for full information. Briefly, she is agent, promoter, informer, reporter.

#### Agent

For "The Methodist Woman." (Price 50 cents per year.)

For the "World Outlook." (Price \$1.00 per year—combination subscription to both magazines, \$1.25 per year.)

For "Junior, Friends and Neighbors." (Price: single copy, 25 cents per year; six copies to one address, \$1.00; ten or more copies to one address, 15 cents each.)

#### Promoter

Of program material and other literature, of Woman's Division of Christian Service.

Of interest in the woman's work through its literature.

Of children's publications that they may reach every child.

Of program material to be used by adult, young people's and children's societies.

Of special campaigns or goals for literature or publications sent by the Woman's Division of Christian Service.

#### Informer

Of new literature announced in the Methodist Woman.

Of timely material for use of the society.

Of literature for use of standing committees.

#### Reporter

To the local society of work accomplished in the department.

To the Conference Secretary of Literature each quarter.

Again, do you need a Secretary of Literature and Publications?

\* \* \*

Has the name of your Secretary of Literature and Publications been sent in with the names of other officers? If not please see that it is sent to Mrs. J. J. Davidson, Jr., Lafayette, as soon as possible.

The campaign for subscriptions to "World Outlook" and "The Methodist Woman" begins now and closes with a special week, May 4-11.

### SOUTHERN METHODIST UNIVERSITY—MINISTERS' WEEK

The sixth annual Ministers' Week, which was held at Southern Methodist University February 3-6, drew a record number of approximately nine hundred ministers from the eight states comprising the South Central Jurisdictional Conference of the Methodist Church.

Dr. Roy L. Smith, editor of the Christian Advocate, presented the 23rd in the current series of Fondren Lectures, at the McFarlin Memorial Auditorium on the University campus. His theme was "The Revolution in Christian Missions." Dr. Smith opened the series of lectures with an address: "The Golden Age of Missions."

"A better handling of the Christian missionary program following the first World War," Dr. Smith pointed out, "might have prevented unsettled world conditions."

Had we been wiser and had we been more statesmanlike and had we understood the political and economic significance of our own gospel, we might have saved the world from the terrible collapse through which we are passing, Dr. Smith said.

The seminar included a series of addresses by Dr. John R. Mott, of New York, noted world-wide missionary and Y. M. C. A. official. The general theme for Dr. Mott's lectures was "Outstanding Issues Confronting the Church."

"We are living in a time of unparalleled tension," Dr. Mott said in laying out a ten-point program on "What Christians Should Do in This Time of World Upheaval." The need of an emotional release for the people of this country was stressed by Dr. Mott.

He also urged prayer as an aid toward repairing the ills of the present time. "For whom shall we pray? For ourselves," he stated. Christians must help the sufferers of the world, Dr. Mott suggested. The number of good samaritans must be multiplied.

Dr. Arthur W. Hewitt spoke on the problems confronting the rural churchman. In his talk on temporalities, Dr. Mott cautioned against the mistakes made by many churches in using pictures other than Biblical ones. He touched on patriotism, saying that it was a delicate matter to say anything about a flag in a church, and that there should be some place where one might go for fellowship without anything to suggest nationality.

The attending ministers came from Nebraska, Kansas, Missouri, Arkansas, Louisiana, New Mexico, Oklahoma and Texas. "This was certainly the largest group of ministers that has ever assembled in America to attend a religious seminar," Dr. Smith said in commenting on the gathering which was one of the most successful in the history of the church.

Prayer and pains, through faith in Jesus Christ, will do anything.—John Eliot, apostle to the Indians of New England.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON MARCH 2, 1941

By Rev. W. C. Newman

### THE AUTHORITY OF CHRIST

Lesson Text: Luke 19:41-48; 20:1-8

Golden Text: Why call ye me, Lord, and do not the things which I say?

It was the last lap of the Jerusalem Road journey, already marked by so many thrilling incidents. The story of His works and His words had gone ahead, so that the multitude of people who were traveling with Him was enlarged by the multitude coming out of the city to meet Him. As they followed the bend of the road around the shoulder of the Mount of Olives, suddenly they looked upon the city, Jerusalem, standing impressively upon a hill, and its walls, its towers, its flat-roofed houses, even its great temple stood out in full view. The joyous shouting of the people was hushed, with one accord the procession stopped in contemplation of the Holy City. And Jesus broke forth in His compassionate lament: the cry of a lover for his lost beloved.

#### The Things Which Belong to Peace

"If thou hadst known . . . the things which belong to peace," He said. But Jerusalem did not know those things any more than our poor world has known them during the past twenty years. Crying peace, we have done the things that led inevitably to war. God forgotten, religion neglected, pleasure enthroned, greed unrestrained, the nations have paved their own way to violence and war. Why does not God stop the war? God cannot stop it, for it has come directly from the evil that man himself has released in the world in this generation. The way of God is the only way of peace. But the world did not believe it in this day, as Jerusalem did not believe it long ago. Does any Christian doubt that Jesus weeps over America now? And well we might all weep for ourselves, in penitence, for the wickedness of our day is not one of the things that belong to peace.

#### Do Our Churches Need Cleansing?

They did not doubt His authority, those defilers of the temple who fled at his anger. His was the voice of righteousness, and they knew it. Mercenary traders, they even used the House of God to increase their riches. Racketeers, lovers of money more than lovers of men, making profit of other men's need and ignorance, they did not hesitate to desecrate the holiest place. And the worst of all was, the priests were in connivance with them.

Civilization may have advanced enough since that time that modern money-grabbers would not dare set up their wares for sale inside the church. But some of them will come to church, often take a prominent seat, and sometimes demand the right to rule the congregation. And unfortunately we have sometimes done what John Wesley warned us so strongly against; made the church dependent upon the gifts of such people.

#### The Source of Christ's Authority

"We prefer to be feared rather than to

be loved!" So the leader of one of the Axis nations is reported to have spoken. And more than we realize all of us have believed in the authority of force, the authority of riches, the authority of racial or national superiority, the authority of position and rank.

But it was to none of these things that Jesus owed His authority. Nor did He ever resort to any such things to enforce His authority. Its sources lay in truth, righteousness, love; in service, ministry, sacrifice; in noble purposes, beautiful ideals, and good living.

But most of all, in God!

How little of strife there would be in the world if all the rulers of men, kings, dictators, presidents, bosses, directors, superintendents, bishops, ministers, all based their authority on the same sources as Jesus did His.

#### Authority Over Whom? For What?

"King of Kings" we have called Him, but what He wants to hear is "My King and my Lord!" And His only desire is that we should become heirs of God, joint heirs with Himself, to share in the riches of eternal life. Nothing for Himself does He seek, save our love. For us He wants all the joys of God's own Kingdom. Authority over our love and our lives He asks, that in turn He may show us God, and lead us into the House with many mansions. No self-seeking dictator He, but the crucified Prince of Life, whom we do well to love and to serve with all our hearts.

#### LOUISIANA CONFERENCE

##### Monroe District—Second Round

Lake Providence, March 2, a.m.; Q. C. 2:30 p.m.  
Bonita, at Jones, March 9, a.m.; Q. C. 2:30 p.m.  
Sterlington, March 9, p.m.  
Winnsboro, March 16, a.m.; Q. C. 2:30 p.m.  
Columbia, March 16, p.m.  
Columbia Circuit, at Sardis, March 23, a.m.; Q. C. after service.  
Grayson, at Shiloh, March 23, 3 p.m. and night.  
Tallulah, March 30, a.m.; Q. C. 2:30 p.m.  
Gordon Ave., March 30, p.m.  
Delhi-Crowville, at Delhi, April 6, a.m.; Q. C. 2:30 p.m.  
Oak Ridge, at Fairbanks, April 6, p.m.; Q. C. after service.  
Oak Grove, at Kilbourne, April 13, a.m.; Q. C. 2:30 p.m.  
Stone Ave., April 13, p.m.  
Rayville, April 20, a.m.; Q. C. 2:30 p.m.  
Bastrop, April 20, p.m.  
Gilbert, at Beauf Prairie, April 27, a.m.; Q. C. 2:30 p.m.  
West Monroe, April 27, p.m.  
Mangham, at Mangham, May 4, a.m.  
Mer Rouge, at Bonne Idee, Q. C. 3 p.m., preaching at night.  
Swartz-Girard, at Bosco, May 11, a.m.; Q. C. 2:30 p.m.  
Monroe, First Church, May 11, p.m.  
Waterproof, at St. Joseph, May 18, a.m.; Q. C. 2:30 p.m.  
Wisner, May 18, p.m.  
Pioneer, at Forest, a.m.; Q. C. 2:30 p.m.  
District Conference, at Collinston, May 14, beginning at 9 a.m.

Where quarterly conferences are announced on Sunday afternoon it is planned to hold Institutes on Christian Education in the local church if pastors desire and can arrange to have their church school workers present. The different directors for the three divisions for the district will attend and lead discussions for the workers in each division. Where dates are announced for Sunday evenings these are for preaching only unless quarterly conferences are desired in connection with these dates. For those churches where Sunday evening dates are announced, other dates for the quarterly conference may be agreed upon when the Christian Education Institutes will be held in connection with the quarterly conferences where desired.

Our financial goal for the District Conference is one-half of all finances paid by that date. Let us work toward that end.

W. L. DOSS, JR., D. S.

## GROUP OF METHODIST STUDENTS



These Methodist students from Blue Mountain College have not been visiting the Governor. They only had time to have their picture made in front of the Mansion in Jackson en route to the Mississippi Methodist Student Conference at Copiah-Lincoln Junior College, Wesson, last week.

Left to right: Delco Childers, Ripley; Dorothy Fowlkes, Amory; Miss Sara Owens, Mobile, Ala.; Maxine Wilson, Pocahtontas, Tenn.; Betty Katherine Bridges, Pleasant Hill, La.



# THE CHRISTIAN FIRESIDE

## SUCCESSFUL LIVING

By Edgar DeWitt Jones

### PRAYER AND 'COMMON SENSE'

A reader who signs himself "Common Sense," chides me with reference to a prayer I had in this column recently. In substance he says that it is dumb to ask God for help when He has given us brains to help ourselves. Now, this is a very old criticism of prayer and deserves an honest answer.

I think there is something to be said for the old proverb, "God helps those who help themselves." And there is meat for thought in the Cromwellian advice, "Pray to God and keep your powder dry." I subscribe to the implications of both these statements.

I do not conceive of prayer as putting up to Divine aid that which we should and can do ourselves. But I stoutly hold that we can by striving to relate ourselves to unbounded spiritual resources, renew our minds, steady noble purposes, and empower our actions for good.

I do not think of prayer as changing God's will, which I conceive to be just and righteous, but think of prayer as enabling us to put ourselves in harmony with His will.

There are two sides to the shield of prayer, and in the second chapter of Philipians, 12th and 13th verses, St. Paul puts this impressively: "Work out your own salvation," he writes, "for it is God who worketh in you both to will and to do His good pleasure."

I concede that there are many erroneous ideas of prayer, some of them little short of magic, others, mechanical; and for that matter, all of us, even the most spiritually-minded, are but humble learners in the school of prayer.

We have need to say with the disciples of John the Baptist who sought out Jesus with the request, "Lord, teach us to pray."

(c) 1941 by Religious News Service.

## THE UMBRELLA

By Rev. Vivian T. Pomeroy, D. D.

In an English city where I once lived, I knew a man who was the butt of a great many jokes among my friends; indeed, I myself never met him without feeling how exceedingly funny he was. He was a quite respectable person; but for many years he was never seen without an umbrella. This may not seem to you at all funny, since there is a legend in America that it is always raining in England. Legends are pleasant and can give us spiritual profit; but in the world of fact they are sometimes misleading. There are many stretches of time in England when the sun shines—not perhaps so purposefully as here, but shines. Therefore it was an endless delight to meet Gervase Shaw with his umbrella on his arm and sunlight upon his face—a somewhat serious face.

"I saw Gervase and his umbrella today," we would say, as the evening sun slanted

on to the dinner table. Or "Gervase had a good deal of trouble with his umbrella at the Lord Mayor's reception"—and so on.

And it actually came to pass that Gervase took on the look of a man who sees life from under the roof of his umbrella. He looked for clouds, expected rain, and was always prepared for the worst. When teased about his umbrella, he would say: "He laughs best who laughs last." And he did often have the laugh on his umbrellaless friends on showery days. But his laugh did not, one felt, give him the joy which laughter should.

To laugh alone became a somewhat dingy experience. Besides, it became increasingly clear that Gervase was more and more occupied with things below his umbrella—people's rubbers, their clumsy feet, their way of bumping into one, their bad manners when they did so; and more and more Gervase saw that there were too many people on the streets, too many cats, dogs and other impeding creatures. His world became very narrow. One sees only annoying things from under an umbrella. The wind comes from unexpected quarters, and the human race looks unfriendly when it is all legs and boots.

And then one day something happened. It was a rather gray day; rain was threatening certainly. I set forth to the center of the city—to shop. If I had possessed an umbrella, I would have taken it; but I have never been able to keep umbrellas or right-hand gloves for more than a week. The shops were gay, and people were thronging everywhere. I was not quite sure about what I wanted to buy, and that is not the best mood in which to start shopping. People pushed and shoved. I grew a little tired and testy. I hurried down the principal street.

Suddenly I stopped dead. There was Gervase. I was shocked. It was as though I was seeing him without a coat or even a more indispensable garment. For there he was under a threatening sky—without an umbrella.

"Why, Gervase!" I said—and then stammered.

Gervase laughed. "Yes, I know you're going to say, 'Where's your umbrella?'" he said. "I haven't lost it. I've discarded it." He looked at me with triumph, just as if he had discovered the elixir of life. "Yesterday," he went on, "when I got home, the whole family were talking about a marvelous and most beautiful rainbow. Of course, I hadn't seen it; and the galling thing was that they all knew I hadn't seen it. They didn't even ask me; they assumed my umbrella was up—and it was. So I had a kind of revelation; and I decided in favor of rainbows for the future."

"Looks like a shower now," I said tactlessly.

"Yes, I know," said Gervase. "I expect I shall be caught in it."

"What did the family say when you left this morning minus the umbrella?" I asked.

"They all yelled after me," replied Gervase. "I explained that I intended doing without an umbrella for a while. Mostly they were speechless; but one of them said 'By Jove! It's an exciting world. Anything may happen.'"

"How do you feel yourself?" I asked.

"As if I had lost an arm and my mind;

but I'm seeing life," said Gervase.

He grinned; I grinned; and we parted.

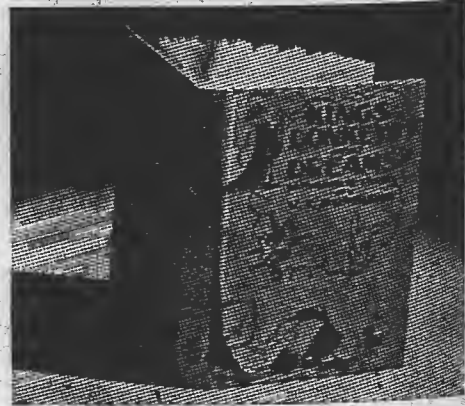
When last I heard of Gervase Shaw, he was living in London.—Reprinted by special permission of the author and The Christian Leader.

## TO PRISON FOR CONSCIENCE'S SAKE

I have just come from the trial of a young Temple University student. On registration day he notified the government of his failure to comply with the law and has now been sentenced to a year and a day in a federal penitentiary. The case was somewhat different from others which have been tried in that this young man was not a minister or a theological student, but a student of political science.

The proceedings were very simple. The young man pleaded guilty and the letter which he had addressed to the draft board was read. Thereupon he was permitted to read a prepared statement in which he pointed out the dangers to our democracy inherent in peace-time conscription and in the war system and gave logical reasons to explain his inability as an individual to take even the first step in this direction implied in registration. The judge then tried to help the young man express his convictions on more obviously conscientious or spiritual grounds rather than on the basis of a logical and political analysis of the problem, but the prisoner insisted that whatever idealism he might have, must find expression in terms of concrete issues rather than in vague generalities.

Before pronouncing sentence, the judge expressed his admiration of and his confidence in the youth of America which he said, "has the courage of its convictions and is willing to take the consequences." He pointed out that every one of the conscientious objectors brought before him had pleaded with a clear understanding of the implications and had not asked the court for clemency. The kindness and consideration displayed by the judge throughout the trial and his evident respect for the prisoner's sincerity made all the more moving in its contrast the severe sentence he felt compelled to impose. Many of the spectators in the room must have felt as I did that things have come to a sorry pass indeed when our country feels compelled to lock up some of its finest young men behind iron bars as felons because they do not believe that violence is either a reasonable or an effective method of resolving differences between nations.—T. C. Braun, in Youth.



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## DR. ALBERT SIMON LUTZ

It is said that the city of New Orleans has furnished more than a hundred preachers to the Methodist ministry, many of whom have rendered outstanding service in the church. Notable in this group was Dr. Albert Simon Lutz. He was a preacher of unusual ability, clear and logical in his thinking, always speaking with an earnestness, sincerity and conviction characteristic of the man. He was a philosopher and a theologian and a student of wide reading and research. He accumulated a library of more than two thousand volumes. The study in which he took the greatest delight was a study of the Book of Books—the Bible. He loved his Greek Testament. He possessed many different translations of the Bible. Not only was he a learned and forceful preacher, but he was also an evangelistic preacher and often responded to the call of his brethren to lead in revival campaigns. On two different occasions he was selected to conduct the annual revivals at the Seashore Camp Ground, Biloxi, Miss.

As pastor he served churches in Minden, Homer, New Iberia, Hammond, DeRidder, Shreveport and New Orleans. As presiding elder he served the Monroe, Baton Rouge and Alexandria Districts. As an educator he served three years as dean of the Epworth League Assembly at Mansfield. He was an accredited teacher and taught in many of the Standard Training Schools of the state under the direction of the General Board of Christian Education. For six years he was the Educational Secretary of the Louisiana Conference.

He was graduated from the Boys' High School of New Orleans at the age of sixteen. He made a brilliant record at Centenary College, where he was given the Bachelor of Arts, the Master of Arts and the Doctor of Divinity degrees. He was given the Bachelor of Divinity degree at Vanderbilt University. He also did two years of post graduate work in the University of California at the time he was pastor of the Epworth church at Berkeley. During his college days he was much interested in public speaking and was successful in debating and oratorical contests. He was a member of the Kappa Sigma Fraternity.

Dr. Lutz was a 32nd degree Mason, a Knight Templar, a Shriner and a Knight of Constantine. In the last named order there are only thirty-three members in a state, one for each year of the life of our Lord.

On June 6, 1906, Dr. Lutz was married to Miss Hattie Inez Simpson, of Greenwood, La., daughter of Mary E. and DeOrsay A. Simpson. He is survived by his wife and two children, Mrs. Sidney Sale, of Haynesville, and Albert Simon Lutz, Jr., of Baton Rouge; and one sister, Miss Cena Lutz, of New Orleans.

Dr. Lutz was born in New Orleans on October 10, 1874, of godly parents, John Michael Lutz and Barbara Wehling. In his early infancy he was dedicated to the Lord for special service. In his early teens he was converted under the preaching of Dr. J. A. B. Ahrens, and at the time of his conversion felt the call to preach. In his eighteenth year he was licensed to preach, and for nearly fifty years he was an earnest and effective gospel preacher in the Methodist Church.

He came to the end of his earthly life with his strength and vigor unabated. The Sunday before his fatal illness he preached morning and night in his own pulpit at the Parker Memorial Church in New Or-

leans, and during the day conducted two funerals and made some pastoral calls on the sick. He died on January 5, 1941, and a service was held at the Parker Memorial Church conducted by Dr. E. C. Gunn. The stewards of the church were pall bearers. The body was taken to Greenwood for interment, with Dr. A. M. Serex in charge. Assisting in the funeral service were: Dr. Briscoe Carter, Dr. N. E. Joyner, Dr. W. W. Holmes, Rev. W. E. Trice, Rev. F. C. Collins and Rev. W. D. Kleinschmidt. Many preachers from every section of the state were present.

Dr. Lutz was a good man, a faithful preacher of the gospel of Christ and a patriotic citizen. His name deserves a high place in the roll of our honored dead. Only the name is on this roll. Such a man as he was could never die. "The righteous live forever and the care of them is with the Most High."

W. W. HOLMES.

## YOUR PASTOR AND HIS SALARY

Many churches are suffering today because they make it impossible financially for their pastors to lead them. No pastor can give his best service to a church which underpays him. Not that he would not, or does not, do his very best, but it is impossible for any pastor when he is financially unable to meet the demands made upon him to be in the proper mental and spiritual condition to lead his church.

There are many overhead expenses which the pastor must deduct from what the church calls his salary before his salary honestly starts. The pastor's heart goes out to those who have lost in death some loved one and he wants to be of all possible service and comfort to the bereaved. But it costs money to attend funerals. There must be gasoline for his car. His clothes must be cleaned and pressed. Many pastors have spent large sums of money in order to conduct funerals and at the same time they had to borrow the money. In some parts of the nation the funeral homes contribute 5% of the total cost of the funeral to the pastor. These funeral homes contend that the pastor is an essential part of the funeral and that it costs him money just the same as it does the funeral home. It is not that the pastors make any charge for the funeral, but the funeral homes feel that the pastor's actual expenses should be at least paid.

Pastors like to visit the sick but it costs the pastor as much to drive five miles in his car as it does the doctor. Now a pastor would not accept money for a visit to the sick but his church should pay him a salary large enough to make it possible for him to visit the sick. Pastors need to attend ministerial meetings because at these meetings they get, or should get, their spiritual batteries charged. There are district meetings which every pastor must attend if he is to be able to efficiently lead his church with the whole program. The church expects him to attend the zone and district meetings of the Woman's Society of Christian Service, and he should and wants to attend these meetings, but that also costs money. Then there are the youth, zone, district and conference meetings. The Missionary Institutes must be attended.

All pastors should attend the Pastors' Schools and at least one summer encampment. The pastor attends many civic meetings and clubs by virtue of the fact that he is a pastor. To these he contributes liberally. He must attend the Annual Confer-

ences. All of these visits are made and meetings are attended not for his personal benefit but in order that he may better serve his Lord and the Church. These things should be taken into consideration when the salary of a pastor is being considered.

In previous articles the matter of books, magazines, office supplies, etc., were discussed and it was stated that it would cost at least \$10 monthly or \$120 annually for these necessary overhead expenses. It will at least cost the same amount for the items mentioned in this article. We now have the pastors overhead expenses up to \$20 monthly or \$240 annually. Many of our pastors do not purchase the books they need or attend all the meetings they should, but when they do not their own churches suffer. In order for you to find what your pastor's salary really is subtract the above from what the church pays him. Then watch for another article which will follow in a later issue which will discuss yet other overhead expenses which must be deducted from what the church pays him before his salary actually starts.

The pastors do not preach nor serve as a pastor for money, but it takes a large sum of money to pay his expenses and give his family an honorable living. Many a pastor's heavy heart would be cheered and he would be grateful and the work would make better progress if the churches would pay more adequate salaries weekly or at least monthly. Actually over half of the pastors of the church are working full time and receiving less than what they could obtain even at teaching school. The pastors do not want charity or handouts, but they would appreciate Christian salaries which would enable them to serve God and the people they love efficiently.

H. M. WOLFE.

## THE VALUE OF INDIVIDUALS

By Mrs. Irvin Rowland

The heart of the Christian religion centers around God's love for the individual. It is the background of our faith, knowing that He loves and cares for each of His children. Because of this great love, He sent His Son to die that we might have life—salvation, not as a nation, but as individuals.

One of the most far-reaching influences that being a public school teacher had on my life was that I learned to appreciate more fully the value of the individual pupil. They were all personalities to me, individual persons to teach, regardless of their home background. My duty was the same toward all; each was a trust to me; and through association with many groups, the desire for brotherhood toward all people and an appreciation for all mankind, came out of it.

Each one of our lives would be richer if we would try to see the value of the individual. God yearns for each soul to be His; He gives each one of us a chance: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him, should not perish but have everlasting life."

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## LOUISIANA CONFERENCE

**Baton Rouge District—Second Round**  
 Clinton, at Clinton, March 2, a.m.; Q. C. 2 p.m.  
 Zachary, at Zachary, March 2, p.m.; Q. C. following service.  
 Blackwater, at Blackwater, March 9, a.m.; Q. C. 1:15 p.m.  
 Denham Springs, March 9, p.m.; Q. C. following service.  
 Baker, at Deerford, March 16, a.m.; Q. C. 1:15 p.m.  
 Istrouma, March 16, p.m.; Q. C. March 9, 7:30 p.m.  
 Walker, at Mangum, March 23, a.m.; Q. C. 1:15 p.m.  
 Ponchatoula, March 23, p.m.; Q. C. following service.  
 Greensburg, at Day's, March 30, a.m.; Q. C. 1:15 p.m.  
 Amite, March 30, p.m.; Q. C. following service.  
 Pine Grove, at Pipkin's Chapel, April 6, a.m.; Q. C. 1:15 p.m.  
 Baton Rouge, First Church, April 2, p.m.; Q. C. 7:30 p.m.  
 Springfield, at Lee's Landing, April 13, a.m.; Q. C. 1:15 p.m.  
 Pearl River, at Tallisheek, April 20, a.m.; Q. C. 1:15 p.m.  
 Kentwood, April 20, p.m.; Q. C. following service.  
 Covington, at Waldheim, April 27, a.m.; Q. C. 1:30 p.m.  
 Hammond, April 27, p.m.; Q. C. following service.  
 Angie, at Angie, May 4, a.m.; Q. C. 1:15 p.m.  
 Franklinton, May 4, p.m.; Q. C. following service.  
 St. Francisville, at New Hope, May 11, a.m.; Q. C. 1:15 p.m.  
 Jackson, at Ethel, May 11, p.m.; Q. C. following service.  
 Lottie, at Rosedale, May 18, a.m.; Q. C. 1:15 p.m.  
 Plaquemine, May 18, p.m.; Q. C. following service.  
 Gonzales, at Maurepas, May 25, a.m.; Q. C. 1:15 p.m.  
 Tickfaw, at Lorange, June 1, a.m.; Q. C. 2 p.m.  
 Bogalusa, June 8, a.m.; Q. C. following service.  
 Bogalusa Circuit, at Bush, June 8, p.m.; Q. C. following service.  
 The Baton Rouge District Conference will convene at Bogalusa, at 10 a. m., on May 29, 1941, and will adjourn at 5 p. m.

J. HENRY BOWDON, D. S.

## MISSISSIPPI CONFERENCE

**Brookhaven District—Second Round**  
 Crystal Springs, Feb. 23, 11 a.m.; Q. C. April 23, 7:30 p.m.  
 Gallmar, at Mt. Pleasant, March 2, 11 a.m. and 1:15 p.m.  
 Hazlehurst, March 2, 7:30 p.m.; Q. C. April 8, 7:30 p.m.  
 McComb, LaBranch Street, March 9, 11 a.m.; Q. C. April 16, 7:30 p.m.  
 Adams, at Pisgah, March 9, 2:30 p.m., followed by Q. C.  
 Scotland, at Matthews Chapel, March 16, 11 a.m. and 1 p.m.  
 Georgetown, at Thompsons Chapel, March 16, 3 p.m., followed by Q. C.  
 Wesson and Beauregard, at Beauregard, March 16, 7 p.m.; Q. C. April 24, 7 p.m.  
 Harrisville, at Braxton, March 23, 11 a.m. and 1:30 p.m.  
 Brookhaven, March 23, 7 p.m.; Q. C. May 8, 7:45 p.m.  
 Barlow, at Brandy Wine, March 30, 11 a.m. and 1 p.m.  
 Nebo, at Lebanon, March 30, 3 p.m., followed by Q. C.  
 Monticello, at Pleasant Grove, April 6, 2:30 p.m., followed by Q. C.  
 Prentiss, at Roberts Memorial, April 6, 7:30 p.m., followed by Q. C.  
 Bogue Chitto, at Hawkins Chapel, April 13, 11 a.m. and 1:15 p.m.  
 McComb, Pearl River Avenue, April 13, 7:30 p.m.; Q. C. May 2, 7:45 p.m.  
 Osyka and Fernwood, at Muddy Springs, April 20, 11 a.m. and 1:15 p.m.  
 Magnolia, April 20, 7:30 p.m., followed by Q. C.  
 Summit and Felder, at Felder, April 27, 11 a.m. and 1:15 p.m.  
 Tylertown, at Tylertown, April 27, 7:30 p.m., followed by Q. C.  
 Utica, at Carpenter, May 4, 11 a.m. and 1:30 p.m.  
 Wesson Circuit, at North Union, May 4, 3:30 p.m., followed by Q. C.  
 Meadville and Bude, at Bude, May 4, 7:45 p.m., followed by Q. C.  
 McComb, Centenary, May 11, 11 a.m.; Q. C. May 7, 7:45 p.m.  
 Foxworth, at Hopewell, May 11, 3 p.m., followed by Q. C.  
 Silver Creek, at Hathorne, May 18, 3 p.m., followed by Q. C.  
 The District Conference will convene at Meadville, May 6. Pastors will please have church conference elect delegates to the conference not later than March 20; and send list of same to Rev. L. M. Sharp, also to me that I may arrange committees for the conference.

R. H. CLEGG, D. S.

## Vicksburg District—Second Round

Rolling Fork and Cary, at Cary, March 2, 11 a.m. and 2 p.m.  
 Anguilla, at Anguilla, March 2, 3:30 and 7 p.m.  
 Vicksburg, Crawford Street, March 9, 11 a.m.; May 14, 7:30 p.m.  
 Vicksburg, Gibson Memorial, March 9, 7:45 p.m.; May 9, 7:45 p.m.  
 Woodville, March 16, 11 a.m.  
 Fayette, March 16, 4 p.m.  
 Gloster and Crosby, at Union, March 23, 11 a.m. and 1 p.m.  
 Centerville and Liberty, at Centerville, March 23, 3 p.m.  
 Louise and Holly Bluff, at Holly Bluff, March 30, 11 a.m. and 2 p.m.  
 Silver City, at Silver City, March 30, 3:30 and 7:30 p.m.  
 Mayersville, at Fittler, April 6, 11 a.m.  
 Lorman, at Blue Hill, April 13, 11 a.m. and 1:30 p.m.

Satartia, at Wesley Chapel, April 20, 11 a.m. and 1:30 p.m.  
 Edwards, at Learned, April 27, 11 a.m.  
 Hermanville, at Willows, May 4, 11 a.m. and 2 p.m.  
 Port Gibson, May 4, 4 p.m.  
 Roxie, at Roxie, May 6, 11 a.m.  
 Yazoo City, May 11, 11 a.m. and 4 p.m.  
 Eden, at Pleasant Hill, May 11, 1:30 p.m.  
 Natchez, May 18, 11 a.m. and 4 p.m.  
 Washington, at ..... May 18, 2 p.m.

District Conference will meet in Port Gibson, April 25, 9 a.m.  
 H. A. GATLIN, D. S.

Nothing gives one person so much advantage over another as to remain always cool and unruffled under all circumstances.  
 —Jefferson



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—President William Henry Harrison.

## THE LIVING CHURCH

Thou must not fail, for nothing yet hath failed  
Which was to thee most dear and most adored;  
Still glorious is Love, thy only lord,  
Truth still is true, and sweetness still is sweet;  
The high stars have not changed, nor the sun paled.

—Laurence Binyon.

## THE PRAYER-ROOM TODAY

O most faithful and all-merciful God, grant us Thy prevailing grace. May our feet stand firm on their sure foundation; may our vision remain unclouded, our faith unshaken, our love for Thee unquenched. Amid the wreckage of time, preserve for us our real heritage, and bring us at last with joy to our eternal abitations, through the victory of Thy Son in Christ Jesus our Lord. Amen.

WILLIAM B. REILY



A man whose personal success has been uniformly reflected in a long life of loyalty to religion and social betterment. The Louisiana Conference has no more devoted layman than he.





# WALLET OF THE WEEK



**RADICAL CHANGES IN EDUCATION** have been forecast in recent utterances as to the outlook following the war. It is said that the tax burdens will be such that the schools will be indicated as sources where legitimate economies may be initiated. On the other hand it is alleged that private institutions are hastening their own doom by catering to an aristocratic class instead of seeking to do a constructive service for the country. They must cease to be competitive, and they must seek out the aristocracy of ability if they are to survive.

\* \* \*

**PAMPANGA PROVINCE** of the Island of Luzon in the Philippines is in the southwest central part of the Great Central Plain and is north of the City of Manila. The soil survey shows twelve distinct soils on which, according to season, are produced mud fish, bangos fish, rice, corn, tobacco, vegetables, watermelons and vast quantities of sugar. A canning factory where bangos fish are canned furnishes a livelihood for a considerable group of people, and the combined output of four sugar mills is twelve thousand four hundred and six tons of sugar every twenty-four hours.

\* \* \*

**JOHN OXENHAM**, novelist, poet and hymn-writer, was really a Mr. W. A. Dunkerley. It is said that the poet wrote verses for some time without offering them for publication. Finally his son was looking through a mass of papers and came across some verses which his father had written for his own pleasure. Upon the urging of his son, he ordered a few copies of a select list for friends, and left for the Continent. Instead the publisher printed a thousand copies which were speedily taken and eventually fifty thousand copies were printed, and thus an unassuming personality became famous.

\* \* \*

**THE MISSION HOSPITALS** of China took over the whole task of caring for the people left in the areas overrun by the Japanese when the great public hospitals were closed. The Japanese did not molest the mission hospitals of any of the churches. These church institutions, many of them seriously damaged, ministered to many thousands of people and protected them from the invading armies. The Chinese Minister of Health was so impressed that he gave the mission hospitals a large sum of money with which from one hundred to one hundred and fifty thousand people were saved from starvation during the winter of 1938.

\* \* \*

**THE EGYPTIAN MINISTRY OF EDUCATION** is said to have issued a decree which forbids proselytizing, the distribution of religious literature in schools, hospitals and charitable institutions, and the presence of pupils at public prayers other than those of their own faith. Franco's Spain is reported to be permitting evangelical meetings in Madrid, but forbids the Protestant pastors who fled the country during the war to return, and the Protestant schools have been closed pending an investigation of religious teachings and political activities. It is a question as to whether a religion which has to be buttressed by governmental repression of other faiths has anything worth propagating.

**IN NAZI-OCCUPIED FRANCE**, it is said that Jew-baiting books are being circulated, and the former Rothschild chateau in the Basses-Alpes has been confiscated and is being used as the center for the circulation of anti-Semitic propaganda. According to *The American Hebrew*, orders have been issued for the dismissal from State and Municipal posts of all French women married to Jews, and the registration of all Jewish businesses in Paris is complete. The Jew is fast becoming the real man "without a country."

\* \* \*

**ALASKAN STATEHOOD** is apparently becoming a lively issue in our territory of the far Northwest. After three-quarters of a century in its present status, the issue of being granted autonomous rights is heard in the popular slogan, "Let Alaska become the forty-ninth state." Like any other public issue, it has two sides, that of securing political rights, and the economic burden which the maintenance of a state organization would involve for a small and widely scattered population. Even if Alaska should decide in favor of statehood, the final decision rests with Congress.

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**THE OXYGEN SUPPLY** required for aviators flying at great altitudes has been one of the rather difficult problems to adjust for the safety and effectiveness of men in combat. At last it seems that an auxiliary tank containing an eighteen-minute supply of oxygen and an automatic oxygen mask have been developed. By these simple improvements, the detail of whose construction is an army secret, the difficulties formerly experienced have been largely overcome both in flying at high altitudes and in case the regular equipment should be shot up.

\* \* \*

**THE INSPECTOR GENERAL OF THE WAR DEPARTMENT** is said to be investigating real estate deals by which certain concerns in Indiana are supposed to have made as high as \$195,000 on one land deal sold for defense purposes. It is reported that investigations have revealed many discriminations and irregularities including charges for abstracts and the items used as the base for calculating commissions. Such profiteering citizens who have contributed a chapter of scandal in the wars of recent years should be treated as criminals and given the treatment which the most aggravated form of crime deserves.

\* \* \*

**THE RUBBER INDUSTRY** of the Amazon valley brought thousands of ships to Para and other ports further up the river in 1910. These ships bore away balls of crude rubber from the world's best rubber trees. The dethronement of Brazil's rubber empire was made certain when in 1876, Sir Henry Wickham managed to grow 2,379 rubber plants from the seeds of the Hevea rubber tree. These grew on great rubber plantations in the Malayas and the East Indies and furnished a better and a cheaper rubber supply than that to be had from the wild trees in Brazil. At the present time, however, Brazilian rubber seems to be coming back as a result of the war involving the East Indies.



# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### WILLIAM BOATNER REILY, EIGHTY-TWO

Exactly eighty-two years ago, William B. Reily, of New Orleans, was born. To the most of us that is a long, long time to have lived, but for one whose life has been filled with the joys of service, how quickly the flow of golden sand has counted off the years. After all what is life? Is it only a span of years, long or brief? Is it, at its close, no more than a golden sheaf of memories gilded by the light of the setting sun?

William B. Reily's eighty-two years have spanned what might not inaptly be called the "golden age" of American history and progress. During that period, a nation that had not found itself has become great in wealth and great as an international force. Daniel Webster with his imperial eloquence swept the emotions of his audience with the declaration: "The Arab in his tent talks of Washington." Today the peoples of all the earth take note of the political, the social and the moral reactions of the land of Washington. The last eighty-two years have seen the political feuds of our early history dissolved in the crucible of war, and have beheld the star of the great Republic of the West rise to the zenith of political power and international prestige. Not less significant have been the changes in the life of the people. Eighty-two years ago, no electric light shot its beams across the bosom of the night; no telephone brought to our fireside friends from far and near for an evening of neighborly greetings; no automobile, speeding over a vast network of national highways, had so conquered distance as to extend our fellowship and make every cottage home in the land a depot for our infinitely expanded commerce; no airplane with motors droning flew over land and sea with its cargo of passengers and freight; and the radio, which brings the whole world with its emotions, its conflicts and its tragedies to our firesides, had not been dreamed of. These and a thousand other things have been the gifts of those years. What a sheaf of glorious memories has William B. Reily on this his eighty-second anniversary!

But far more important than any sheaf of golden memories is the fact that William B. Reily is himself a product and a worthy representative of that "golden age" of American progress. For eighty-two years he has marched with the forward-looking forces of the land. More than fifty years ago, he suffered a physical breakdown and at other times since ominous clouds have appeared upon his horizon. He faced every situation with Spartan courage and indomitable will, he triumphed over every threatening shadow, he has outlived by almost a score of years every member of the family into which he was born, and he is still remarkably active at the modest age of eighty-two.

His life has been a rare exhibition of self-control, business ability, worthy social attitudes and personal virtues. He is a great business executive, a staunch Methodist, a civic-minded citizen, philanthropic and Christian. On this his natal day, Time, the recorder, writes "eighty-two," we pay sincere tribute to a noble friend and we salute the friend of every worthy cause. May many more happy birthdays bring joy to his genial heart, and add lengthened opportunity for continuing his ministry of scattering sunshine and cheer along his pathway.

### PRAYER

The meanings of prayer seem to us to be as varied as are the impulses and the needs of individual lives. For that reason we think that the prayer life of an individual is in itself a manual of personal devotion and a personalized theology. It appears to us that the difficulty of constructing a satisfying philosophy of prayer may be due in large measure to individual and variable factors which can never be successfully reduced to a common denominator. Notwithstanding the difficulties encountered, the universal act and will to pray calls forth an undiminishing list of interpreters in every generation.

We have great sympathy and respect for those who hesitate to do more than pay tribute to prayer as a "means of grace" and a spiritual force. On the other hand, we confess to little sympathy for those who seek to resolve their doubts and their difficulties by rationalizing the most deeply personal and intensely spiritual exercise of religion. Jesus gave a brief form and He indicated the spirit of prayer, both in His teaching and by its use Himself, but it seems to us that He undertook no abstract analysis of the human and divine relations which it involves.

Some would leave the impression that prayer, as a spiritual or practical force, is autogenetic; that it affects no change in the will or the purpose of God; and that it is rather the means for achieving a psychological adjustment of the individual to the will of God. We have no disposition to say that for some people some of these things might not be results of prayer, but we do think that too great an emphasis of secondary aspects may operate as a denial of the vital significance of prayer and a discrediting of what we term prayer life. It seems to us that some of the so-called interpretations of prayer might be legitimately regarded as coverts of spiritual ignorance, or as examples of Jesuitical casuistry designed to conceal apostasy. We refuse to admit that, in the interpretation of prayer, any avenue of communication between man and God may be closed. Souls have varying orders of understanding and susceptibility and for that



reason we would not remove a single note from the scale of the divinely conceived harmony of prayer—the universal refuge of troubled and sin-smitten souls and the noblest instrument of religion.

### TIME TO TIGHTEN UP

There is an oft-repeated tradition that, in times of peril for the colonial armies, Washington was accustomed to give order, "Put none but Americans on duty tonight." Whether such an order were issued or not, it expresses our feeling at a time when disastrous explosions, fires and train derailments are becoming painfully frequent. We have little interest in Congressional investigations. We believe that the neighborhood of any vital defense industry should be made the most uncomfortable place on earth for spies, saboteurs and the secret agents of potential enemies. In our opinion the selection of police and watchmen for such industries should be made after the most rigorous and seaching tests and that a secret service of watchers should keep unceasing watch over those chosen.

What we say with reference to guarding defense industries is equally applicable to those who guard the church and its institutions. In our humble opinion, we are indulging in far too much sloppy and sentimental slush about tolerance, and we are not opposed to proper and constructive tolerance. In the forefront of much that passes for tolerance we fear that there are those who seek rather the destruction of Christian faith. During the past week we received three letters whose implications, if not their motives, are open to question. One of them was a typewriter-signed copy of a letter intended to discredit and destroy an institution of the Methodist Church. The name appended indicated one who had no right to make such an attack and his method was reprehensible no matter what his name may have been. We informed him by return mail that our columns were not open for such cause. Another of the letters was entirely different, but it raised further question in our mind as to what we have felt to be the insidious propaganda involved. The other was unfortunate but unimportant. We feel that our situation, political and religious, indicates a need for tightening up. We will refuse to be led into an ecclesiastical wilderness by a propagandist with a will-o-the-wisp flare.

### LOUD SILENCE

Yesterday it was common for man to say in his pride of reason that the Christian religion had failed to increase human happiness and to improve social relationships, but that modern science would make good Christianity's failures and bless mankind with a fuller measure of social blessedness. Today the silence of Christianity's boastful critics fairly shrieks out. They who hoped to find in human science a solution for humanity's ills are discovering that many products of science are being used increasingly for the destruction of man.—Perhaps the day has come when men will be ready to acknowledge that humanity has progressed precisely to the degree to which it has accepted Christian truth and put it into practice, and that it has failed exactly in the same degree in which it has refused to believe in Christ and to live by His principles.—If men in general should still fail to see this very clearly, then certainly every Christian pastor and layman ought to see it and be persuaded more

than ever that man has but one hope and that this hope rests in Christ. The recognition of this fact should serve as a mighty incentive to Christian pastors and laymen alike to do everything possible by way of building and spreading our Lord's kingdom here on earth.

—The American Lutheran.

### "PAT" AND THE POSSUM

By Dr. H. T. Carley

"Pat," the Boston terrier, has had considerable difficulty in orienting himself since he changed his abode from the Yazoo delta to South Louisiana. Where he came from, he was accustomed to practically an unlimited range. In the front yard he could wander at will, varying his activities from a seat on the front steps, watching the traffic go by, with valiant racing back and forth along the front fence, barking belligerently at other passing dogs.

In the back, his interest shifted intermittently from the chickens to the pigs, from the woodpile to the garage in search of rats, and from the pond to the calf pasture to see what he could stir up. When he was tired of rambling around, he had various places in the house, where he would lie quietly and meditate upon the vicissitudes of canine existence.

But in his new home, his activities are more circumscribed. To be sure, he has a spacious side-yard in which to exercise himself, and a comfortable house to which to retire when outside life begins to pall. But there are no woodpiles to investigate, no chickens to scare out of their wits, no calves to chase, and no pond to nose around. And he has not had the thrill of running even one stray cat up a tree. Sometimes a subdued bark as he lies sleeping before the fire suggests that he is dreaming of the happy habitation he has left, or of the happy cat-infested land to which all good dogs go when they die. He probably is not unhappy—just wondering, "How come?"

But "Pat" had the most thrilling experience last Saturday night of his eight years of life. As is his custom, about ten o'clock he asked to be allowed to take a look around the yard before going to bed, doubtless with the hope of hitting upon some adventure that would give him pleasant dreams. This time he was not disappointed.

A little while after he had gone out, I heard him barking vigorously and excitedly under the house. When I went to investigate, I found him making desperate efforts to get to the bottom of a pile of boards under the kitchen. More to satisfy his curiosity (and mine) than anything else, I began to move the boards. It was as dark as pitch and I couldn't see anything—but pretty soon I heard a growl, the unmistakable growl of a possum. It wasn't exactly a growl, either, it was a snarl. But the snarl didn't last very long. In a minute or two enough boards were moved for "Pat" to get at the beast. I couldn't see—but I heard the lunge. Then came a terrific shaking for a few minutes—and all was quiet. In due time "Pat" came from under the house, panting, covered with dirt and froth, but looking as proud and happy as a conqueror from the battlefield.

The next morning I found the possum under the house, as dead as possums ever get to be.

We never know when a humdrum existence will be brightened by a thrilling experience.



## BOOKS

**A Philosophy of the Christian Revelation.** Edwin Lewis. Harper and Bros., pp. 356, price \$3.

The friends and admirers of Dr. Edwin Lewis have been anxious for a systematic and comprehensive presentation of his vital and provocative theological doctrine. These expectations are not disappointed in the volume which is before us. "A Philosophy of the Christian Revelation" is an important and significant work.

The book is divided in three sections.

The first part establishes along the formal philosophical lines the fact and the function of the Christian Revelation. This Revelation from God is found in its final and absolute perfection in the Person of Jesus Christ.

The second part is an exposition and defense of this general claim. It deals with the metaphysical, epistemological, psychological and scientific problems which must be met by the claims made by the Christian Revelation.

The third part describes that Revelation at work, how it maintains itself in history and what it does in actuality.

The prospective reader of this book who may be hesitant to secure it on the ground that since it deals with theological questions it must be obscure and difficult would be making a great mistake to let that prejudice sway him in his decision. On the contrary, this book is one of the most fascinating we have read. The style is characteristic to Edwin Lewis, who is a forceful preacher and an eloquent debater as well as a scholar of merit. One senses through the pages the deep conviction and earnest sincerity of the writer. Numerous and frequent are the sentences that seem to leap into life to convey unforgettable meaning. While a perfect consistency in the development of the author's thesis may be challenged here and there, and while some of his positions may be highly controversial, no one will fail to be inspired by this eloquent statement of the Christian faith, and will be richly rewarded for the time given to a careful reading of this book. It unquestionably belongs to the "must list" of those who wish to be informed on current significant religious thinking.

A. M. S.

**Let the Church Be the Church.** E. G. Homrighausen. The Abingdon Press, pp. 199, price \$2.

Dr. Homrighausen, of Princeton University, is one of our American theologians who called our attention to the significance of Karl Barth and the theology of crisis during the days when such a pattern of thought seemed to be so foreign and unrelated to our religious meditation.

In this book, we have ten essays, addresses and sermons which Dr. Homrighausen delivered before various groups. The fact that we have here the transcript of messages which were spoken to an audience is quite apparent in the style of the book. Forcefully, intensely and with passionate urgency, the author drives to his point, seeking to convince and challenge the hearer, rather than argue an academic question. The illustrations are numerous and effective. This book is worth anybody's time spent in careful reading.

Discussing the great themes of the Christian faith, Dr. Homrighausen calls the Church to repentance. His analysis of the sins of the Church, such as secularism, the

tendency of making the eternal Word of God amenable to the intellectual fads and fancies which come along, is very searching and enlightening. Yet our author does not yield to undue pessimism. Dr. Homrighausen believes that the Church is God's chosen agency to bring the Word to this needy world.

A. M. S.

**Living Where Jesus Lived,** by Emma Jewell Ross. The Macmillan Company, New York, pp. 104, price \$1.50.

In seven chapters devoted chiefly to Jerusalem, Bethany, Bethlehem, the trip from Jaffa to Beirut and Damascus, Babylon, Nazareth, Jericho, Dead Sea and the Jordan River, the author gives an interesting study of the land of Jesus. Into her story she weaves the record of many incidents and events recorded in both the Old and the New Testaments. The volume departs from the course of an ordinary travel book in the fact that the author adapts it as study course text.

The writer is a graduate of the University of Arkansas, and is now a resident of Dallas, Texas. She saw service with the Y. W. C. A. in France during the World War, and her book is based upon her travels in the Near East in connection with her overseas service during and after the war ended. The study is by no means exhaustive, but it will prove interesting and helpful to those who would like a brief survey of that land of abiding charm and Christian romance.

**The Methodist Church,** by Charles E. Schofield. Methodist Publishing House, New York, Nashville, pp. 141, price twenty-five cents.

Dr. Schofield, President of Iliff School of Theology, Denver, prepared this book for The General Board of Lay Activities. It is designed to be a text book on The Methodist Church, and should be read by the stewards and members of the Official Board of every church in the connection. Each chapter ends with a series of questions intended to bring out the lessons which it is important for a church official to know. Its nine chapters cover with remarkable thoroughness the outstanding interests and activities of Methodism.

**Laugh and Enjoy Life,** by Ernest Edwin Vernon. Fortune's, New York, pp. 129, price \$1.25.

The author offers this little volume for the entertainment of people in an age when to make them laugh is a service to the individual and to the race. It consists of fifteen humorous readings, thirteen serious readings, one hundred and eleven jokes, and an essay on the value of cheerfulness. Many of the jokes are original, some selected, and among the readings are a number of old favorites whose charm abides. It is a book which will furnish entertainment for the reader and his friends, and its readings will help to make enjoyable meetings of either a humorous or a serious nature.

**Present Day Hymns and Why They Were Written,** compiled by John Barnes Pratt. A. S. Barnes and Company (Inc.), New York, pp. 102, with bibliography and indices, price \$1.

This book is a short study of the lyrics of patriotism and worship which have found their way into many church hymnals

during the last thirty years, and its acknowledged purpose is to arouse interest in these more modern compositions. In the preparation of this volume dealing with forty hymns written since 1910, the compiler had the assistance of an able group of well-known contributors. It is not designed to take the place of the great works on English hymnology, such as that by Duffield and others, but it is designed to supplement those works by an interpretation of hymns which were not in existence at the time those books were written. Among writers whose hymns are included, are: Katherine Lee Bates, Thomas Curtis Clark, Harry Emerson Fosdick, John Haynes Holmes, William Pierson Merrill, Frank Mason North, John Oxenham and others. It is a book which every lover of hymns should possess.

**The Chronology of the Public Ministry of Jesus,** by George Ogg, B. D., B. Sc., D. Litt, Cambridge, at the University Press, New York, The Macmillan Company, pp. 323, with bibliography and indices, price \$3.50.

This is not a book which may be appraised by a casual survey of its pages. Dr. Ogg re-examines the conclusions proposed as to the chronology of the public ministry of Jesus in a scholarly and systematic manner. He devotes six chapters to a discussion of the material bearing upon the question as to the length of his public ministry, and he accepts the view that it probably covered about three years or a little more, as some have held. He devotes two chapters to the question as to when His public ministry began, and he holds that A. D. 29, was the probable date. He then discusses the sources as to the date of the Crucifixion in two chapters and names April 3, 33 A. D., as its date and the date of the ending of His ministry. A last chapter is devoted to showing the harmony of facts advanced in the three sections of the discussion.

Dr. Ogg whose book is the thesis which he submitted to the University of St. Andrews for his D. Litt. Degree, presents a well-documented study of the doubtful and involved public records, the uncertain references to incidents by the evangelists, and the various theories which have been proposed, and he presents an illuminating and convincing argument for his opinion as to the chronology of the public ministry of Jesus. This is not a book for the superficial reader, but is a book designed for the student of Christian literature who would feel some assurance as to the time factor in the record of Jesus' ministry.

**An Exegetical Grammar of the Greek New Testament,** by William Douglas Chamberlain, M. A., Ph. D., D. D. The Macmillan Company, New York, pp. 219, price \$4.

Dr. Chamberlain for twelve years professor in the Presbyterian Seminary at Louisville, Kentucky, encountered difficulty in enabling the seminary student to connect Greek grammatical forms in such a manner as to give a proper application in the exegesis of the New Testament. This volume is the outgrowth of his teaching experience in wrestling with that problem. Dr. Chamberlain accepts the theory that the New Testament is "koine"—an intermingling of many Greek dialects resulting from the bringing together of the soldiers of Alexander the Great, and that it was the common speech in the first century of the Christian era. Proceeding upon this ac-

(Continued on page 13)



# CONFERENCE NEWS AND PERSONALS

Rev. Albert A. Collins, of the Pelican charge, who lacks only one of having his quota, says that he has good prospects of securing many more subscriptions.

Rev. L. T. Nelson seems to be happy in his work at Benton, Miss., where he is carrying forward the entire program of the church with every prospect of good success.

Rev. Chas. Assaf, of Jackson, was with Rev. Frank E. Dement for a series of services at the Mt. Pleasant church on the Gallman charge a short time ago.

Rev. L. L. Matheny, pastor at Purvis, Miss., is systematically organizing his work with a view to making a creditable showing on every count.

Mr. John Spencer Moore, of Waycross, Ga., retired employee of the Atlantic Coast Line Railway, and father of Bishop Arthur J. Moore, died in a Waycross hospital on February 13, following an extended illness.

Rev. W. M. Hester, pastor of New Albany circuit, in the North Mississippi Conference, appears to be having a good time in his work and we thank him for his generous commendation of the Advocate.

The parsonage at Potts Camp, Miss., was damaged by fire recently, but fortunately the entire damage was covered by insurance. Rev. E. M. Allen is pastor of the church.

Mrs. J. M. Turnipseed, Rt. 2, McCool, Miss., appreciates the Advocate to such extent that she refuses to be without it herself and includes some superannuate or widow in her remittance for the year.

Rev. C. A. Northington, writing from Coldwater, Miss., under date of Feb. 21, reported everything as being covered with snow. It will take more than snow, however, to cool the ardor of Bro. Northington.

We regret to have missed the visit of Rev. P. H. Fontaine, of Kentwood, La. Bro. Fontaine, a retired member of the Louisiana Conference, called at the office after we had gone for the day.

Rev. J. C. Wasson is giving a good account of his stewardship on the Lula charge in the North Mississippi Conference. Bro. Wasson is one of the most faithful and loyal men of that Conference.

Rev. L. C. Lawhon is very much delighted with the people of the Lambert-Crowder charge. He finds them enthusiastic supporters of the church, and the entire work is making satisfactory progress.

Rev. and Mrs. M. J. Peden, Abbeville, Miss., are receiving congratulations from their many friends upon the birth of a baby girl on Feb. 2, and in these congratulations the Advocate desires to be included.

Plans for a new brick veneer church at Falkner, Miss., on the Blue Mountain charge, have been approved and the work of construction is under way. Rev. J. N. Hinson is the pastor.

Rev. J. W. Sells, pastor at Crystal Springs, Miss., taught a class in "Personal Religious Living" at Hazlehurst the week of Feb. 23. The class was composed of members of Hazlehurst, Crystal Springs, Gallman and Wesson churches.

Rev. Wm. B. Van Valkenburgh was appointed to Felicity church, New Orleans, effective Feb. 15. Bro. Van Valkenburgh has been living in the Felicity parsonage and serving Lakeview, a new charge in the suburbs of the city.

At a meeting of the Tri-W. Union, the young people held a service in memory of Mr. S. H. Brewer, and adopted resolutions of sympathy which were sent to the bereaved family, according to notice sent us by Ruth Wright, secretary.

Rev. Don L. Harwell, pastor of Gentilly Methodist Church, New Orleans, favors us with a copy of his news letter and calendar of the month, which covers every detail of the work of his church and outlines every service for the month of March in which his people are interested.

Rev. W. J. Cunningham, pastor at Sardis, Miss., leads off with the completion of his Advocate quota for the year. In this work he had the splendid assistance of Miss Corrie Barefield. This means that he not only has his quota but has in his charge fifty per cent more subscribers than his quota.

Rev. R. G. Moore, pastor at First Church, Water Valley, Miss., sends us an announcement of the district missionary institutes for the North Mississippi Conference, and with it substantial evidence of his looking after the details of his work, including the Advocate.

The ministers of all denominations of Tippah county, Miss., met on January 13, and formed a county ministerial association, with Rev. J. N. Hinson, Methodist, as president; Rev. J. B. Parker, Baptist, vice-president; Rev. O. B. Renick, Baptist, secretary; and Rev. T. A. Filgo, Methodist, chairman of the program committee.

Rev. J. H. Hetrick, pastor of the Georgetown charge, in the Brookhaven district, preaches four times each on two Sundays and five times each on the other two Sundays in the month. He is planning a special service for the one hundred and third anniversary of the purchase of the present Providence church property.

Rev. C. L. Rogers and the Board of Stewards at the church in Ripley, Miss., are to be congratulated upon the splendid record for the first three months of the conference year. One-fourth of every claim, local, conference and general, has been paid as a result of a unified budget system adopted by the church.

The large windows of the auditorium of Holly Springs Methodist Church have been

replaced with art glass windows. These windows have been placed at different times and the task is now complete. The beautiful windows give tone to the auditorium and create an atmosphere of worship. Rev. Seamon Rhea is the pastor.

A charge-wide educational institute for Corinth circuit, W. R. Hammontree, pastor, was held on Sunday night, Feb. 9. The institute was held at Gaines Chapel, and the district staff assisted the local workers of the children, youth and adult divisions. More than fifty young people were present for the study class.

Mrs. C. A. Parks, superintendent of the children's division of Corinth district, has more than a hundred women leading groups of children under her direction, and these workers are divided into subdivisions for the convenience of the workers and for the more effective administration of that department.

Dr. W. L. Doss, Jr., district superintendent, of Monroe, La., reported a well-attended missionary institute for his district held at Monroe and in addition he reports that Rev. J. C. Price, pastor at Pioneer, is making a satisfactory recovery following an operation at the Tri-State Hospital, in Shreveport.

Speakers for Religious Emphasis Week at the University of Mississippi, on Feb. 17-20, included Rev. Geoffrey O'Connell, of Clarksdale, Catholic; Dr. J. A. Smith, of Memphis, Tenn.; Rev. T. B. Cowan, Norris, Tenn.; Rev. N. J. Freeman, Cleveland, Miss.; Rev. Kelly Unger, missionary to Korea; and Dr. Rollo May, of Union Theological Seminary.

Mrs. J. V. Bennett, pastor's assistant at Corpus Christi, Texas, is very happy in her new work. She reports that Rev. Wm. H. Wallace, Jr., has received already over 125 members this year, many of them on profession of faith. Sister Bennett says that the Advocate is almost as good as getting a personal letter from her Louisiana and Mississippi friends.

Rev. J. F. Mincy, local preacher of the Corinth district, was in a car wreck at Ripley on Feb. 3. The truck on which he was riding was almost completely demolished. Bro. Mincy was thrown clear of the truck and fell on the hard-surfaced road. He was treated at the Tate clinic in Ripley and we are glad to say he is now able to be about his work.

Rev. B. F. Bullard, pastor at Kossuth, Miss., is evidently having a great time on





his work, judging from the menu of quail, sausage, and other things which have been provided for his table. He reports large crowds at preaching services, good attendance at prayer meeting and church school, pastor paid up to date, and a revival to begin at Kossuth on the fifth Sunday in March.

Judge Leslie J. Lyons, chairman of the Commission on Entertainment of the first General Conference of the Methodist Church, is still confined to his home in Kansas City, Mo., in consequence of an accident in an elevator in his office building Dec. 8. He was in the hospital for approximately seven weeks, being treated for cerebral concussion. His physicians have promised to have him back at his desk in a few more weeks.

Rev. Dr. Aaron S. Watkins, Prohibition party presidential candidate, a retired member of the Ohio Conference, died in his home in Bellefontaine, Ohio, Feb. 10, at the age of 77. He was at one time president of Asbury College, Wilmore, Ky. Through all his life he was a crusading "dry," having debated prohibition with Clarence Darrow, and campaigned for office on the Prohibition ticket. He ran for Governor of Ohio in 1905, 1908, 1922; for Vice-President in 1908 and 1912; and for President in 1920.

The Rev. Dr. Harvey Reeves Calkins, of Berkeley, Calif., died Feb. 16, in the city where he retired six years ago after forty-three years in the Methodist ministry. He leaves a widow, the former Ida V. Holtz, of Cincinnati, to whom he was married in 1894, and one daughter, Miss Helen Calkins. His ministry was divided between Colorado, Chicago, India, and various positions in connection with the promotion of Christian Stewardship. He is particularly well known as the author of "The Victory of Mary Christopher," "A Man and His Money," "Ganga Dass," "The Centenary at Old First," and many others.

Dr. Oscar MacMillan Buck, professor of missions and comparative religion in Drew University, died in his home in Madison, N. J., Feb. 10. He was born of missionary parents in India 56 years ago. After his graduation from Ohio Wesleyan and Drew he taught Bible in Bareilly Theological Seminary for four years. He later became professor of missions and comparative religion at his alma mater, and in 1919 took these chairs in Drew. Several books dealing with missionary work in India came from his pen. Surviving him are his wife, Mrs. Berenice Marie Baker Buck, and two daughters, Miss Sally Buck and Mrs. George Birnie.

### SCHEDULE FOR DISTRICT MISSIONARY INSTITUTES, NORTH MISSISSIPPI CONFERENCE

Columbus District, Ackerman, March 18.  
Aberdeen District, Pontotoc, March 19.  
Corinth District, New Albany, March 20.  
Greenville District, Cleveland, April 1.  
Greenwood District, Greenwood, April 2.  
Sardis-Grenada District, Sardis, April 3.  
The meetings will begin at 10 a. m., and adjourn in the afternoon. Dr. and Mrs. W. B. Lewis, now on furlough from the Belgian Congo, will be our guest speakers. "METHODISM MOBILIZED FOR MISSIONS"—the theme for our Institutes this year—should bring many of us together for missionary emphasis, prayer and re-dedication of life.

R. G. MOORE,  
Conf. Missionary Secretary.

### ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Thursday, April 24, 1941, at 9 a. m. All applications to be considered by the Board at its annual meeting must be in the hands of the Secretary on or before March 31.

T. D. ELLIS, Secretary.

### T. L. OWEN DIES

A letter from W. E. Roberts, of Quincy, Miss., reports the sudden death of Bro. T. L. Owen at his home on January 11. He was listening to a radio broadcast when he collapsed and was gone. Bro. Owen had been a member of Friendship church for 48 years, and a member of the Methodist Church since he was twelve years of age. He leaves his widowed companion and many devoted friends to mourn his going. Funeral services from the home were conducted by Rev. E. R. Smoot, with interment at Odd Fellows Rest cemetery, Aberdeen.

### CORRECTION OF CONFERENCE JOURNAL

Dear Advocate: Please publish the following correction.

Table 3, Aberdeen District, of the Conference Minutes, fails to show anything paid on Sumerannate Fund for Pontotoc charge. An amount of \$140 was paid, which represents the assessment in full.

This was brought to the attention of the secretary, but seems not to have found its way to your columns.

I thank you,

G. H. BOYLES.

### NOTICE—MINISTER AVAILABLE FOR MEETINGS

To Whom It May Concern:

Rev. Thomas A. Carruth, a student in the Theological Seminary of Drew University, will be in Mississippi about the first of June till near the opening of school, and he will be available for help in revival meetings. Bro. Carruth is an earnest and capable preacher, and I am sure will be of much value to any pastor or charge that may secure his services during the summer. His address is Stony Brook, New York.

W. B. JONES.

### A NOBLE SUCCESSION

Dear Dr. Duren: Remittance to take care of the renewal of my subscription to Christian Advocate is hereto attached.

Prior to war between the North and South, very likely at the very beginning of the Christian Advocate, Steven R. Corkern, who resided at Greensburg, La., was a subscriber to this paper, and was the balance of his life. After this his daughter, Mrs. Louise (Corkern) Eudy, my mother, was a subscriber until her death in 1932. Then at the expiration of the subscription of my mother, I have been a continuous subscrib-

er. However, I have been a reader of this paper since before I started to school.

I guess it has been about twenty-five years since you were presiding elder of the district. Many, many changes have been made during your absence. You have invitation to come back and visit with us. You can't imagine how nice Eupora is, especially in looks.

A modern post office building is now located on the lot where the Methodist church stood. A Methodist church is now under construction just west of the business section of town. We have a modern school building, with about the largest attendance of any Mississippi school. All streets have been paved a long, long time. Then too, we have paved roads all four directions from Eupora.

Yours very truly,

J. E. EUDY.

### ELIZABETH CHURCH LOYALTY CAMPAIGN

The ten weeks Loyalty campaign of the Elizabeth Methodist church got off to a splendid start with an adult banquet which was given Wednesday night at the local church. More than 75 persons attended and enjoyed an evening of fellowship together.

Rev. J. E. Selfe arranged a program of fine entertainment. Dr. R. H. Harper, district superintendent of Alexandria, addressed the group on loyalty, which was indeed a wonderful appeal to every member to be loyal to the church to which he belongs. Mrs. Harper also gave a fine talk which was enjoyed by all.

This banquet was the beginning of a campaign to enroll every member for ten weeks with a pledge to attend the church school and the morning and evening worship services. A goodly number pledged themselves to be loyal to their church. Great benefits are expected to be derived from this campaign.

### DEATH CLAIMS MRS. HENRY W. SMITH

Mrs. Margaret H. Smith, wife of Henry W. Smith, of Florien, La., died in Fraser Sanitarium, Many, La., Monday, February 17, 1941. In addition to her husband, Mrs. Smith is survived by one son, Richard S. Smith; three daughters, Sara Beth, Lella and Aliene Smith; one sister, Mrs. J. T. Morgan, of High Point, North Carolina; and five brothers, C. C. Horney, of Farmer, North Carolina; W. A. J. P., J. E. and T. R. Horney, of High Point, North Carolina.

Before her marriage in 1914, Mrs. Smith was a successful teacher in the public school system of North Carolina. Since that time she had been a devoted wife, mother and friend, having been able to gain friends in every community in which she lived. Mrs. Smith was a loyal member of the Methodist Church and had always taken a sincere interest in church and Sunday School work. At the time of her death she was president of the Woman's Society of Christian Service of Prospect Methodist church, and teacher of the Junior Class of Prospect Sunday School.

The funeral services were conducted by her pastor, Rev. W. D. Gray, assisted by Rev. R. T. Pynes, Rev. C. W. Williams and Rev. J. D. Scott. The floral offerings were beautiful and expressive of the esteem in which Mrs. Smith was held.



## DEATH CLAIMS MR. JOHN C. CAVETT

A letter from Mrs. Gordon Patton, daughter of our good friend, Bro. J. C. Cavett, Jackson, Miss., brings us news of his passing. The letter was dated February 27, but Bro. Cavett's death occurred the latter part of the preceding week. Funeral and interment were in Jackson, on Feb. 22. In the going of Bro. Cavett the editor has lost one of his very best personal friends. He was long the superintendent of the Sunday School of Galloway Memorial Church, Jackson, and was a true and self-sacrificing gentleman and Christian.

## MRS. OVERTON AT RAYNE MEMORIAL CHURCH

Mrs. Grace Sloan Overton, of Ann Arbor, Michigan, was the speaker at Rayne Memorial Church, New Orleans, on Sunday morning. She is beginning a series of services to run through the week, and she will discuss the subjects: Who Is a Good Human Being?; Can Christians Save the World?; There Must Be Births Before There Is Destiny; Our New Nearness; There Must Be Opportunity Before There Is Growth; Marriage and Christian Integrity; At Home With Our Adolescent Children; This Business of Being Parents When the World's Business Is So Bad; For What Are We Training Our Children?; Can We Have Faith In the Future?; There Must Be a God Before There Is Religion; and The Hand at the Plow and the Unplowed Furrow.

Mrs. Overton has an easy and graceful style, and her addresses, mainly directed to young people, are well prepared and impressively delivered. We found it a little difficult to hear her, partly because of bad acoustics and partly because of unfamiliarity with her voice and style of speaking. Those present on Sunday morning were much pleased with the speaker and with the initial service of the meeting.

## DOUBLE-BARRELED PROGRAM FOR ADULTS

Saturday, March 8, 1941, Pine Room, Holsum Cafeteria, Gravier Near St. Charles, New Orleans, La.

At 12:45 p. m., a luncheon conference will be conducted by Dr. F. L. Gibbs, Associate Director of Adult Work at Nashville, and directly in charge of young adult work. The general topic will be reaching adults, and interesting and enlisting them in the work of the Church School. Pastors, Church School superintendents, adult division superintendents, area leaders, and teachers, presidents and membership committeemen of all adult classes are particularly urged to take advantage of this opportunity, not only to learn the latest developments in the national adult program of united Methodism, but also to receive the guidance and inspiration that come from able leadership combined with the fellowship of working Christians. And when we think of the tremendous field that includes the thousands of inactive church members right within our gates, and the many thousands more who have no church connections whatever, the need for all the guidance and inspiration we can get becomes increasingly evident.

At 6:30 p. m. there will be a dinner at

which Dr. Gibbs will be the guest speaker, with Dr. Elmer C. Gunn, district superintendent, as master of ceremonies. While all adults are invited, young adults, whether they are members of an adult class or engaged in some other work in the church school, are especially urged to attend. It is an opportunity that will come to them but seldom, as Dr. Gibbs is an outstanding leader in this field. Although the address will be the principal event of the evening, which will make it possible for those who have to, to leave early, a short recreational program can be arranged if a sufficient number to warrant it indicate a desire for such a program.

Each meal will be fifty cents. Tickets for the dinner can be secured from the adult leaders of your church, or from Leo C. Terry, District Director of Adult Work, 2308 Octavia St., New Orleans. There are no tickets for the luncheon, and you can also pay at the dinner if you do not get a ticket beforehand. However, it is urgently requested that you advise your pastor or local adult leader that you are planning to attend, as the capacity is limited to 200. It is earnestly hoped that every church in the district will be represented by at least one adult leader at the luncheon conference, and by a goodly number of adults at the dinner. If you cannot get to the meals, come later and take advantage of the spiritual feast that will be provided.

## THE MISSISSIPPI CONFERENCE AND THE BEGINNINGS OF THE NEW ORLEANS ADVOCATE

My dear Dr. Duren: Your recent account of the early days of the Advocate was interesting to all of us. Several facts in regard to the relation of our Conference to it may be of interest.

In 1833, B. M. Drake, of the Mississippi Conference, was pastor in New Orleans. Writing to his friend, William Winans, he expressed a conviction that Methodism ought to publish a paper in New Orleans. This is the first suggestion on record to that effect. (There was then only two Methodist papers, the New York Christian Advocate, and the newly established Richmond Christian Advocate. The former was more or less the official organ of the Mississippi Conference. The establishment of the Western Methodist, at Nashville, in 1834, and the Mississippi Christian Herald at Natchez a year or two later somewhat supplied the need for some years.)

The Annual Conference of 1837, meeting at Natchez, authorized a committee, consisting of Revs. B. M. Drake, William Winans, Jefferson Hamilton, William M. Curtiss and Honorable Edward McGeehee, to establish a church paper under the control of the Mississippi Conference as soon as they should judge proper. (Nothing came of this plan and the Conference continued to be served by the Southwestern Christian Advocate at Nashville, later the Nashville Christian Advocate.)

When the Annual Conference met in Natchez in 1846, William Winans records in his Journal under date of December 22:

"A strong effort was made without success to induce the Mississippi Conference to unite with Louisiana in the publication of a religious periodical."

When the General Conference met at St. Louis in 1850, there was much discussion of church papers. (A. L. P. Green, of the

Tennessee Conference, moved the establishment of Methodist papers at Louisville, Knoxville, Houston, St. Louis and New Orleans. The proposal was later adopted, except for New Orleans.) On Monday, May 13, Jefferson Hamilton and B. M. Drake offered the following resolution:

"Resolved, that the Louisiana, Mississippi, Alabama and Arkansas Conferences be authorized to establish a paper at such point as they may select; and that the Bishop presiding in said Conferences shall be authorized to appoint an editor, when requested to do so."

On the return trip by steamer from St. Louis the following action was taken, as disclosed by the Journal of William Winans:

"The delegates from the Alabama, Louisiana, Arkansas and Mississippi Conferences appointed a committee to consult upon the establishment of a church paper. I was chairman and Bro. J. Hamilton secretary. Our report was received, discussed and adopted, in a general meeting of those delegations. It provided that a paper should be published as soon as 3,000 subscribers and a suitable editor could be obtained, and a committee consisting of Hamilton, Doty, Moores and myself, was appointed to carry the measure into effect. An address, also, was prepared by the meeting."

The places of residence of the members of this committee were widely scattered, William Moores living at Washington, Arkansas; William Winans at Centerville, Mississippi; William E. Doty at Shreveport; and Jefferson Hamilton at Mobile. The latter, being nearer to New Orleans, was made director of the movement and ex-officio editor of the first edition of the new paper. However, B. M. Drake wrote the editorial for this first edition and there appeared also the address prepared on the steamer James Hewett.

The response to this first edition was evidently not encouraging. It appeared on July 10, 1850, and was widely distributed over several Southern states. Subscriptions sent in were few and it appeared that the movement was destined to failure. But the ingenuity of Dr. John C. Keener found a way out, as described in the recent editorial, and the first regular edition appeared on February 3, 1851 with Dr. Holland N. McTyeire as editor. The Arkansas Conference failed to join in the enterprise and the Mississippi Conference refused to do so, the objection being that the price of subscriptions was too high and also the secular connections of the paper made it objectionable.

The truth is that there was a decided coolness between the new leaders of the movement in New Orleans—Messrs. Keener and McTyeire—and the older leaders of the Mississippi Conference, who felt that the two were newcomers and hardly qualified to take such a prominent place in important matters. Worse still, the two groups were on opposite sides of a controversy that greatly disturbed New Orleans Methodism about this time, concerning some action of William M. Curtiss. At the Centenary College commencement in July, 1850, William Winans records in his Journal:

"Messrs. Keener and McTyeire, who were appointed Visitors at this meeting, took an active and prominent part, and in all cases where they could, they took the part of decided if not reckless partisanship. They brought with them their anti-Curtiss zeal. I took occasion to give McTyeire a severe reprimand."

In 1858 the Advocate was adopted as the



official organ of the Mississippi Conference.  
and has so remained until this day.

J. B. CAIN.

Hazlehurst, Miss.  
February 22, 1941.

## THE FORGOTTEN MAN

By R. S. Lawson

To be forgotten is one of the saddest things in the world. To be neglected, overlooked, or looked down on is bad enough, but to be dropped into the deep, black, bottomless pit of forgetfulness is a terrible fate.

I saw a lonely old home, once filled with life, hope and laughter. It was empty, doors sagging open, windows out, forgotten. I saw a once beautiful rose garden grown over with weeds, gorgeous American beauties dwarfed to tiny hard buds—forgotten.

I saw a church in the wildwood, neglected, folks out in cars worshipping at strange shrines; God forgotten.

I saw a little child—parents divorced—running in the streets, hard-faced, a prospective criminal, a forgotten asset.

A home, a rose, a garden, a church, or a child forgotten is bad enough, but the most pitiable thing is a servant of God, old, worn and forgotten by the people and church he served all of the sturdy years of his life. The tender hand and voice that baptized, married and buried the loved ones of the land, half starved, neglected and forgotten.

I have seen children forget their parents, pupils their teacher, recipients of love and affection forget the giver, and all have betokened something wrong in the person forgetting; but to forget the old, tired, worn preacher and his wife seems to be a tragic thing.

Forgetfulness of God's good things is the greatest evil of modern times. The superannuated preacher brought high ideals, the Bible, and a forgiving Christ into many a rude and dangerous neighborhood. The Bible and Christ always bring a Christian culture nothing else can produce. The old preacher taught by life and precept the finer morality and the gentler forgiveness the world cannot have. He entered saddened homes and brought the light; he banded a flaming torch of ambition to a poor boy or girl shut out from a great future. He taught men and women how to pray and talk to God and believe in Him. As he cleared a place for a church, a school house speedily followed. He demanded little, was made to live so often in poor homes, given small pay, and had to live hard.

There are many living today whose heads are bald or have silver threads in them, who can remember the old circuit rider when he came into the home with his open Bible, his long prayer for each child in the home, and each sin in the decalogue. He built the great and splendid churches we enjoy today, he laid deep the foundation of morality and clean living, belief in sin, repentance and forgiveness. He built hundreds of small churches whose united light has made America the most Christian of nations. His advice, counsel, kindness and undying patience are among precious treasures of the church.

He is old and worn-out now—he was paid so little and gave so much, and now, white-haired, lonely, deprived of his loved work by a new generation who clamor for a young man; hands, head and heart he stands helpless and forgotten.

The church has promised him support and care but other features of her program come first in the budget, hence, the old superannuate and his wife suffer. There are many calls on everybody—money seems to flee from fingers as rapidly as if some wicked magician had touched it, but, we must stop—let us get busy and give the old veteran a home and see that he has at least some degree of comfort.

It is no wonder that the day of retirement is the saddest day of a preacher's life; he goes back to his charge, but he must move—and he has no place to go.

May I try to picture to you a true scene in the life of the old preacher: Seventy-five years old, he has blazed the trail for Christ over wilderness and plain; he has been retired at Conference and returned to his old charge to preach his farewell sermon. He was greatly loved and honored by the people he served, but now, in his old worn long-tailed coat and with his snow-white hair and furrowed brow with the light of God shining in, he comes to his pulpit and announces that he has come to say good-bye and to stack arms. He took his old saddle bags and held them up and said, "I stack arms today and place first, my old saddle bags. In their pockets, I carried the Bible, Discipline and hymn books, candy for the children and lunch for myself. For fifty-five years you have served me and my old horse, many years gone. I stack my old saddle bags. Second, I stack my hymn book. I have raised songs and sung them over dead and dying souls have been saved by their ringing melody, and they have been passed out to saint and sinner alike. I stack my old hymn book. Third, here is my old Discipline. I have read from it the baptismal service for your little children, I have united your young people in holy wedlock and have said the last words over your dead from its pages. I stack my old Discipline. Last, here is my blessed old Bible. I have read consoling passages to you in sorrow, I have seen conviction flame when I preached its sound promises, I have seen waiting sinners changed to shouting saints. In it, I have learned whatever fate may come to me therewith to be content and now, I stack my Bible."

With bowed head, the old man went out laden with his stacked arms he had used so long and well—A FORGOTTEN MAN.  
Memphis, Tennessee.

## A NOBLEMAN PASSES

Truly one of God's noblemen was the late John C. Cavett, one of the best-loved citizens of Jackson whose body was laid to rest here Saturday after services in the Galloway Memorial Methodist church, where he devoutly worshipped and was a foremost lay leader for many years.

Stainless in character, of irreproachable honor, faithful in every relation of life, John C. Cavett was outstanding among the citizens of Jackson of an earlier generation. A kind and smiling God had granted to him longer life than that accorded the average man, for he attained the age of 87, and his whole career was a benediction and blessing to all with whom he came in contact.

Descendant of a pioneer Noxubee family, Mr. Cavett came to Jackson just before the turn of the century to serve as state manager of the Union Central Life Insurance Company and held the position until failing health caused his retirement several years ago. Since then he had resided with his beloved daughter, Mrs. Gordon Patton,

on Pennsylvania Avenue, dividing his time between the homes of his other children and grandchildren who showered him with every loving kindness and blessed his declining years with love beautiful to behold.

The Cavett family has always stood for definite and worthwhile things in Jackson. Sons and daughters inherited the character of a splendid father and loving mother, and what they have contributed to the moral and social life of the city is of value beyond estimate.

Soft of speech, gentle of manner, saintly of soul, always smiling and serene of spirit, the daily life of John C. Cavett was a greater lesson to mankind than any sermon he ever heard preached in the Methodist church where he had been a member for 63 years. He truly lived his religion, for he believed in it with implicit faith, and made it a part of his very being.

There is no way to measure the heritage such a man as John C. Cavett leaves to the world. It is priceless and beyond estimate.

—Ed., Jackson Daily News.

## WHAT BECOMES OF PARTY PLATFORMS?

The following definition of a party platform is, we think, a sufficient answer to the above question: "A platform is a declaration of unobtainable objectives, so expressed as to arouse the maximum confusion with the minimum sincerity. It is a statement made by politicians with loose memories, for consumption by voters who seldom read more than a page of anything unless it has pictures."

### MISSISSIPPI CONFERENCE

#### Meridian District—Second Round

Scooba and Elecetic Mills, at Electric Mills, March 9, 11 a.m. and 2:30 p.m.  
Fifth Street, Meridian, March 9, 7:30 p.m.; April 16, 7:30 p.m.  
Central, Meridian, March 16, 11 a.m.; May 28, 7:30 p.m.  
Marion, March 16, 3 p.m.  
Wesley, Meridian, March 16, 7:30 p.m.; April 9, 7:30 p.m.  
Newton, March 23, 11 a.m.; April 23, 7:30 p.m.  
Porterville, at Briggs Chapel, March 23, 3:15 p.m.  
Hawkins Memorial, Meridian, March 30, 7:30 p.m.  
DeSoto, at DeSoto, April 6, 11 a.m.  
Quitman, April 6, 3 and 7:30 p.m.  
Rose Hill, at Hopewell, April 13, 11 a.m. and 1 p.m.  
Hope, at Edinburg, April 13, 3:30 and 7:30 p.m.  
East End, Meridian, April 20, 11 a.m.; April 30, 7:30 p.m.  
DeKalb, at Spring Hill, April 20, 3 p.m.  
Poplar Springs, Meridian, April 20, 7:30 p.m.  
Meridian Circuit, at Pine Springs, April 23, 2:30 p.m.  
Philadelphia Circuit, at North Bend, April 26, 11 a.m. and 2 p.m.  
Philadelphia, First Church, April 25, 7:30 p.m.; April 27, 11 a.m.  
Cleveland, at Mellen, April 27, 2:30 p.m.  
Collinsville, at Pleasant Ridge, May 4, 11 a.m. and 1:30 p.m.  
Union, at Union, May 4, 3:30 and 7:30 p.m.  
Lauderdale-Daleville, at Daleville, May 11, 11 a.m. and 1 p.m.  
Decatur and Hickory, at Hickory, May 11, 3:30 and 7:30 p.m.  
Shubuta, May 18, 11 a.m.  
Matherville, at Poplar Springs, May 18, 3:30 p.m.  
Pachuta, at McGowans Chapel, May 21, 2 p.m.  
Vimville, at Toomsaba, May 23, 2:30 p.m.  
Enterprise and Stonewall, at Enterprise, May 25, 11 a.m. and 1:30 p.m.  
Chunky, at Meehan, May 25, 3:30 and 7:30 p.m.  
Twenty-Second Avenue, at Twenty-Second Avenue, May 29, 7:30 p.m.

The District Conference will be held at Fifth Street church, Meridian, May 8-9, convening at 9 o'clock. Our aim should be to have one-half the benevolences in hand by that time; let us strive to do so. All local preachers who desire to have their license to preach renewed must be recommended by the quarterly conference of their respective charges.

W. B. JONES, D. S.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### An Opportunity for Christian Service

Many times we have said, "I wish we could do something for the children in the Methodist Home in Jackson." Now we have an opportunity and it will not call for anything except service.

Do you know that during the last six months of 1939 the two Mississippi Conferences sent in a total of 207,000 Octagon coupons, while the last six months of 1940 we only sent in 100,000?

The Octagon Company is making a very special offer for coupons sent in by our Home during the first six months of 1941—the complete list appeared on the back (page 16) of the Advocate of February 13th.

In the Mississippi Conference W. S. C. S., we are not setting up special committees to promote this work, instead we are to use our Christian Social Relations and Local Church Activities set-up.

Information concerning the campaign has been mailed to the presidents, and during the next few days, further information will go out to the local secretaries of C. S. R. and L. C. A. Attractive envelopes are to be used to hold the coupons and they are to be sent to the Home each month.

Don't you think we can gather up that 107,000 coupons which we overlooked last year and add another 200,000 to them?

\* \* \*

### C. S. R. Study Course

Requests are being received for the name of the text for the short-term course on Christian Social Relations.

The text to be used for this course has not yet been selected by the Department. Miss Thelma Stevens, the Executive Secretary, has assured us that she will notify the conference secretary as soon as the selection is made.

It might be well for societies to follow the suggestion of emphasizing Christian Social Relations during the third quarter. The zone program for that quarter will emphasize this department and the plans for the course will have been perfected.

It is hoped that the non-credit course on C. S. R. and L. C. A. at the Pastors' School in Biloxi, June 16-21, can be based on the text selected for the 1941 short-term course.

\* \* \*

### Handbooks Now Ready

The following handbooks are now ready:

1. For Secretary of Missionary Education and Service. Price 10 cents.
2. For Department of Christian Social Relations and Local Church Work. Price 10 cents.

Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

\* \* \*

### For Supplementary Reading With "Dangerous Opportunity"

The following references will be helpful in preparing the study of "Dangerous Opportunity."

"Inside Asia," by John Gunther, Chapters 10, 11, 12, 13, 14, 15.

Readers' Digest: October, 1938, page 41.

January, 1939, page 13; April, 1939, page 35; May, 1939, page 72; June, 1939, back cover; March, 1940, page 31; May, 1940, page 7; October, 1940, page 117; February, 1941, page 117; March, 1941, page 79.

Life Magazine: August 12, 1940, page 17; September 30, 1940, page 58; February 3, 1941, page 10; February 10, 1941, page 49.

Adult Student: February, 1941, page 13. "World Outlook": January, 1941, page 14; February, 1941, pages 20, 56.

Epworth Highroad: February, 1941, pages 8, 44, 47, 49, 55, 56; March, pages 44, 45.

\* \* \*

### Mathilde Killingsworth Honored by Fayette Guild

On the evening of February 20, the Fayette Wesleyan Service Guild entertained in honor of Mathilde Killingsworth, who went out as a missionary to China from this group of business women. In addition to their own members, they had as guests the Business Women's Circles of the Presbyterian and Baptist churches.

Mathilde was the first president of the former Young Women's Circle, and this group is proud that she and her sister, Louise, are now representing them in China. She left Shanghai on January 1st, and arrived in San Francisco on the 16th, coming home because of the present crisis in the Orient. She was serving as Director of Religious Education in the Methodist church in Soochow. Louise is still in China, teaching English in McTyeire School, Shanghai.

Dressed in a beautiful Chinese costume, Mathilde spoke to the Guild of her work in Soochow, where the church sponsors two schools with an attendance of a thousand pupils; of the progress which has been made during the past three years in spite of the war; of the responsiveness and co-operation of the Chinese people; of her regret at having to leave China. She displayed many interesting pictures and articles.

During the next few months, Mathilde will be engaged in cultivation work for Scarritt College in the two Mississippi Conferences, and the Fayette Guild suggests that their sister Guilds would enjoy a visit from her.

\* \* \*

### Life Memberships Presented

One of the outstanding events in the Walnut Grove Methodist Church this year was the social meeting of the W. S. C. S., held at the parsonage, with Mrs. J. W. Loudenslager and Mrs. Rayford Butler as co-hostesses.

Mrs. A. M. Ford conducted the devotional and Mrs. J. M. McDonald told the story of "The Light That Must Not Be Put Out," by Francis C. Stifler. Miss Isabelle Mitchell rendered several piano numbers during the afternoon. Mrs. W. M. Whatley discussed "An Adventure In Missions."

As the gift of the society and one of its members, Life Memberships were presented to Mrs. A. M. Ford, the president, and Mrs. J. M. McDonald. In presenting them, Mrs. Loudenslager spoke of the efficient, unselfish, sacrificial service of the recipients to

every department of the church; and of the great joy which came to the society in giving to missions the \$50 in their names.

\* \* \*

### Betty Hughes Zone Meets

The Betty Hughes Zone of the Meridian District, held its first quarter's meeting with the Central Society, in Meridian.

Eleven of the thirteen societies of the zone were represented and the leader, Mrs. J. C. Porter, presided.

The program on "Abiding Values" was presented by Mrs. W. T. Blanks, of Suqualena; Mrs. Norman Boone, of Wesley church, Meridian; and Mrs. W. H. McRaney, of Cleveland. The devotional was led by Mrs. Jesse H. Graham, of the Central Society.

Mr. Fred McDonnell, Superintendent of the Methodist Home in Jackson, with two of the workers and five of the children, presented the work of the Home. Mr. McDonnell urged the women to actively promote the campaign for Octagon coupons.

Announcement was made of two Life Memberships which had been presented since the last zone meeting. One to Mrs. J. M. McWilliams by the Pleasant Ridge W. S. C. S., and one to Mrs. S. E. Wilson by the society of Central Meridian.

Miss Maude Fail, head resident, told of the needs of the Meridian Wesley House.

\* \* \*

### "25 Out of 1440"

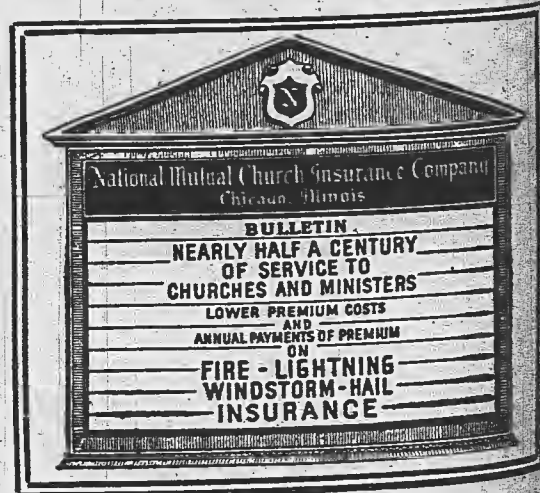
At the close of their study of "Jesus and Social Redemption," the members of the Ruth Heflin Circle of the Central Society, Meridian, pledged themselves as follows: "There are 1,440 minutes in every day. Out of these I promise God and myself to give at least 10 minutes to the reading of the Bible, 10 minutes to meditation upon what I have read, and 5 minutes to prayer."

\* \* \*

### Local Church Activity

A very successful benefit supper was given by the W. S. C. S. of the Bay Springs Methodist church recently. The Valentine motif was carried out in the decorations and a delicious supper served to a large crowd, under the direction of Mrs. S. B. Sullivan and Mrs. S. C. Hinton.

A Fellowship Hour was enjoyed after the supper, when Mrs. J. L. Carter and Miss Pansy Ainsworth led a series of games.





# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### United In Prayer In a Broken World

O God and Father of us all,  
Lift from our world its darkening pall;  
Forgive our madness, sin and strife,  
Turn our goals from death to life.  
Create in us a zeal for right,  
Help us share our candle's light;  
Impel our hearts to seek Thy way,  
Guide us to peace, O God, we pray.

—II Peter 3:13.

Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. (Free.)

### Efficiency Aims, 1941

1. At least ten monthly meetings based on the prescribed program material of the Woman's Division of Christian Service.
2. Net increase in membership. (Base increase on figures from report of quarter ending December 31, 1940.)
3. A Spiritual Life Committee functioning in the society.
4. Committee promoting study and activity each quarter in some area of Christian Social Relations and Local Church Activities.
5. Three study courses, selected from list of approved courses.
6. Net increase in subscriptions to the Methodist Woman and World Outlook.
7. Observance of the Week of Prayer, as planned by the Woman's Division of Christian Service.
8. Increase in offering sent conference treasurer.

Report results at the end of the fourth quarter to the district corresponding secretary.  
Free from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

### Zone Meetings

On Monday, February 17, the societies representing Tunica, Dubbs and Dundee held their zone meeting with the Lula society, who gave the program. Thirty-seven were present.

The program was as follows:

- Business—Mrs. Herring, of Dundee, Zone Chairman.  
Quiet Music—"O Jesus, I Have Promised," Mrs. C. W. Poland.  
Hymn—"Blest Be the Tie."  
Reading—"Where Cross the Crowded Ways of Life," Mrs. V. V. Edwards.  
Devotional—Rev. J. C. Wasson gave an inspiring message on "Building a Christian Community."  
"The Modern Samaritan"—Mrs. E. J. Marley.  
Poem—"If Some Day," Mrs. T. G. Wilsford.  
The seven areas of work in Christian Social Relations were then discussed.  
1. The Christian Home (from December Methodist Woman)—Mrs. B. Bass, Jr.  
2. Christian Citizenship—Mrs. Ed Baker (Social Creed No. 5).  
3. Alcohol and Other Narcotics—Mrs. T. Wilsford.  
4. Minority Groups—Mrs. T. E. Neill.  
5. Economic Relations (Social Creed 1, 2, 3)—Mrs. Gary Harris.  
6. International Relations and World

Peace (Social Creed 15-19)—Mrs. Ed. Baker.  
7. Local Church and Community Cooperation (C. S. R. Handbook, page 7)—Mrs. C. W. Pollard.

Hymn—"Footsteps of Jesus."

Closing Prayer—Mrs. J. B. Harris.

MRS. E. J. MARLEY,  
Superintendent of Publicity.

Mrs. Marley writes: "You will see we made full use of Mrs. Williams instructive program. I read with much pleasure the pages given by the Advocate to the Woman's Society of Christian Service."

### Zone No. Two—Sardis-Grenada District

On February 12, the first meeting of Zone Two was held in the Methodist church at Senatobia. Eight of the eleven societies were represented by sixty-three members.

Mrs. E. M. Sharpe, of Hernando, chairman, presided over the meeting, using the program as outlined by Mrs. Williams, Conference Secretary of Christian Social Relations. The Efficiency Aim was discussed also. Those assisting Mrs. Sharpe with the program were: Mrs. McCall, of Hernando; Mrs. Turman, of Horn Lake; and Mrs. Barker, of Lake Cormorant.

The meeting was closed with a consecration service led by Mrs. N. N. Maxey, of Horn Lake, with special music by Mrs. Lawrence Elder, soloist, and Mrs. T. J. Cooper, pianist.

An invitation to hold the next meeting in Lake Cormorant was accepted.

RAY S. BARKER, Secretary.

### Conference Legislation

On Wednesday, February 19, the heads of the departments of work in the North Mississippi Conference Woman's Work were called together by Mrs. Ratliff in her home for the study of Conference legislation. Twenty guests, friends and officers, enjoyed this day of study and fellowship.

### An Opportunity for Christian Social Relations Chairman to Serve

J. S. Vandiver, State Superintendent of Education, Tuesday, February 18, announced that the department would sponsor an essay contest on "The Effects of the Use of Intoxicating Alcoholic Liquor as a Beverage," as provided by a state statute. Members of the senior class of each high school in the state are eligible to participate.

The winner of the contest will be given a one-year scholarship in any one of the state-aided colleges with all service fees paid.

Under the state statute, the Board of Supervisors of each county is authorized to contribute \$100 towards paying the expenses of the author of the county prize essay in attendance as a student at any of the state colleges.

Many of these English teachers need material for reference. These are the names of a few books and articles listed in the latest Christian Social Relations leaflet. If

you have leaflets that you have accumulated through the years or copies of the Adult Student of previous quarters you would be doing a helpful bit of work if you offered them to the contestants in your school.

\* \* \*

New Albany women of the Woman's Society of Christian Service have been active in promoting a non-alcoholic campaign in their town. All civic and church groups have participated, and many have written Governor Johnson approving his step in enforcing the law, and many have written President Roosevelt concerning alcohol in its relation to our enlisted men.

\* \* \*

Rosedale church groups expressed in the following resolution their approval of Governor Johnson's effort in behalf of law enforcement.

### Resolution to Governor Johnson

Whereas the Honorable Paul B. Johnson, Governor of the State of Mississippi, recently made public a statement as to his position concerning the enforcement of the laws of the State of Mississippi; and

Whereas, the publishing of this statement resulted in the immediate suspension of illegal and undesirable practices in this community; and

Whereas, the Christian people of this community are gratified over these results; therefore be it

Resolved, that we, the undersigned, representing several Christian organizations in the town of Rosedale, Miss., do commend Honorable Governor Johnson for the courageous stand that he has taken in the matter of law enforcement in the State of Mississippi; be it further resolved

1. That we pledge our support to all officers and agencies in their efforts to insure the continuance of law observance in the state, county and community;

2. That a copy of these resolutions be sent to the Governor of Mississippi, to the sheriff of Bolivar county, to the mayor of Rosedale, Miss., and to the press.

Baptist Sunday School, C. O. Brunson, Supt.; Methodist Woman's Society of Christian Service, Mrs. Ernest Moore, Pres.; A. B. Harrison, Baptist Minister; Baptist Woman's Missionary Union, Mrs. F. A. Harris, Vice-President.

\* \* \*

### Financial Statement, North Mississippi Conference

#### Expenditures

Pledge, \$13,683.12; Baby Specials, \$155.41; Foreign Scholarships (3), \$132; Budget Specials (4), \$366.33; Missionaries Support, \$1,000; Scarritt Maintenance, \$418.40; Rural Work, \$2,000; Adult Life Members (31), \$775; Junior Life Members (1), \$10; Baby Life Members (25), \$125; Bible Women (5), \$510; Week of Prayer, \$1,555.32; Scarritt Scholarship, \$300; Fourth Sunday Collections, \$300.70.

Total to Council Treasurer, \$21,331.98.

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Student Work

Mrs. G. W. Pomeroy, Secretary of Student Work, in writing to her co-workers, enthusiastically presents the work of her department and urges that immediate plans be made for promoting this new field of work in our conference. She sends the following information:

#### The Work of the Local Society Secretary of Student Work

The local Society Secretary of Student Work is the contact woman, interpreting the student to the Woman's Society and the entire church, and in turn the Woman's Society and the church to the student. As such it is her opportunity to:

1. Create and plan her own job, since local situations and needs vary so widely.
2. Interest and help young people of her church and find avenues of higher education that fit their needs.
3. Send names of girls of her church who are attending college to: Mrs. Lenore E. Porter, 150 Fifth Avenue, New York City, in the following manner: Name, College, City, State, Church Activities.
4. Become acquainted with and keep a close personal relationship with the students not only as they go away, but also as they are absent from their home church.
5. Cordially receive these students as they return home, so that they have the feeling of belonging. "Welcoming Home" and "Going Away" parties are suggested.
6. Use students on forums or panel discussions, or as speakers in local churches on the subjects of particular interest to students.
7. Entertain a student from abroad during vacation, making her feel at home during her stay in the church and the community. This year a Chinese student could make a fine contribution to the study of China in the whole church program.
8. Make sure that each student is "captured" for the church through a place in its life adequate to her qualifications and in line with her tastes and interests. This should be done during holidays and the summer vacations, if the student's interest in the church program is to continue when she comes home to stay.
9. Constantly help the women of the church to understand youth, to admire her without patronizing her, or being skeptical of her, to have faith enough in her to give her a place of leadership where she may try her wings.
10. Become up-to-date on what Methodist students are thinking and doing today by study, discussion and reading. Keep informed on youth movements. Remember that most of the great movements of the world began in student groups.

#### Local Society Secretary of Student Work in the Church Nearest the Campus

To Secretaries: You have an added responsibility. Being near a college campus gives you opportunities for greater service. I am asking you to serve on a committee on student activities, which means I need

you as a special assistant. Here are some suggestions you may find helpful in your work:

1. Work in close harmony with the Methodist Student Movement, Kappa Phi, or any other already set-up organization, interesting the leaders of these groups in our literature, projects and fields of service. Keep in touch with the student chairman of the local campus committee on World Mission of the Christian Religion, and wherever possible work through membership in the Campus-Church Relations Committee.
2. Use the Student Program Packet in as many meetings as seems advisable.
3. A literature display on the campus (with materials changed weekly) would help introduce our work to many students.
4. Interest groups in projects suggested in this packet, such as colleges abroad or avenues of service in America.
5. Cooperate with other campus organizations in securing outstanding speakers for the whole student body.
6. Sponsor when possible "interest groups," seminars and retreats for a smaller selected number of students.
7. Befriend nationals on the campus, bringing them in touch with Christian friends and influence.
8. Use greatest possible skill and best thought in vocational guidance, pointing out those avenues of service to which the student seems best adaptable, keeping in mind world reconstruction.
9. If your college does not have Religious Emphasis Week, see what can be done about promoting such a week through the local Campus Committee on World Mission of the Christian Religion.

NOTE: Student Packets containing program materials in our three fields of work, Home Missions, Foreign Mission and Christian Social Relations, may be ordered for one dollar each from Mrs. Lenore Porter, 150 Fifth Avenue, New York City.

\* \* \*

#### Some Present Developments in Student Work as Outlined in the Article, "Trends in Student Work," in the March Issue of "The Methodist Woman"

1. Students' names are coming in!
2. Because of the intensity of the moment the program has already expanded! Student secretaries are finding a responsibility in the church camp-service program.
3. There is a joint office in the Board of Missions and Church Extension of the two secretaries of student work, one representing the General Division and one the Woman's Division of Christian Service! These secretaries are the Rev. DeWitt C. Baldwin and Mrs. Lenore E. Porter.
4. "Missions" is now on every Wesley Foundation Program! There is a close correlation of the work of the five student secretaries representing the Board of Education and the Board of Missions, under the Methodist Student Movement!
5. The Student Volunteer Movement has three representatives speaking on campuses in the interest of world Christianity. They are prepared to speak for Methodist groups.

### United In Prayer In a Broken World

"O GOD AND FATHER OF US ALL,  
LIFT FROM OUR WORLD ITS DARKENING PALL;  
FORGIVE OUR MADNESS, SIN AND STRIFE,  
TURN OUR GOALS FROM DEATH TO LIFE.

"CREATE IN US A ZEAL FOR RIGHT,  
HELP US SHARE OUR CANDLE LIGHT;  
IMPEL OUR HEARTS TO SEEK THE WAY,  
GUIDE US TO PEACE, O GOD, WE PRAY."

II Peter 3:13.

"The Committee on the World Federation of Methodist Women, feeling the need of strengthening the Christian bond of union, had made its first and immediate project a PRAYER CARD, for the use of every member of the Woman's Society of Christian Service, and the various units of the Federation. April is to be known as United Prayer Month.

"The Chairman of the Standing Committee asked the members to suggest ways in which this unit could serve. Mr. DeVinny proposed 'Prayer for a righteous peace.' Much discussion, thought and prayer followed. A prayer for 'peace' could be safely sent to the women in some lands where there are units, so with the third chapter of Second Peter as a background, especially verses 13 and 14, a card developed, with the idea of 'A Broken World,' which can only be united in prayer. Mrs. Thomas Nicholson, the president of the World Federation, wrote the prayer. Cooperation in the distribution and use of the prayer card was assured by the Department of Christian Social Relations and Local Church Activities, and the Standing Committee on Spiritual Life. The card is ready for distribution. A half million were ordered in the first printing. It is FREE. Order the number you can use where they will be used from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. (Include postage in your order.)"

#### Ways to Use the Prayer Card

"Various ways of using the card were suggested: Keep a copy in your Prayer Room and pray this prayer daily, in your private devotions, with your family. Pray for a 'new earth wherein dwelleth righteousness,' live it, and grow daily. Use it as the closing petition for your society circle meetings. You will find that prayer changes things. It will become a spiritual leaven which can permeate more definitely through life than radio, or press, or personal power."

(Taken from the Methodist Woman)

When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to care of it, so that it has to appeal to civil power for support, it is evident in mind that its cause is a bad one.

—Benjamin Franklin





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON MARCH 9, 1941

By Rev. W. C. Newman

### CHRIST REJECTED

Lesson Text: Luke 20:9-20

Golden Text: Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you, falsely, for my sake.—Matt. 5:11.

Although the things which Jesus spoke had so direct an application to the group to whom He spoke that they never doubted He was speaking to them, those things also had the almost miraculous quality of timelessness, so that they have been equally applicable to the people of any generation and of any land. It is true with this parable of the Wicked Husbandmen.

#### We Are Also Wicked Husbandmen

As one looks at the awful conflicts that tear the nations and the people of our time, one cannot miss the fact that these conflicts, class hatreds, economic strife, racial antagonisms, wars, have their basis in man's abuse of his tenancy of the earth and of his own life. As a whole we do not recognize God's ownership, we do not acquiesce in the scriptural truth that "the earth is the Lord's, and the fullness thereof." We proudly speak of "my land, my business my money," as if it were by our own shrewdness and power that the world was made. As a result of this possessive attitude, those of us who have been fortunate enough to acquire or to inherit wealth, and to be born in a land of plenty, assume the right to use these things "as we please," while those who have not been so fortunate covet the riches of other men. Both selfishness and covetousness are sins which cause men to reject Christ.

#### We, Too, Repudiate God's Servants

Even after two thousand years of preaching and teaching of the Christian Gospel men are not willing to accept God's lordship of their lives. Servant after servant He sent to us, declaring that we are His, and that all that we have comes from Him, and demanding from us full allegiance to His authority. And while we have not always beaten these servants, while we have sometimes treated them with kindness and respect, we have persistently refused to listen to their preaching or to make any serious attempt to follow their teachings. This stubborn resistance to the will of God, this willful refusal to obey His commands, this determination to live our way, is exactly the sin for which Jesus condemns the husbandmen in our lesson.

#### To Us, As Well, God Sent His Son

It was in a final, desperate, attempt to turn the husbandmen to honesty and justice that the owner of the vineyard committed his own son to deal with them. After his servants had received such brutal treatment at their hands, he must have known the risks involved in trusting his son to their mercy. Yet his will toward them was so good that he did not stop until he had resorted to this supreme effort. How many and how great are the im-

plications of this part of the parable as Jesus told it! The love of God toward us, the hardness of men's hearts, the superiority of Jesus over all others of the servants God has sent to men, the patience with which God has met our stubbornness, the inevitable judgment that falls upon all who reject the Son!

#### "He Will Miserably Destroy Us Miserable Men!"

As Matthew tells this same parable, Jesus asks His hearers to pass judgment upon the wicked husbandmen, and failing to understand at first that they, themselves, are guilty, they replied vehemently: "He will miserably destroy those miserable men."

There is great danger that in studying this lesson, we will immediately apply it to other people than ourselves. These wicked husbandmen, we will say, represent the Jews who crucified Jesus. Or, in keeping with the usual war spirit, we will say the Germans are the modern prototype of the villains of this parable. Or else we will think of some individual in our own acquaintance to whom the parable applies so obviously.

So did the scribes and chief priests of old when they heard Jesus tell it. But in the end Jesus showed them plainly that He spoke of them. And for that they set about to betray and kill him.

Will we do the same? God help every one of us to look at our own lives honestly in the light of this straightforward word from God's own Son, sent to us to try to win us to allegiance to Him who is the owner of us all!

## BOOKS

(Continued from page 5)

cepted factual foundation, he simplifies the exegetical problem by bringing into usable compass facts as to the origin, the forms and the peculiarities of New Testament Greek.

He renders students of the New Testament text invaluable service by suggesting a correct approach to the Greek text (koine), by showing the flexibility of words through common and figurative uses in the course of Greek history, and by fortifying the student against the bias of commentaries which reflect the ideas of a particular time or school of interpretation. The studies are so presented as to make them of great help even to those whose knowledge of the Greek language is neither technical nor profound.

**The Still Waters**, by Alton Clinton Lawton. The Christopher Publishing House, Boston, pp. 42, price \$1.25.

The author of this seven-scene play, based upon the Book of Job, is a member of the Louisiana Conference of the Methodist Church. In the play he undertakes two difficult tasks: To give a critical evaluation of Job, and to express in play form what he conceives to be its message and purpose. He apparently rejects the historicity of the Book of Job and the personality of

Job in favor of the view that Job, the personality, whether Babylonian king or ancient Hebrew, is a representative of conquering humanity rather than a victim of an exceptionally hard train of circumstances, such as is often uppermost in our thinking. The play assumes that the Book is the embodiment of the progressive struggle of a monotheistic people for a right conception of God and a workable understanding of pain and sorrow as universal experiences of life. The author's purpose is to explain "the why of human suffering" and to offer a message of hope and comfort for those bowed in sorrow. Whether one agrees with the idea that Job is non-historical and a literary summation of religious wrestling with human problems or not, the student of these pages will find many thought-provoking suggestions.

**Preaching From the Bible**, by Andrew W. Blackwood. Abingdon-Cokesbury Press, New York, Nashville, pp. 224, with bibliography and index, price \$2.

Doctor Blackwood is a native of Kansas and has been for ten years Professor of Homiletics at Princeton Theological Seminary. He was educated at Franklin College, Ohio, Harvard University, Princeton Seminary, and Xenia Seminary.

So far as our knowledge goes, this book is in a class of its own in that it undertakes to discover to its readers the values of the Bible as homiletical material. He surveys the whole field of preaching from Chrysostom to the representative preachers of our own time and he undertakes to show the creative factors of preaching as contrasted with the mechanical productions of the homiletical carpenter. The book abounds in a great variety of practical examples of what the author has in mind and the pulpit throughout the ages is made a clinic for the instruction of those who would know what creative preaching is. Not the least of the values of Dr. Blackwood's book is its suggestion of a wide range of sermon series and subjects. It is a book whose message and purpose cannot be had anywhere else, it is practical and fresh, and any preacher who would add point and force to his pulpit ministry can afford to own and study it as he would his Bible.

**Why The Cross**, by G. Ray Jordan. Abingdon-Cokesbury Press, New York, Nashville, pp. 138, price \$1.

Dr. Jordan gives us in the pages of this little volume another of the charming devotional books which have given him a distinct place among the preachers of the South. As a study of the cross and its implications for mankind, it is a forceful presentation of the Lenten message and aims to lead its readers into a new and deeper understanding of its meaning for us all. Dr. Jordan does not dogmatize, but rather delivers a straight and practical message to all who follow his thought in the eight studies which make up the book. We commend it for its Lenten appropriateness, but not less for its wholesome and sound devotional appeal.



# THE CHRISTIAN FIRESIDE

## SUCCESSFUL LIVING

By Edgar DeWitt Jones

### CHURCH BELLS

In the little Missouri town of my boyhood there were five churches, and each church had a bell; and it came to pass that we could tell the denomination by the tone of the bell.

Thus, the Presbyterian bell was of a mellow timbre and seemed to say, "Come and worship here; come and worship here."

The bell of the Southern Methodists was slightly metallic, yet it rang out cheerily, "Come and pray with us; come and pray with us."

The biggest church in town was the Baptist, and it had the biggest bell, which boomed out: "Here's the place to come; here's the place to come."

The feeblest church, numerically, in the village, was the Northern Methodist, and that bell seemed to say ever so plaintively, "Don't forget us; don't forget us."

Lastly, the bell of my own church, the Disciples, rang out, saying, I fancied, "Come and hear the truth; come and hear the truth."

Even as a boy I was puzzled about those church bells. On Sundays, prayer meeting nights and revivals, we were divided five ways and wrangled not a little; yet at other times we were singularly and beautifully one.

If a Methodist fell ill, Baptists, Presbyterians and Disciples brought flowers and fruits, sat up at night with the sick. As for courtship and marriage, they recognized no denominational barriers; and when death entered a home the event blotted out every vestige of sectarian lines and we were one in grief and sympathy.

Thus real unity is not of forms, ceremonies or distinguishing tenets, but of spirit, mind, affections and healing ministries. This being true, does it make sense to perpetuate our surface divisions at the cost of foolish competition, unhappy rivalries and wicked waste? For one, I do not think it does.

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## SPONGE CAKE

By Rev. Vivian T. Pomeroy, D. D.

Matthew and Christopher are six years old and great friends. They live almost next door to each other. Every afternoon, when they have had their rests, Chris trots along to play with Matthew.

Just after Christmas Chris came to Matthew's house. Matthew was waiting. His eyes were very bright, for he had an idea and he whispered it to Chris. Then together they crept very softly through the cloak room into the kitchen.

All was still in the kitchen. Cook was there; she was fast asleep in the big chair; over her face was *The Boston Herald*. The boys tiptoed past and into the little place by the back door where the big ice chest was. They had had a good lunch, and they were not hungry; but they opened the door

of the ice chest, and inside there was a new, big, beautiful sponge cake. Don't ask me why it was in the ice chest. I only know that is where Cook put it. The boys pulled it out and began to tear it in pieces. Some they stuffed into their mouths; some fell on the floor.

Suddenly there was Cook standing at the door. She rolled up her *Boston Herald* and gave them each a smart tap. Off they went, howling; and they ran right into Mother. "Cook beat us!" they yelled. Mother went to the kitchen to find out what had happened; and she came back and said; "Go up to the nursery, both of you naughty boys. If you had asked Cook, she would have given you cake. Now you will have none for supper."

Matthew and Chris stumped upstairs. They did not mind much, because in the nursery was a huge store which they were building of blocks. It had taken them three days, and now they would finish it, and show it to Father when he came home. They opened the nursery door. There was William, aged two, sitting on the floor and grinning so happily. And all over the floor were masses and masses of blocks. William had been having a lovely time; he had knocked the store to pieces.

Then Matthew yelled and fell on William; William yelled, and Chris yelled. Up flew Mother. "Mother! Mother! Look!" sobbed Matthew. "That beastly William! He's spoilt our store. Beat him, Mother."

"Oh, no, indeed!" said Mother, taking William in her arms. "William didn't know he was naughty; but you know what Cook felt like when her cake was spoiled."

"Cook isn't me," yelled Matthew.

"No," said Mother, "but everybody's the same when they're hurt. Now you can go into your bedroom, and sit together, and think about being hurt."

Yelling, Chris and Matthew were shut in Matthew's room. They yelled for some time, and then they looked out of the window at the happy squirrels. Somebody opened the door. It was Cook. She had a plate; on it two pieces of sponge cake. "There," she said, "you didn't mean to be bad boys. Cook knows."

And then Matthew flew into Cook's arms, and he said: "I'm sorry. I'm sorry." Chris said: "If he is, I am."

Cook said: "There, there, my bessed lambs"; and she kissed them both.

Matthew and Chris sat down and ate sponge cake. It did taste good.

And now I am going to tell you a very strange, true thing. This is it: Sponge cake never tastes so good as when you are happy; and you are never so happy as when you are sorry you have not been good.—Reprinted by special permission of the author and the Christian Leader.

## MR. REILY ON KEEPING HEALTHY

November 25, 1917.

To Our Good Friends:

About four hundred years ago there lived in Italy a good and wealthy man named Cornaro.

At forty years of age, his health gave way. His physicians advised him to arrange

his world affairs promptly as he had not much longer to live.

Cornaro, however, had no idea of dying. He figured the thing out for himself and decided that his trouble was over-eating. (At that time no one paid any attention to what or how much they ate.) He began to diet, reducing his food to twelve ounces of solid food a day.

At eighty-five years of age, he wrote a letter to his friends telling of his wonderful health and how dieting had enabled him not only to cure himself, but had helped him to enjoy every minute of his life.

At the age of ninety-two, he wrote a second letter and at ninety-six, he wrote again, saying that his every faculty was perfect; his hearing, his eyesight, and his sense of humor were still as they were when a boy. He could write for hours without trouble. His letters were later compiled into book form and are still being published. He died at one hundred and three years of age.

His book can be purchased at any good book store: "THE LIFE AND LETTERS OF LUIGI CORNARO."

Thomas A. Edison tells that his grandfather read this book and practised its teachings; that he lived to be over a hundred years old. He had seven sons, each of whom practised this principle of dieting and that they lived an average of more than ninety years. Mr. Edison himself has practised the same all his life and gives credit to that for his great vitality. It is said he has worked four days and nights without a letup.

In 1892, at thirty-two years of age, I had a nervous breakdown, as the doctor said from over-work. After taking medicine of all kinds and getting no better, I decided that my ailment came from over-eating and not from over-work. I cut out all medicine and began to regulate my diet. Today, fifty-eight,\* I feel younger and as lively as I was at forty-eight, and I expect to be just as active at eighty as I am now at fifty-eight.

As a famous physician once said: "Men dig their own graves and with their teeth."

This letter may reach some man who it will help, and if it does, it will be worth many times the time it has taken you to read it.

Just try this plan of living: "Do no harm to others as you would have them do to you. Eat little and your life will be a useful and happy one—not only yourself but every one around you being benefitted. Your doctor's bills will dwindle and cease, and you will thank me as long as you live for having given you this thought.

Yours truly,

WM. B. REILY

\* November 25, 1935—(Eighteen years later). Now at seventy-six, I believe in the more firmly than I did at fifty-eight when the above was written.

\* August 20, 1940—(Five more years have gone by now). At eighty-one, I still endorse all the above.

As long as we dare to think that the secular life must be a separate existence from the spiritual, that earthly engagements cannot be fulfilled in uninterrupted communion with God, just so long are we living outside the purposes of God, contradicting the majesty of our true nature, denying the efficacy of the Gospel of Lord Jesus.—Prebendary H. W. Weploe.



## JUSTICE J. G. McGOWEN—RESOLUTIONS OF APPRECIATION

We, the members of the Board of Trustees of Millsaps College, in regular session, pause in our deliberations to pay a brief tribute to the memory of Judge James G. McGowen, an honored and faithful member of this Board.

His death on December 26, 1940, removes from active participation in the work of this Board, one of its most active and helpful members. He was regular in his attendance upon the meetings of the Board, and conscientious in the service which he rendered. His keen sense of responsibility, exacting, challenging, called for his best to match difficult tasks. His best he willingly gave. He voluntarily took time from routine matters, pressing as they may have been, to participate in the work of this Board. He was wise in counsel and charitable in spirit. He met those of opposing opinions on the floor of discussion with brotherly consideration. His liberal contribution to the solution of many vital problems coming before the Board has served to promote the higher interests of Millsaps College. He was a great friend of the college. The members of this Board and the college have sustained a great loss in his death.

Judge McGowen was no less faithful and zealous as a member of the church. He cast his lot with the "people called Methodists," where he found a congenial religious home. He gave freely of his talent and money to make his church a going concern. He sought not a seat in the high places of his church, and yet he was recognized everywhere as a leader. He sought no honors, and yet honors were thrust upon him. He at different times served as a delegate to his Annual Conference, and more than once was honored by being elected to represent his Annual Conference in the General Conference of the Church.

He served as trustee of Grenada and Millsaps Colleges. These high places of leadership were given him unsought. He accepted them as a sacred trust, and to the best of his ability he graciously responded to their exacting demands, and did it in the spirit of these thrilling words, "We are workers together with God."

He believed firmly in the redemptive ministry of the church, and in her final triumph. With faith in God, and hope of eternal life, he labored on, until one day, under the shadow of the Almighty, he found repose.

In the death of Judge McGowen, the people of the entire state have sustained a heavy loss. As a private citizen, he was vitally interested in all civic, social and charitable causes. He was patriotic, honorable, and a man who loved mercy. As a public servant, he never lost his poise, or shirked a responsibility.

For eleven years he served as Chancellor of the Third Chancery District of Mississippi, and was ever alert to protect the interests and welfare of minors whose business was entrusted to his care.

For sixteen years he was a capable member of the Supreme Court of Mississippi. In this capacity he was just and fair. His decisions were never influenced by partisan personal feeling, or partisan political interests. He possessed a sound knowledge of the law. His mind never became clouded with legal technicalities. The decisions which he rendered were clear cut decisions. In writing opinions for the Court, he moved rapidly to the main questions involved and expressed himself clearly and forcefully.

He never undertook to side-step an issue upon which it was his duty to take a stand, and when he had reached a decision he adhered to it, and yet he respected the opinions of others, even those with whom he disagreed.

Whether he won or lost in a battle, he played the game fairly. Since he is gone we shall miss him. We shall miss him as a faithful member of this Board. We shall miss him as a leader among Methodist laymen. We shall miss him as a loyal and patriotic citizen. We shall miss him as a capable jurist. We shall miss him as a warm and trusted friend.

J. LLOYD DECELL, Chairman.  
J. T. CALHOUN, Secretary.

## TRIBUTE TO REV. J. J. GARNER

He was a transparent soul. Goodness rushed from his finger tips; kindness was his language. He in life was his own best sermon. Though his Bible was well worn, he saw sermons everywhere. His mind was filled with sermons for growing boys and girls. His love for mature men and women colored every utterance. His churches to him were all good ones. He made a spiritual home out of each appointment. To him each parsonage was set in a valley of love or on a hill of holy promise. To the close of his life he rushed to his people and to his pulpit with a voice of gladness, strength and comfort. He never lost a friend; he recognized no enemies.

He was perfectly at ease in any group of people. No one ran from his genuine purity. He admired scholarship; he covered ignorance in others with charity; after forty years of active ministry, he still sat often in the student's desk.

He might have returned to any pastorate at any time. His ministry never grew commonplace. He made life interesting to his people. He was on his way and he believed it to be an eternal way. God had called him to lead the people. He would not withhold from them any good thing. His desire was to share with his people his own experience, his hopes, his aims and his joys. To this end he laughed with them, cried with them and often suffered with them.

He and God the Father had a compact which transcended all other relations. The calls of the interests of the world never touched his heart. He felt he was in royal company when he was laboring with his fellow ministers and trusted laymen. His church satisfied him completely.

He welcomed progress. The good things were not all in the past. Often he quickened his stride to keep pace with the newer ways of doing church work. The Spirit was out in front of him as well as in him.

One of the secrets of his happiness was that he rejoiced in the success and good fortune of others. He knew no rivals. He made no plans for competition with his brethren. He had time for every good man and every good cause, but no time for exclusive groups. By this method he kept alive his interest in living. It might be said of him that he carried his own tent of life so that wherever he lived he was in the atmosphere which his life had created. He walked off the edge of this life standing erect.

Because he lived and preached we take courage. No plaintive cry of frustration ever came from him. He knew the way out was with God. His was a triumphant minister because of his living faith in truth.

W. R. LOTT.

## EDWARD W. DAYTON TRANSLATED

On Wednesday night, January 29th, Bro. Edward W. Dayton, Sr., passed away at the Sanatorium in Ferriday, La.

Bro. Dayton had been in poor health for some time but continued until the very last in the activities which endeared him to both his family and the community in which he lived. His generosity and geniality through the many years of his life are attested to by all who were acquainted with him, while his activity in all the affairs of the community gained for him the respect and good will of the entire parish. As president of the School Board he long sought for those things which would better the youth and future citizenry of the parish and as one who was interested in developing his community he took an active part in supporting those political activities which he believed would better it.

A member of the Board of Trustees of the Jonesville church, he always was interested in the church and was one of our most respected members. In his passing the Church loses one of its most faithful servants, but in the hearts of his many friends his influence for good will never cease.

Funeral services were conducted from the Block High School, in Jonseville, on January 31, with Rev. J. C. Sensintaffer, Rev. H. B. Crammer, Rev. J. E. Cain and Rev. Shirley Briggs in charge. His body was laid to rest in the Harrisonburg cemetery.

He is survived by his wife, four daughters, three sons and twenty-three grandchildren.

HEATON CRAMMER,  
His Pastor.

## NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Charter Membership Offering, \$720.52; Wesleyan Service Guild, \$2.25; Chinese Relief, \$18.20; Moore Community House, \$6; District Parsonages, \$18.50; Scarritt Associates, \$32.55; Mrs. M. L. Johnson Fund, \$58.94; Foreign Refrigeration, \$20.50; Gulf-side School, \$10; Conference Expense, \$1,948.83.

Total Amount Paid Out, \$24,168.27.

Amount on Hand January 6, 1941, \$3,067.21.

Grand Total, \$27,235.48.

I was not disobedient unto the heavenly vision.—Testimony of St. Paul.

for

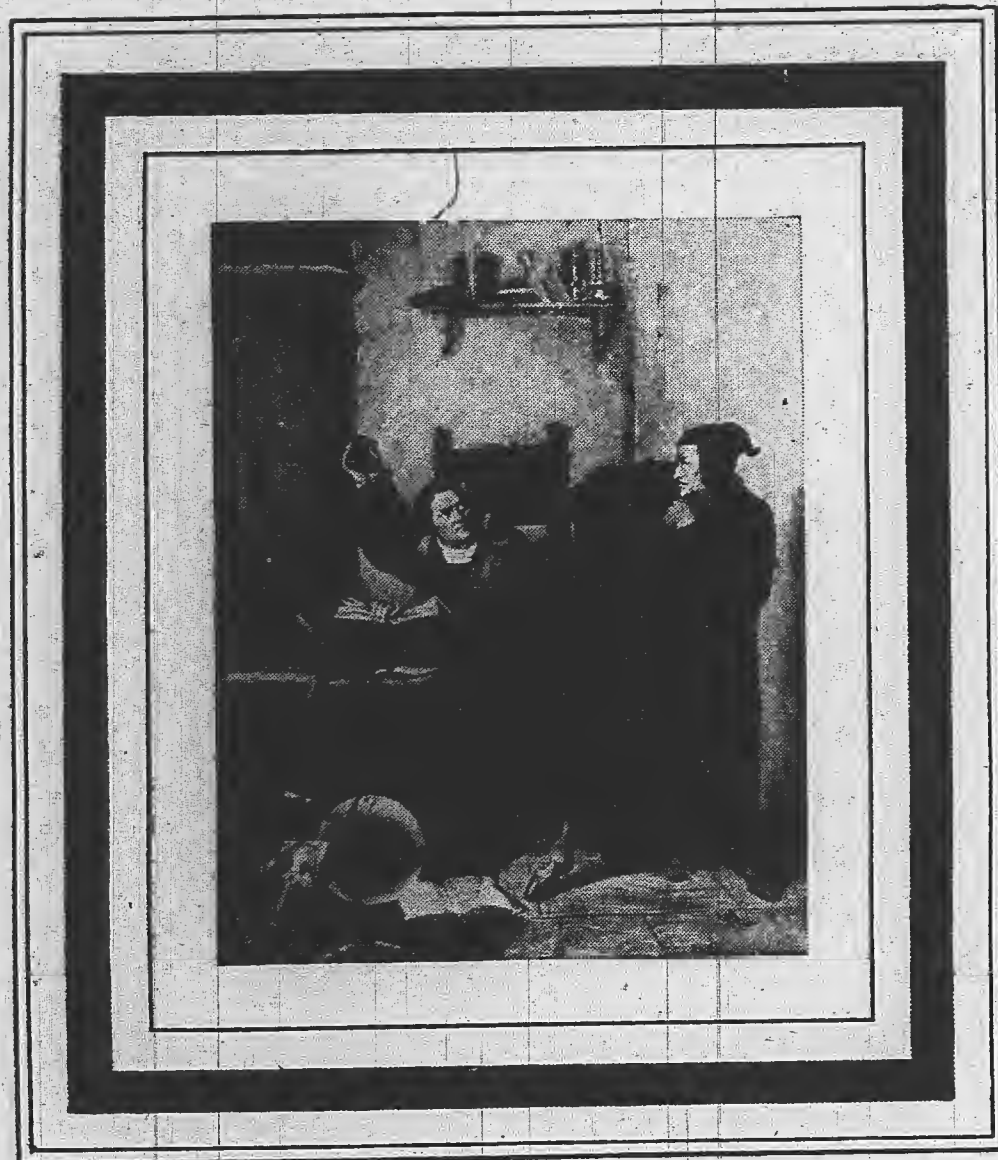
# CHAPPED SKIN

**MENTHOLATUM**

Gives COMFORT Daily

If your skin is chapped, you will be delighted with the effect of Mentholum applied to the stinging, red, swollen parts. Mentholum quickly cools and soothes the irritation and assists Nature to more quickly heal the injury. Mentholum is a pleasant, effective application for minor skin irritations. Jars or tubes only 30c.





### HOW CAME THE DEVIL TO BE PAINTED BLACK?

It's said the Devil is afraid of ink,  
and has been ever since the time, 400 years ago,  
Martin Luther threw an inkpot at him.

That's not entirely legend, either. The great reformer  
used a new invention—printing—to spread  
the Reformation.

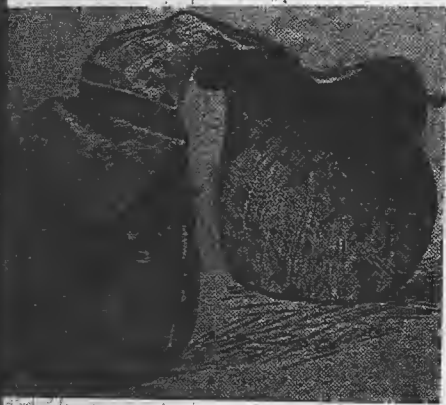
It takes an ocean of ink! Our presses last year used  
a hundred and twenty thousand pounds of it.  
For the Devil has many disguises . . .  
but none which ink won't blacken.

THE METHODIST PUBLISHING HOUSE



# New Orleans CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebags, are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

When our world learns this lesson: when pride bows down to meekness, and experience does homage to innocence; when every child is revered as a royal heir of heaven because it is a brother of the Christ-child—then the Epiphany will come, and a great light will lighten the nations.—Henry van Dyke.

## THE PRAYER-ROOM TODAY

O Lord God, who art the unshakable Rock of our confidence. All things of this mortal world suffer change, and in the flux of time and circumstance there is no certain hold but Thou art ever the same. Thy mercies fail not and Thy truth abides for ever. Establish our hearts, we pray Thee, upon Thy faithfulness. When the tests of experience come, strengthen us with Thy might that we may not fail Thy trust in us. Amen.

## "Hitherto"

A New Hymn by Dr. H. Elvet Lewis

We our Ebenezer raise:

Lord, to Thee our thanks are due;  
Thou hast sheltered all our ways  
Hitherto.

Days of danger, nights of fear,  
Thou hast brought us safely through  
In our need Thy help was near  
Hitherto.

Faint with conflict, from Thee still  
Came our patience to pursue;  
We endure by Thy goodwill  
Hitherto.

In the Cross we found the key,  
Sin's hard fetters to undo;  
Christ has made and keeps us free  
Hitherto.

By temptations oft assailed,  
We have proved Thy promise true;  
Thy compassions have not failed  
Hitherto.

Praise be Thine for all work done  
And for work we yet may do;  
Praise for all Thy favours shown  
Hitherto.

When from Salem's gate of gold  
We life's winding road review,  
Then wilt Thou Thy love unfold—  
Hitherto.

—The Christian World.





# WALLET OF THE WEEK



DELINQUENCY AMONG BOYS was discussed by Judge E. J. Milne, superintendent of the Whittier State Reform School for Boys, recently. In the course of his remarks, he said: "If you want to see what causes delinquency among boys, come to our school on visitors day. The four causes are death, divorce, drunkenness and desertion. Other causes are permitting children to be out at night and having no parents at home to greet them when they return." An indictment of the home life of America by such a person cannot be taken lightly.

\* \* \*

THE NET GAIN OF HEATHENISM is placed at six million yearly by the *Intelligencer Leader*. It is claimed that while Christianity is growing the population of the world is growing faster than Christianity. According to the figures, Christianity made a net gain of two hundred million from 1890 to 1935, but in the same period the heathen population of the world made a net gain of four hundred and seventy million. No figures are given which show a comparison of the Christian and heathen populations of fifty years ago.

\* \* \*

CLOSED MISSIONS in China appear to be fewer than some may suppose. Answers to inquiries of the principal Mission Boards indicate that the work has been greatly affected, reduced by the evacuation of women and children from Christian mission stations, but that only four missions and two hospitals of The United Brethren church have actually been closed. These closed stations were located in Shansi province. Practically all the missions of all the denominations are carrying on in spite of war, famine and disease.

\* \* \*

HORSETAIL PLANTS, a variety of flowerless plants allied to the ferns, are said by geophysicists to assimilate the gold content of the soil in which they are grown. The plants not only reveal the presence of gold ores, but they indicate the richness of the deposit as well. A ton of the plants grown in contact with gold ores assays from .015 of an ounce to 4½ ounces of gold, the greatest gold concentration ever found in the plant. These facts were reported to the American Institute of Mining and Metallurgical Engineers by Dr. Hans Lundberg of Toronto, Canada.

\* \* \*

GUTZON BORGLUM, artist and sculptor of colossal figures upon hills of granite, died in a Chicago hospital on last Thursday. His subjects included the gargoyles on a dormitory of Princeton University, statesmen and warriors, and the group of Apostles on the Cathedral of St. John The Divine. His artistic daring and genius were exhibited in the great memorial undertaken at Stone Mountain, near Atlanta, Georgia, and in the memorial in the Black Hills of South Dakota. The Stone Mountain project failed and the models were destroyed. The memorial on the Black Hills was not complete when he died. Mr. Borglum was a great artist and it was a great pity, no less for himself than for the cause of art, that the Stone Mountain memorial failed.

THE VARGAS DIAMOND was discovered by the Evancio brothers in the San Antonio River in 1938, it weighs 726.60 carats and is the third largest diamond ever discovered. Its discoverers sold it for \$125,000, and a New York importer chased it for twenty thousand miles and finally bought it in Amsterdam for \$700,000. It is now to be cut and polished when it will have an estimated value of two million dollars. The two larger diamonds are the Cullinan and the Excelsior, both found in South Africa, the one in 1905 and the other in 1893.

\* \* \*

A COOPERATIVE BOARD for the elimination of strikes and lockouts in every defense and major industry of the country has been proposed by a group of clergymen representing all religious faiths. The petition to the government was signed by about six hundred and fifty persons and the plan proposes a cooperative board of employers, organized labor, government and consumer representatives through whose efforts mutually acceptable arbitration of industrial disputes may be had, and the defense program spared the crippling and disorganizing effect of strikes.

\* \* \*

THE INVENTION OF PRINTING five hundred years ago has been widely celebrated. Among the thousands of titles on exhibition, the Bible held a first place. Leading off with the Gutenberg Bible, the Baskerville Bible, the Doves Bible, and the Oxford Lecturn Bible were exhibited. The Bibles of this printing exhibit, small or large, are not more impressive than is the fact recently disclosed by the Census Bureau of the United States that after five hundred years, the Bible is still far and away the best seller. Of 180,142,492 books published in 1939, 7,927,848 volumes were either Bibles or parts.

\* \* \*

SPLITTING ATOMS OF URANIUM is said to be achieved by neutrons, electrically uncharged particles, slowed down from a speed of seven hundred and seventy million miles per hour to a "walking pace" of three thousand one hundred miles per hour. The particles are slowed down by being passed through water, paraffin or other substances containing hydrogen atoms, which act as "shock absorbers." Forty years ago we were told that the atom was the indivisible and indestructible unit of matter, but now it is only a little knot of energy units which may be changed at will.

\* \* \*

A HIGHWAY POST OFFICE has been installed between Washington, D. C., and Harrisonburg, Va. The car provides daily round-trip service to three first class, six second class, ten third class and fourteen fourth class post offices along a route of one hundred and forty miles. The function of this service is similar to that of a railroad mail car and is the first service of the kind to be put into operation. No reason for the venture is given, but it seems likely that it may have been made necessary by the discontinuance of railway mail service in the section covered.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE PREDOMINANCE OF FAITH AND HOPE

It is never easy to be a consistent bearer of good news in bad times. To put it in another way, it is not easy to keep the composure and the confidence of a great spiritual perspective in a day when hate and hurt and rule or ruin are ascendant in public thinking and social attitudes. The international strife and the social unrest of the whole world today make pessimism almost inescapable. It is not easy for one to look beyond the confusion and the desperate outlook in which civilization is seemingly about to be dissolved, and to evaluate the recuperative powers of the race upon the basis of history. In such a time the golden calf had a profounder meaning for the Israelite than the idealism of their great spiritual leader. In just such an hour the disciples came to Jesus with a reproach inspired by their very terror: "Master, carest thou not that we perish?" It is the normal impulse of hard pressed humanity to cry out in despair, and even the representatives of Jehovah find it difficult to resist the pessimism of the multitudes who cry in their distress.

The critical attitude of men toward the church and toward religion is, however, often a negative means of confessing their dependence upon that which the church has to offer. In that particular, every dark day is an opportunity for the prophets of hope. The whole responsibility for keeping faith and hope alive rests upon those whose prophetic understanding of the will and way of God makes it possible for them to speak reassuringly of the tomorrow beyond the blackout of the world's suffering. The prophet for such a time must have more than a theistic philosophy of history and the future. He cannot preach faith and hope in a time of darkness and distress, unless that message shall sum up his own experience of God.

It is easy to see, therefore, that such times as we face at the present moment impose upon Christian leadership a grave responsibility. One of the severest tests of the faith of the church will be the demand for crusading in the dark. For such a church, as for Elijah on Mt. Carmel, the discouragements of our day offer opportunity for demonstrating its faith in God and its confidence in God's purpose concerning the world. If faith and hope are to be kept alive, the church must implement its faith by rebuilding its altars and reviving in the hearts of people grown cold, the sense of fellowship with God.

### CHRISTIANITY IN A TIME OF DISASTER

Some of the most beautiful exhibitions of Christian character and fraternity have been shown in connection with churches which have been bombed in a ruthless war which has laid waste a large part of the world. The

Vicar and congregation of an Episcopal Church in Changsha, Hunan, China, recently sent a gift of ten dollars "as a token of sympathy for the bombed churches of London." The greatness of this act of Christian generosity can be realized only when we know that Changsha was completely burned two years ago, is now an evacuated city and the contributing congregation has not been able to raise enough money to replace the windows in their own place of worship. But a congregation of poor people, remembering their own baptism of fire, sent a sum of money which would have fed a Chinese family of four for a month, as an expression of their sense of Christian fellowship.

Another similar incident came from a school at Mbreshi, Northern Rhodesia, which sent four pounds and fourteen pence accompanied by the message: "The children of the Empire, in a warm and peaceful land, to the brave children in London, who face death and danger that the Kingdom of God may come." Nothing but the love of Christ can inspire such acts of devotion, and while the Christian church retains that spirit Christianity will not die. These are but two widely separated instances of the world-wide sense of Christian fellowship with those who suffer.

### TO AN ANONYMOUS CRITIC

One of our readers, who chooses to be anonymous, attacks the caption which we used with the cut of Mr. Wesley on the front cover of our issue of February 27. We do not like to reply to any anonymous communication, for we are apt to read into it more than was intended and so give needless offense.

We know that there are degrees of ecclesiastical reverence—The Most Reverend, The Right Reverend, The Very Reverend, and that any ecclesiastical duffer is entitled to be referred to as The Reverend. We appreciate good literary form, but not less so good taste. We think, however, that an over-squeamishness in the use of titles is something which cannot be justified by legitimate canons of good taste or Christian simplicity. One who needs a halo of conventional designation to help him stain the litmus paper of public thinking need not be seriously considered. To placard a great personality with precisely calibrated literary convention is, we think, an embarrassing pedantry.

In England, Mr. Wesley is referred to as "The Rev. John Wesley," not "The Rev. Mr. John Wesley." The abbreviation for "Reverend" is commonly used. In America "The" is much less common than in England, and its omission is in keeping with the simplicity of our democratic ideals. It is common to use "Mr." where the given



name is omitted, and it is bad form to use the title with the surname only. We cannot feel, therefore, that our caption was a great literary crime.

### SHALL SATAN CAST OUT SATAN?

Christian Action for February carries two very surprising statements. According to the first, bingo receipts for 1940 in the city of Cincinnati exceeded two million dollars and the sponsoring organizations profited to the extent of one million dollars at the expense of three million persons in attendance. In the very next paragraph is a statement to the effect that Joe Louis, the Negro pugilist, "has been asked to box in a bout for the benefit of a streamlined church building in Kansas City—the Linwood Boulevard Community Church."

We do not know the facts in either case and we only quote the two brief paragraphs appearing in *Christian Action*. We wish to say, however, that in our opinion those who resort to gambling, no matter what its form, for the support of churches, are in a class with the soldiers who, at the foot of the cross, cast lots for the vesture of the Son of God, but wholly without their right to be excused upon the grounds of ignorance. As for the promotion of religion by a resort to pugilistic benefits, we look upon it as being no better than the pagan brutalities practiced by the Roman Emperors for the entertainment of the people—a crime whose enormity has been proclaimed for centuries on end by the ruins of the Colosseum with its great arena and its deserted balconies rising tier upon tier. Such devices, no matter who may sponsor them, make religion a travesty and deny every moral implication of the Christian Church.

### LENT—1941

The most sacred, the most heart-searching period in the religious calendar has just begun. Symbolizing as it does the forty days of temptation of Christ in the wilderness, it should stimulate our introspective processes until we have taken inventory of our spiritual stock and found it, as we inevitably will, lacking in many of the deeper values of life.

Having conducted such an examination, and found ourselves wanting, many of us will feel impelled to do something about it, for our religious lives are no different, in some respects, from machines which require occasional overhauling. The ecclesiastical-transmission, the devotional-clutch and the moral-breaks wear pretty thin at times and need repairing.

There is no such thing as absolute certainty that even a Christian life will stay that way indefinitely. We know that Jesus was tempted and his task was not easy. He lived in a society that fought him and his teachings at every turn, so much so, that it has always been one of the miracles of his life that he was not destroyed sooner. Becoming Christian is the first essential to being a Christian. Staying that way is a second essential as important as the first and one that only everlasting persistence can retain.

In addition to the personal introspection, devotion and consecration one should seek to experience during these days, is the unique situation that Christians face this year. The intense suffering abroad should cause every one of us to practice self-denial as never before for the sake of others, as well as for our own sakes. Surely, denying ourselves some luxury or necessity for the sake of

self-discipline alone, is not enough. How much better to deny ourselves, get the personal benefit to be sure, but make that denial count for something in somebody else's life. If the sacrifices we make can be transformed into money or practical service, no one will find difficulty in discovering ways of putting it to work for those in desperate need.

Moreover, Lent comes as a great spiritual offensive at the very time the military offensives are about to begin their smashing drives in Europe and other parts of the world. The Christian Church must match these offensives of war with the great program of the Prince of Peace. Regardless of this war's outcome, the war on sin is never done. It has only just begun and will continue long after military conflicts have ceased. In a world shot to pieces it behooves Christians, especially, to set the highest standards of personal poise and inner tranquility. The proper observance of Lent, 1941, will go far in giving this war-mad world the spiritual and moral undergirding so utterly essential to its preservation.

—Editor, Michigan Christian Advocate.

## Editorial Miscellany

By Dr. H. T. Carley

### STARTING—AND GETTING THERE

There is the story of the man who took such a long running-start to jump a ditch that when he got to it he was all tired out—and his jump carried him only half-way across.

I saw a little dog the other day make a ferocious break at a big dog. The big dog, conscious of his superiority, paid no attention to the little fellow, who immediately lowered his bristles, slowed down to a walk, and serenely trotted away on the other side of the street.

I knew a man once who expressed an intense interest in outdoor life. He thought he would like to spend a good deal of time on the water—so he had a boat built, at a cost of several hundred dollars. The last time I saw him, he hadn't made even one trip in it.

A young man had a dream of a scholarly contribution to the world's store of knowledge. He went to college and university; he visited great libraries; he traveled extensively. He wound up by making his home in a rural community, reading the daily newspaper, earning his living by manual labor, and letting the world go by as it pleased, without a word from him.

A congregation decided to build a great temple of worship. Plans were drawn, contracts were let, and the work started. Within a few months the money gave out, the work was halted—and for years the completed foundation was merely a reminder of what had been a magnificent undertaking.

The start was fine—but the finish wasn't so much. The little dog's courage failed; the man with the boat developed other interests, to which he devoted his attention; the young man with scholarly instincts became a victim of intellectual inertia; the congregation failed to count the cost, and lost enthusiasm; the man with the ditch to jump wasted his strength on incidentals.

No man ever got anywhere without starting—and he never got there by stopping.

But it is just as tragic not to start as it is to start and then stop.



## NATIONAL SERVICE BOARD FOR RELIGIOUS OBJECTORS

Soil conservation activities have been designated as "work of national importance" within the scope of the President's executive order authorizing the Director of Selective Service to establish project camps for religious conscientious objectors. The camps will be operated cooperatively by various agencies of the Government and by religious groups with tenets of non-participation in war. Work in soil conservation and erosion control will be directly under the supervision of the Conservation Service of the Department of Agriculture.

How important is soil improvement to national welfare? Part of the answer is found in the experience of some foreign countries, past and present. The United States is a very young country as far as agriculture goes, and we have to look to older countries for guidance. The land of Goshen in the Bible is familiar to most of us. Joseph gave it to his brothers because it was the finest grazing land in the entire country. Today, the land of Goshen is barren. No people live there because the soil will not support enough plant life for man or animals.

Look at China. On the upper Yellow River, water, in its hurry to get to the sea, has stripped the upper layer of soil from millions of acres of land. With 12 to 18 inches of its top-soil gone, that land is not capable of supporting as many of China's millions as it once was. There is undernourishment almost always, and in some seasons, famine.

Archeologists have to dig 15 to 20 feet through debris washed and blown from once highly-productive agricultural regions in order to unearth cities like Karsabad and Babylon in Asia Minor and Sybaris in southern Italy.

We Americans need have no fear that such catastrophes will occur here. But, lest we become too complacent in our attitude toward the soil and its resources, we should take a closer look at the damage that has already been caused by erosion. More than 280 million acres—roughly 15 per cent of all the land in the United States—has already been ruined or seriously damaged by erosion. Erosion is seriously damaging 775 million acres more—775 million acres which will one day be ruined land, unless proper steps are taken for its conservation. Altogether, more than half the land area of the United States—and this includes crop land, rangeland and woodland—are in need of erosion control treatment. A half million acres of farm land are being abandoned every year as a direct result of wind and water erosion.

Some people say we have plenty of good soil in this country. They look out upon the great open spaces and wonder why it is that there are over-populated sections—why it is that these "open spaces" are not being used. Actually, there is far from an abundance of good land in this country. The fact is, we may one day have a land shortage, unless adequate measures for soil protection are taken.

Four hundred and sixty-two million acres is all the really good farm land that is left in this country, and that includes all the land we can bring into crop production by expensive irrigation, drainage, and clearing methods. Of the 462 million acres, all but 130 million acres is subject to the same erosion process that results in impoverishment and ruined land.

Of the cropland now being used, only about 62 million acres are at once really

good farm land and safe from erosion. This is the only cropland that does not need erosion control treatment.

And what of our forests? When the first settlers reached this continent in 1607, they looked out upon a vast untouched wilderness. From the Atlantic to the Mississippi—a virgin forest. From the Mississippi to the Rockies—an ocean of grass; and beyond, more trees. Altogether there were 800 million acres of woodland in this country 300 years ago. Today, there are less than 625 million acres and very little of this is virgin forest. The Forest Service estimates that only about 20 per cent of the forests of the United States are being managed wisely.

There are some 185 million acres of farm woodland in the United States, of which less than one per cent is managed so as to yield the best returns. In our hurry to settle America, we butchered our forests and we abused our soils. It was a common practice, when land was worn out, for the farmer to move on to new land. Finally there was no more new land to exploit and we had to repair what was left.

Each year in America, floods cause a damage of more than one hundred million dollars. Floods have been with us always. But they have never reached the volume nor the intensity which they have reached during the past few decades.

Floods are no more than rain drops infinitely multiplied. Usually, they have their source on the upper reaches of streams far away from the immediate area of damage. Where the land is covered with trees, grass, and a deep layer of leafy, spongy soil, land does not shed much rain. But where vegetation has been removed from the land, water goes off quickly, and along with the runoff go layer after layer of soft, porous top-soil. Once top-soil is gone, gullies form rapidly, and each gully becomes a new tributary to speed the volume of water to flood streams below.

It is a recognized fact that 740 million tons of soil are dumped into the Gulf of Mexico every year, and undoubtedly other millions of tons of soil are dropped along the way in stream channels, drainage ditches, and on bottomlands.

Hundreds of water supply reservoirs in the United States have been damaged or ruined by sedimentation. Eleven dams located on the Deep River in North Carolina were completely filled in less than 50 years.

Silt is fast filling the bed of the unpredictable Rio Grande from the mouth of the Rio Puerco south to Elephant Butte Reservoir. In the flood year of 1937, records indicate that 12,000 to 15,000 acre-feet of silt were deposited in the Rio Grande bed between San Acacia and San Marcial (New Mexico). In the low water year of 1938, more than 5,000 acre-feet were deposited. In 1881 San Marcial was the beauty spot of the Rio Grande valley along the Santa Fe railway. But silting of the river since has caused abandonment of 2,500 acres of irrigated land and flooding of 3,000 acres of salt grass and bosque pasture.

Millions of dollars in damage is the cost each year to highways, railroad tracks, stream banks and other public facilities. But even with the loss of soil and the destruction of water supplies, roads, power lines and other public facilities by erosion, the picture is still incomplete. Soil erosion brings on human erosion. As the productivity of the soil is wasted through unwise use, the productive capacity of people is correspondingly reduced. The food, the clothing, the health and the happiness of the people on the land is directly related to the con-

dition of the soil. There is an obvious relationship between poverty, disease, farm tenancy, crumbling barns and houses, insanitation, tax delinquency, abandoned schools—and land waste.

And what of the damage in terms of dollars and cents? The best estimates indicate that erosion is costing the nation approximately \$3,844,000,000 annually. About \$400,000,000 is the direct cost to farmers from reduced income and forced abandonment of land. Sixty-three million dollars is the cost of damage to reservoirs, drainage ditches and irrigation systems; 309 million dollars represents the bill for damage to highways, railroads, harbors and navigable streams; 72 million dollars is the cost of damage caused by floods, erosion and silting to city and rural property, farm livestock and wildlife; three billion dollars is charged against three billion tons of soil materials washed or blown away annually.

## NEW ELECTIVE COURSES FOR PARENTS

Supported by special articles and materials for worship, elective courses for parents will begin as a regular feature in the April issue of the *Christian Home*, according to an announcement from Dr. Lucius H. Bugbee, editor, and Dr. C. A. Bowen, coordinate associate editor, of Church School Publications. Dr. Joy Bayless is editor in charge of the periodical.

This is the first time that the magazine has carried an elective course of this kind, the editors announce.

Approved by the Curriculum Committee of the Board of Education, these electives will make a new departure in lesson materials for the *Christian Home* and will take the place of the uniform lessons. Lesson helps will appear with all units, which may be used by classes in the church school or groups of parents meeting outside of the church organization.

"Your Child and His Faith In God" will be the subject for the April course which is written by Mrs. Grace Sloan Overton, well-known religious writer. Purpose of this elective will be to help parents realize how important it is that children form an adequate concept of God, and emphasize the fact that such a concept can have tremendous power in influencing the child's personality development, improving his mental health, influencing the direction of his ambition, and influencing his choice of friends.

Mrs. Overton will also write electives for May and June issues of the periodical. The course for May will be "The American Parent and His Belief In God." In June parents will study "Home and the Christian Design."

With "Christian Democracy in the Home" as his theme, Dr. Harry C. Munro, director of Adult Work and Extension of the International Council of Religious Education, will write the July elective.

Dr. Paul H. Vieth, Horace Bushnell Professor of Christian Nurture at Yale University, will write the August lessons in the series. The topic will be "Christians Are Learners."

"The Home and the Church School" will be the title for September. Mrs. Alma Stanley Sheridan, Delaware, Ohio, well known contributor to Methodist publications, will write this elective.

Sample copies of the *Christian Home* may be obtained by writing to the Editorial Division, Board of Education, 310 Broadway, Nashville, Tenn.



# CONFERENCE NEWS AND PERSONALS

Mrs. A. A. Boulton writes us from Newton, Miss., that they have had quite an epidemic of influenza and that the bad roads have made it difficult to get to church.

The editor regrets having missed the call of Rev. Alvin P. Smith, Bossier City, La., a few days ago. We hope that he will give us another opportunity to enjoy his fellowship at the office.

Rev. J. F. Wilson, pastor at Cotton Valley, La., is able to be back at work after three weeks absence on account of an attack of flu. He speaks in high praise of the loyalty of his people.

Mrs. N. E. Cunningham, Advocate representative for Gibson Memorial Church, Vicksburg, has our thanks for a list of subscriptions and for the promise that others may be coming in soon.

Rev. A. W. Townsend, Jr., pastor at Hodge, is reported to be almost back to normal following a recent illness. This will be good news to his many friends of the Louisiana Conference.

Rev. R. C. Nanney, now in his fifth year on the Ashland, Miss., charge, says that he has been so cordially received and that everything has started off so well that he expects this to be the best year of his pastorate at that place thus far.

Rev. W. L. Henderson, pastor of the Chatham charge, has been ordered by his doctor to take a rest in order to recover his health. We regret to learn of Bro. Henderson's illness and trust that he may soon be fully recovered.

Rev. H. B. Varner, of the Louisiana Conference, who had an attack of illness, is recuperating at his old home in Kilmichael, Miss., where he is reported to be improving rapidly. We hope that he may soon be entirely well.

Dr. L. P. Wasson, district superintendent, of Columbus, Miss., says that a fine spirit is prevailing throughout the district and that the total Benevolent assumption is \$1800 better than last year, with an increase of \$900 on pastor salaries.

Rev. G. A. Morgan is much encouraged in the beginning of his work at Springhill, La., where he says that the leadership of the church is responding in a great way. He has had a number of additions to the church this year.

Rev. A. C. Bishop writes that the Day of Compassion for the church at Baldwin and the Baldwin-Wheeler charge was a success in every way. Good services were held in all the churches and the offering was one-third in excess of the quota assigned.

Mrs. J. A. Norris, Trinity Church, Ruston, La., has our sincere thanks for a splendid list of subscribers and her equally impressive work for the Advocate. We appreciate no less her good word of personal commendation.

Mrs. C. M. Purvis, Tchula, Miss., places us in her debt by her effective and continued activity in the interests of the New Orleans Christian Advocate. It gives us great pleasure to make acknowledgment of her loyalty.

Bishop Hoyt M. Dobbs preached at First Methodist Church, Shreveport, on Sunday,

morning, March 2. Aside from the interest which Bishop Dobbs was helping to promote is the fact that no church leader is more gladly welcomed to any pulpit in Shreveport than is Bishop Dobbs.

The editor thanks Rev. A. Inman Townsley, formerly of the Louisiana Conference, but now of Yuba City, California, for his letter warmly commending the New Orleans Christian Advocate. We appreciate also his words of personal greeting to us and to Dr. Carley.

Rev. J. F. Dring, Oak Ridge, La., is very happy in his work. Improvements are being made on the Oak Ridge church which will cost approximately \$600 with the money all in hand. In addition to the improvement program all claims of the church have been paid to date.

Chaplain J. H. Brooks, of the U. S. Navy, has been changed from the U. S. S. New Orleans, and is now located at the new Naval Air Station at Corpus Christi, Texas. Chap. Brooks is a member of the North Mississippi Conference, and his friends will be interested in keeping up with him.

The dedicatory exercises of Jackson Hall, the new science building at Centenary College, will be held in Shreveport on March 12, at 4 o'clock in the afternoon. The dedicatory address will be delivered by Dr. Arthur H. Compton, Nobel prize winner in physics in 1927. The subject will be "Truth Makes Men Free."

Dr. C. A. Bowen, Co-ordinate Associate Editor of Church School Publications, underwent a painful operation at Vanderbilt Hospital, in Nashville, recently. His friends will be glad to learn that after three weeks of confinement he is gaining his strength rapidly and is able to be at his office for a few hours each day.

The Millsaps College a capella choir has an extensive itinerary, beginning March 20, at Montgomery, Ala., and including in succession: Birmingham, Gadsden; Knoxville, Tenn.; London, Ky.; Lexington, Ky.; Athens, Cleveland, Worcester, Smithville, Dayton and Middletown, Ohio; Louisville, Ky; Memphis, Tenn.; and Clarksdale, Miss.

Mr. J. J. Munch, whose father was a charter member of Eighth Street Methodist Church, New Orleans, died on February 22, following a heart attack. Bro. Munch was baptized at the altar of that church, as were his eight children, and he and all his children have been active members of that congregation through the years.

We are sorry to learn of the illness of Rev. H. M. Wolfe, pastor at Ringgold, La.

Bro. Wolfe had an attack of flu, but it seems not to have slowed up his schedule of improvements or the program of his church. New sidewalks have been built and the work of the church is going forward in a very satisfactory manner.

Rev. James L. Sells, retired member of the Mississippi Conference and faithful friend of the Advocate and its editor, writes that he will have the quota of the Long Beach charge in a little while. We appreciate the splendid loyalty of our good friend and the more so because he has not been in robust health.

Under the planning of Mr. W. L. Underwood and Mr. T. N. Trotter, district and charge lay leader respectively, Layman's Day was observed in the Amory church on Feb. 23. Hon. J. O. Prude, Jr., delivered the address. On the following Sunday Rev. N. J. Golding, district superintendent, was present for the second quarterly conference.

Amory laymen visited surrounding churches on March 2, in the interest of the Day of Compassion and the ministries of mercy incorporated in its appeal. They brought back reports of good services and the joyful response to the call. In addition to this the Amory church overpaid its quota.

Rev. J. E. Reaves, who was recently assigned to the pastorate of Eighth Street Methodist Church, in New Orleans, is very happy on account of the extensive improvement in the comforts of his parsonage home. A new range has been installed and new bathroom fixtures, and the house has been made more comfortable in other ways.

In the list of Amory laymen who have been rendering service outside their own congregation are: Dr. C. B. Baker, Hon. Fred Wright, Mr. J. L. Bryant, W. C. Abrams and J. C. Wax. The Woman's Society of Christian Service observed World Day of Prayer Feb. 28. The Conference Woman's Society of Christian Service is scheduled to be held at Amory, March 25-27.

On April 26, Millsaps College will follow the Founder's Day exercise of April 16 with High School Day, which is largely a day of counseling with selected students of graduating classes of Mississippi high schools. The conferences will have to do with vocational problems, courses of study, and other matter connected with attending college.

Mr. Paul M. Brown, of Shreveport, was recently chosen chairman of the Board of Trustees of Centenary College. Bro. Brown has never refused any task nor shirked any





responsibility placed upon him by his church. In a letter addressed to the members of the Board he seeks full cooperation between the Board and the administration for the successful operation of the College.

Rev. W. J. Cunningham writes us from Sardis, that one of the pastors in that district had sold several subscriptions to the Advocate on the basis of news items carried in a recent issue of the paper from that district. Bro. Cunningham says: "So, maybe district reporting does have its good points." We know that to be true as respects Methodist interest in the paper and an increase of their interest in the program of the Church.

In the interesting Bulletin edited by Rev. G. W. Dameron, Executive-Extension Secretary of the Board of Education of the Louisiana Conference, Adult Counselors for the two Youth Caravans have not been found although the Board of Education offers an honorarium of \$50 for each Counselor for the eight weeks, and the local churches pay all travel expenses. If the women to serve as Counselors cannot be found the Caravans will have to be given up. It is difficult for any executive to make brick without straw.

Dr. Wm. B. Slack, pastor at First Church, New Orleans, has announced an interesting series of subjects for both morning and evening services during the month of March. The morning services are: I Believe in the Church—And Why; I go to Church Gladly—And Why; Religion Has Survival Values; Atheism Will Not Do; The Leak in the Dike. The evening services are: My Heroine of the Bible; My Adult Hero of the Bible; What the Minister Should Say to, for the Older Generation; My Youth Hero of the Bible; What the Minister Should Say to, for the Younger Generation.

### "NEW" LIGHT FROM TWO SOURCES, YOUNG PEOPLE

Reading the January issue of The Epworth Highroad, the article entitled "The Living Bible," I find there is a "First Isaiah." A few years ago I wrote Dr. Andrew Sledd, who was then writing for the Adult Student, who has passed on since then, relative to some things he advocated in his teachings, and he informed me that there was, also, a "Second Isaiah." So, from these two sources we find "new" light, but a "light" that I don't care for our young people to learn.

J. A. WELLS.

### REV. MARLIN McCORMACK HONORED AT BIRTHDAY DINNER

The Rev. Marlin McCormack, pastor of the Fulton Methodist Church, was honored at a birthday dinner given by Mr. and Mrs. J. E. Stringfellow, in the lovely home of Mr. and Mrs. W. L. Kilpatrick, Wednesday evening of last week. It may not have been disclosed to everyone in attendance the exact age of the local minister, but a few of those seated nearest the three-stack birthday cake eagerly attempted to count the many candles as they were lighted.

Mrs. Stringfellow was assisted in receiving and serving by Miss Ann Kilpatrick, in a beautiful evening gown of blue. Miss Kilpatrick pinned a pretty jonquil boutonniere on each guest upon his arrival. Some two

dozen male associates and friends of Rev. Mr. McCormack were invited to the dinner.

An elaborate three-course dinner was served. Place cards had appropriate expressions of birthday greetings. Assisting the hostess in preparing the menu were Miss Quinn Gorton, Miss Hattie Ratcliff and Mrs. W. L. Kilpatrick.

Theron D. Harden was toastmaster.

Rev. Mr. McCormack received many nice gifts, expressions of love and good wishes.

### ORPHANAGE DAY

Dear Brother Pastor: Easter Sunday, April 13, is "Orphanage Day." Our Conference has set aside this day when every church and church school is called upon to contribute toward this great cause. There is no better way of expressing our love for God than to assist in caring for the homeless child.

Our paper, the "Orphanage Visitor," and the offering envelopes will be mailed to you and your church school superintendent. I trust you will distribute these to your people. Please present the Orphanage appeal to your congregation, not only on Easter Sunday, but announce it at least two Sundays in advance.

This is our only means of support. We must have at least \$20,000 at this time. This amount can easily be raised, for the people of our great Church love the Orphanage.

The cost of living is mounting daily, and we are finding it difficult to operate on our income. We are now facing a deficit of \$3,500. We must have a generous response Easter. I do not know what can possibly be done if a fine offering is not secured Easter Sunday.

Our children are well. They are doing splendidly in their school work. We have 9 in Louisiana Tech, 48 in high school, and 100 in grammar school; there is a group too small to attend.

Thanking you for your help, and asking God to bless you in your work, I am

C. B. WHITE,

Supt., Louisiana

Methodist Orphanage.

### THEOLOGY STUDENTS CONSIDER PROBLEMS WITH DR. H. C. CASE

Dr. Harold C. Case, pastor of the Elm Park Methodist Church, Scranton, Pa., will be guest counsellor for students of Boston University's school of theology this week. Beginning tomorrow (Tuesday), under the auspices of the Mt. Vernon Student Association of the school, Dr. Case will speak at morning chapel hours each day and conduct evening seminars on problems confronting theological students in "Preaching in Times of Crisis."

In the week of religious emphasis the students will discuss with Dr. Case their personal and social problems as well as ministers' duties at the evening seminars to be held Tuesday, Wednesday and Thursday, at 5 and 9 o'clock. Morning chapel services will be devoted to discussions by Dr. Case on preaching techniques.

A native of Kansas and son of a Methodist minister, Dr. Case was graduated from Baker University in 1923, and later received his Doctor of Sacred Theology degree from Boston University. He has taught philosophy at Southwestern College and was pastor of churches in Glencoe, Ill., and Topeka, Kansas, before coming to Scranton. He is interested in young people's work, not only

in his own community and church, but throughout the country, and has taken active leadership in student conferences on religion. In 1929 he was a delegate to the World Conference on Adult Education at Cambridge, England.

L. Hoover Rupert, Jr., of Kansas City, Kansas, chairman of the Mt. Vernon Student Association committee on worship, is in charge of the conferences. Officers of the organization assisting on the program are: President, Arthur V. Thurman, Rockport, Ind.; Vice-President, Taylor E. Miller, Albany, N.Y.; Secretary, Parker West, Woburn; Treasurer, E. Wayne Wolford, Brookville, Pa.

### MILLSAPS STUDENTS RANK HIGH IN PUBLIC SPEAKING

Forensic representatives of Millsaps College won first place in five events in which the college was represented at the Volunteer Debate Tournament at Jackson, Tenn., sponsored by Union University.

Competing against eight other schools from four states, Millsaps debaters and orators took five first places in the men's division.

Billy Ross, Crystal Springs, and Jack Whitney, Jackson, won first place in the first division of regular debate, and Nat Rogers, New Albany, and Allan Holmes, Danbury, Conn., won top honors in the second division. David Donald, Goodman, was paired with Rogers until illness forced him out of the final round.

Harwell Dabbs, Tupelo, took the top award in oratory. Holmes and J. D. Brady, Jackson, won first in one division of the direct class debate, and Rogers and Donald placed first in another division of this section of the tournament.

Dr. Vernon Wharton and Dr. Elbert Wallace, Millsaps faculty members, accompanied the team to the Union tournament.

### COLUMBUS DISTRICT REPORTS COLLECTIONS

Day of Compassion, to March 5, Sanatorium Chaplain:

Ackerman	\$ 36.00	
Artesia	39.03	2
Bellefontain	5.00	
Brooksville	45.00	3
Caledonia	29.55	2
Chester	36.50	
Columbus, First	115.00	10
Columbus, Central	68.00	5
Crawford	20.00	
Durant	35.00	
Ethel	38.00	2
Eupora	48.00	5
Kilmichael	18.00	2
Kosciusko Station	200.00	10
Kosciusko Circuit	20.00	
Longview	27.00	3
Louisville Station	100.00	10
Louisville Circuit	37.00	3
Macon Station	54.75	5
Macon Circuit	26.84	
Mathiston	42.60	5
Noxapater	57.70	3
Rock Hill	29.00	
Sallis	32.00	3
Shuqualak	40.50	2
Starkville	75.00	10
Sturgis	33.00	
Weir and McCool	37.50	2
West Point	60.21	

TOTAL \$1,406.13 87

QUOTA \$1,386.00 100

L. P. WASSON.



## WALKER, LOUISIANA

Dear Dr. Duren: We are in our fifth year on the Walker charge and our work is moving along in a splendid way. Since the Annual Conference we have received several poundings, including the largest number of gifts at Christmas during our stay at Walker, and believe me the people are very kind in seeing that the pastor and family are made comfortable. A nice stove, rugs and curtains for the kitchen and also a rug for the dining room have just been added to the parsonage.

P. W. SIBLEY, Pastor.

## DAY OF COMPASSION, CORINTH DISTRICT

Dear Dr. Duren: The Day of Compassion resulted in the collection of \$1,900 in the Corinth District. Our quota was \$1,313. New Albany station deserves special mention for the liberal offering, amounting to \$600. Rev. R. R. Scott is pastor. This day has raised the spiritual life of the churches over this district. Services were held in one hundred and twenty-five local churches on the Day of Compassion, all arranged by the pastors with their laymen in their local churches.

W. R. LOTT.

## PARKER MEMORIAL CHURCH

Parker Memorial Church, New Orleans, under the leadership of Rev. E. B. Emmerich, has resolved to liquidate a debt of long standing which has hampered every forward movement for many years. The total amount of the indebtedness is \$5,600, and approximately three-fifths of the amount is underwritten before general solicitation of the membership begins. It is reasonably certain that they will not fail in this effort. Bro. Emmerich, who has just been assigned to the charge, is exceedingly popular, and has every prospect of doing a great work in the church.

## ABERDEEN PASTORS' ASSOCIATION

The Aberdeen District Pastors' Association met at Pontotoc Methodist church, March 4, Rev. Grover R. Meaders presiding. Rev. T. F. Sartain gave the opening devotionals. Rev. N. J. Golding announced the results of Compassion Day. With an assessment of \$1,294, the district paid \$1,411.67, thus going over the quota.

Rev. R. G. Moore and Dr. W. A. Tyson spoke on "The Minimum Salary for Pastors," and Rev. A. Y. Brown on "Group Organization for Officials." It was decided to divide the district into four zones to have groups of stewards and pastors to meet and discuss their problems and plans.

Rev. S. W. Hemphill delivered a very inspiring message, taking as his subject, "Faith."

After the noon hour Rev. L. H. Floyd gave the devotionals, and Rev. Bill Waugh led the discussion on "Sermon Building."

Rev. N. J. Golding brought his message from the district, stressing the Missionary Institute at Pontotoc, March 19; the District Conference at Hamilton, April 29; and a collection for the Mercy Memorial Home to be taken in every church.

All but three pastors were present, and Rev. W. M. Hester and Rev. Marlin McCormick, from the Corinth District, were

visitors. We are always glad to have visitors from other districts to meet with us.

After the business session the meeting adjourned with prayer by Rev. G. H. Ledbetter.

The next meeting will be at Pontotoc, Tuesday, April 8.

J. L. NABORS, Jr., Secretary.

## WORDS

"A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11. Words are the medium by which we convey our thoughts to others. They may be kind or harsh. We should be very careful how we express our words, for many hearts have been made to ache by hasty and unkind words.

Words are said to be dangerous enemies of the soul. For "By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12:37. Thus it behooves us to guard our words, and never



REV. W. L. ROBINSON, Pastor

misjudge or bear false witness. When permitted to hear unkind words about one we should bury them deep in our very souls.

St. Matthew tells us we must give account of every idle word we speak. "Who so keepeth his mouth and his tongue keepeth his soul from trouble."—Prov. 21:23.

If any man offend not in word the same is a perfect man and able to bridle the whole body."—Jas. 3:2. Others may criticize and say many unkind things to us, but how much happier we will be to treat the unkind remarks with silence.

Our prayer should ever be: "Let the words of my mouth and the meditation of my heart be acceptable to Thee, my strength and my Redeemer."

MRS. E. W. SOREY.

## BOONEVILLE METHODIST CHURCH HISTORICAL SKETCH

The Methodist church in Booneville was organized in 1867. The Rev. J. W. Honnell was the first pastor, and this church was placed on the Rienzi Circuit. This territory was then in the Tennessee Conference and the district parsonage was located at Iuka. Miss. Booneville became a station church in 1895. During this year Booneville had one of the greatest revivals in the history of

the church. Rev. W. M. McIntosh held this meeting. People were converted in homes, in offices and under the tent. The people here speak of this meeting as the greatest revival that has been held in Booneville.

Some of the charter members of the Booneville church were: Dr. and Mrs. W. M. Martin, Mr. and Mrs. L. L. Brown, Mr. and Mrs. William Davenport, Mrs. Tom Miller, Col. Richard Price, Miss Amanda Price, Miss Martha Price, Robert B. Smith, Cap. M. M. Surratt and L. J. Green. Mr. Green was elected church clerk.

The M. & O. Railroad gave the church a lot in 1875, and a two-story frame building was erected jointly by the church and the Masons. The congregation worshipped in this building until 1896. Then a brick building was erected. The building committee for this building was composed of the following men: E. C. Hinds, J. B. Sanders, T. D. Rees, L. L. Brown and J. J. Taylor. Architects were A. M. Street and G. W. Patrick. The building cost \$6,000, and was dedicated by Bishop Charles B. Galloway. This building was destroyed by fire in 1901. A new building was erected the next year under the leadership of the Rev. Ben P. Jaco, who was pastor at that time. A new parsonage was also built during the pastorate of Bro. Jaco.

The building in which the congregation is now worshipping was built in 1928, during the pastorate of the Rev. W. H. Mounger. This building cost fifty thousand dollars. Mr. John B. Reynolds, Mr. T. A. Cook, Mr. J. L. Hodges, Mr. E. T. Miller, Mr. John E. Price, Mr. A. M. Gresham, Mrs. Ella Brown, Mrs. J. B. Sanders, Mrs. E. T. Miller, Mrs. T. A. Cook and Dr. Joseph Bynum were on this building committee.

We now have about 450 members in this church. Our Church School enrollment is 338. We have 125 women in the Society of Christian Service. During the last three years this church has raised for all purposes \$25,000.

Our Board of Stewards is composed of the following men: Joe Young, John B. Reynolds, B. B. Floyd, H. L. Bolton, C. C. Pyle, Homer Parker, E. P. Brown, Les McCullar, M. M. Armour, Alf Williams, Baxton Johnson, G. P. Rogers, W. H. Johnson, Robert McMillan and J. E. Blythe.

Mrs. C. M. Rogers is president of the Woman's Society of Christian Service. Mr. L. L. Downs is General Superintendent of the Church School. We have as trustees of church property: S. S. Stephens, T. A. Cook, Hill Hodges, W. K. McMillan and E. T. Miller.

The following men have served as pas-

Do not forget the Advertisers listed on the next page. They made this historical sketch possible.

tors of this church: J. W. Honnell, John Ashcraft, Thomas Cameron, J. A. Babb, John W. Bandcroft, Eugene Johnson, J. T. Harris, P. R. Hoyle, John H. Mitchell, J. B. Johnson, J. W. Anderson, E. L. Spraggins, D. W. Babb, G. G. Inge, K. M. Harrison, B. F. Phillips, H. R. Tucker, J. C. Parks, A. P. Sage, G. H. Lipscomb, T. B. Clifford, J. M. Bradley, B. P. Jaco, T. C. Weir, W. G. Harpin, J. H. Holder, S. A. Brown, L. M. Lipscomb, J. M. Wyatt, J. W. Ward, H. P. Lewis, E. G. Mohler, E. E. McKeithen, W. H. Mounger, J. V. Bennett, P. F. Luter and W. L. Robinson.

W. L. ROBINSON.

February 20, 1941.



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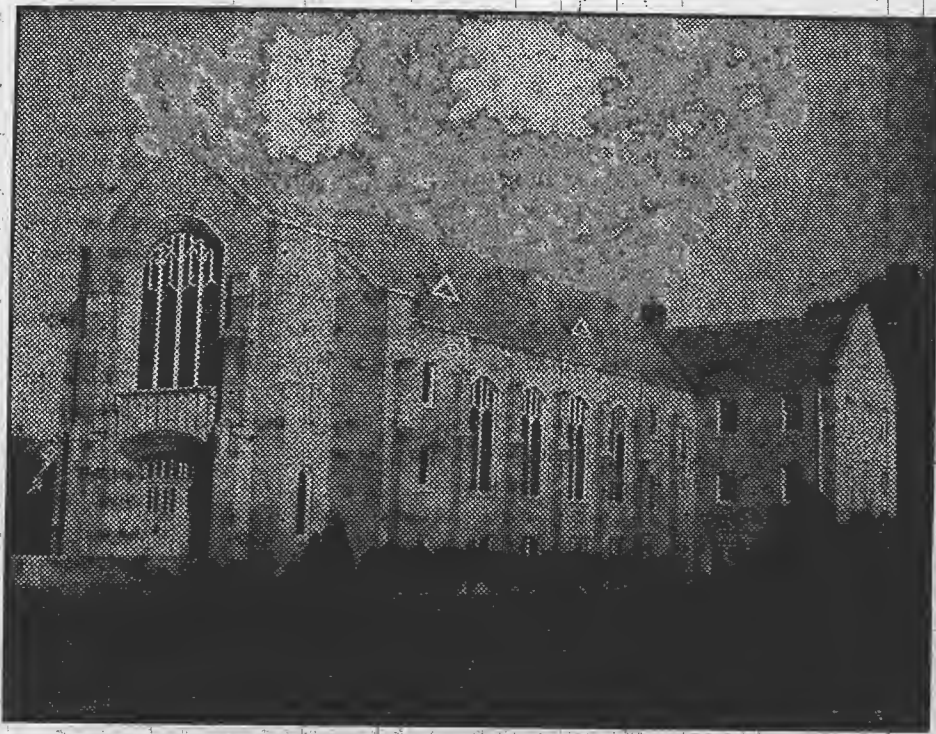
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### A Prayer

"Father, grant that I may take my religion seriously and invite the spirit of Jesus Christ to permeate everything I say and do.

May the law of love be the law which governs my everyday life. May I seek to reproduce the warm friendliness of Jesus in my home, my neighborhood, my business life, and in my smallest personal contact.

Help me to seek out some person or group whose immediate needs cry out for Christian service and in mutual sharing give all that I am and have.

Help me to study, work, and pray for better understanding among people of all races and nations. Help me to be willing to live dangerously that peace may come in this our day, O Lord."

\* \* \*

### "I Traced the Line of the Horizon"

This booklet contains eight programs, with devotionals included, which have been prepared for the use of new Woman's Societies of Christian Service. The programs are designed to prepare new societies for the regular program materials of the W. S. C. S., and can be used at any time of the year in which the new society is formed.

The theme of the series of programs, suggested by the poem "Renascence," by Edna St. Vincent Millay, is the widening of the horizon for the woman who has given herself to Christian service. The program series opens with the woman in her home, moves on with the woman into the outside world, crosses the seas and comes back into the home once more, ending on the note that the horizon is "no wider than the heart is wide."

Many of the programs have suggestions appended to them for activity along their specific lines. If a society decides to enter on one or more of these activities it may wish to spend more time than one session on a particular program.

New societies may order this booklet from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 25 cents. If more than one copy is ordered, the additional copies are 15 cents each.

\* \* \*

### Report Books

Report books for local W. S. C. S. are to be ready about March 15th.

Each society will need the set—one for the treasurer, the other for the corresponding secretary.

The report book for the corresponding secretary will have the report blanks for all officers except the treasurer.

The price has not been announced, but it has been suggested that societies place their orders with 65 cents (the price of the former set), so they may secure their books in time for the April 1st reports.

Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

\* \* \*

### Zone Meeting at Canton

Zone 4, of the Jackson District, held its first quarter's meeting with the W. S. C. S.,

of the First Methodist Church, in Canton, with Mrs. S. H. Wood presiding.

The program for the quarter, "Abiding Values," was presented by Mrs. W. D. Mansel, Canton; Mrs. A. J. Beasley, Benton; Mrs. Homer Casteel, Canton.

Each year Zone 4 presents a Life Membership, and the one presented at this meeting was to Mrs. R. W. Pepper, of Ellison, the pin being given to her by her sister, Mrs. Mable Moore.

As a gift from the children of Mrs. R. W. Pepper, a Life Membership was presented to Mrs. Mable Moore, of Ellison, by Mrs. Mollie Brister, of Vaughan.

Benton, Camden, Canton, Forest Grove, Midway, Ellison and Vaughan were represented at the meeting and each W. S. C. S. told of its work.

Mrs. Wood gave a report of the zone leaders' meeting held with the district secretary, Mrs. H. M. Bullock.

Mrs. Van Sanders spoke on "Church School and Children's Work."

At noon a tempting lunch was served by the hostess society, assisted by the society of the Canton North Side Church.

\* \* \*

### More About China

In addition to the supplementary reading suggested last week, Mrs. E. V. Perry gives the following references for use with our study of "Dangerous Opportunity":

"Methodism's World Mission," Henry Van Dusen, Chapter IV.

"For the Healing of the Nations," by Henry Van Dusen.

"400 Million Customers," Carl Crow.

"Chinese Blitzbuilder, Renie Ally," by Edgar Snow, in the "Saturday Evening Post" of February 8, 1941.

Write Trans-Pacific News Service, Inc., 1250 Sixth Avenue, New York, N. Y. Ask for "leaflets, maps, pamphlets, etc., about China." They have offered to send these free to those who are making the study.

Write China Aid Council, 200 Fifth Ave., New York, N. Y., for free material on China, which deals largely with Madam Chiang's "Warplans."

\* \* \*

### A Suggestion

It has been suggested that the women who receive the New Orleans Christian Advocate, pass the information on our page on to the officers who do not receive it.

We wonder how many societies have followed the suggestion that we show our appreciation for our increased space, by assisting our pastor to secure three new subscribers to the Advocate?

\* \* \*

### Coupons! Coupons! Coupons!

How many coupons has your society collected for our Methodist Home in Jackson? How many of that 107,000 missing coupons have you found?

Remember, there is a special offer on the coupons from the Octagon Granulated Soap.

The other products include: Octagon Soap (toilet and laundry), Luzianne Coffee and Tea, Rumford Baking Powder, Health Club Baking Powder, Ballard's Flour, Pan-

cake Flour and Buckwheat Flour, Octagon Soap Powder, Cleanser and Flakes.

\* \* \*

### National Defense

Write to your senator for a copy of Senator Shepherd's bill "S. 860," and study its provisions. It applies to the sale of alcoholic liquors to members of the land and naval forces of the United States, also to the suppression of vice in the vicinity of military camps.

When you have studied it, if you approve, write your senator asking his support for the bill.

\* \* \*

### House Interstate Migration Committee

Writing in the February issue of "The Church Woman," Bess White Cochran says:

"It took Mrs. Franklin D. Roosevelt to focus public attention on the migrant problem which fifty thousand church women have been studying, talking about, praying for and weeping over for many months. x x The Toland Committee of the House of Representatives, known as the 'House Interstate Migration Committee,' is investigating migrant conditions. x x Yet there were few pertinent facts given by Mrs. Roosevelt and others testifying before this expensive public hearing of which church women are not aware. x x We knew it all the time! The fact that our lawmakers and newspapers are now receiving such facts and their implications of moral responsibility with bated breath, is both an indictment of our inarticulate state and a challenge to our efforts to speak as one body, with one voice.

"The progress of the Toland Committee is worth following."

\* \* \*

### We Extend Sympathy

Sorrow has come to two of our former conference officers during the past two weeks.

To Mrs. Gordon Patton, of Jackson, our former vice-president, through the passing away of her father, and to Mrs. G. P. McKeown, of Brandon, our former superintendent of supplies, through the passing away of her mother.

We extend our sympathy—we are sure that each of these saintly Christians received the plaudit, "Servant of God, well done!"

The hope of the world lies in cultivating good character in its children.

—Angelo Patri

Prophetic words of a great German poet a hundred years ago:

"Christianity has somehow softened the brutal German lust for battle, but it cannot root it out; and when once that restraining talisman, the Cross, is broken, then shall we hear again the clank of the savagery of the old warriors, and mad berserker fury of which the Nordic peoples do so much speak and sing. . . . Then will the old stone gods rise up out of their rubble. They will rub the millennial dust out of their eyes, and Thor with his hammer will spring forth and shatter the Gothic Cathedral."—Selected.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Worker: The first annual meeting of the Woman's Society of Christian Service of the North Mississippi Conference will be held at Amory, March 25-27. The first session will begin at 1:30 p. m., Tuesday, March 25. The final session will adjourn at 3 p. m., on Thursday, March 27.

The Program Committee has worked diligently to provide the best program possible to bring you information and inspiration. Mrs. J. D. Bragg, our National President, will be our speaker the first evening. Bishop and Mrs. H. M. Dobbs hope to be there and assist with our services. Mrs. W. B. Lewis, from Africa, Miss Julia Wasson and Miss Mathilde Killingsworth, from China, promise us first-hand information from the foreign fields.

The Conference officers bring an account of their stewardship for the year. New legislation and new plans will be worked out in committees the first afternoon and brought to the floor Wednesday and Thursday for action from the delegated body.

Reports will also be heard from Wood Junior College, Malvina Community Center, Rust College, Board of Christian Education and Board of Missions, the Orphanage and the Hospital. These are projects in which we are interested and we will be glad to hear from each of them.

Each society is due one delegate, the president or her alternate. Each Wesleyan Service Guild is due one delegate, the president or her alternate. Each zone leader is a delegate, but she has no alternate. No lunch will be served on Tuesday. This follows our usual custom. But lunch will be served Wednesday and Thursday at the church for the usual price of fifty cents. The local hostess will arrange for supper Tuesday evening, breakfast and supper Wednesday, and breakfast Thursday.

Rev. E. H. Cunningham, the local pastor; Rev. N. J. Golding, the district superintendent; Mrs. Earl Long, the local president, with her many committees, have worked faithfully with the executive committee of the Conference to make this annual meeting count in a very definite way in our Kingdom Building Program in North Mississippi.

We are asking that you cooperate by sending in at once the name of your delegate and the time of her arrival. If by any chance you will not have a delegate this year, please send this information to Mrs. Earl Long also. We want you to be represented, but a complete record of the expected delegation is a great aid to the local Hostess Committee. **PLEASE HELP US Here.**

Pray with us that this Conference will meet the needs of the women who will be in session with us.

With grateful appreciation,

MRS. W. H. RATLIFF, President.

Sherard, Mississippi.

February 28, 1941.

February 27, 1941.

Dear Ladies: During the history of the Methodist Home, you have been called upon many times to come to the rescue of a sinking ship. Not once have you failed us, so this is why we call again.

This time we come through a different channel perhaps, but with Mr. McDonnell giving us the same safe port—OUR MISSIONARY SOCIETIES—and are asking, not only for a rescue of a ship, but practically a new one—PENCILS AND TABLETS.

In our school here at the Home, we have the first eight grades. Our monthly average is one hundred and fifty children. This gives you some idea of the problem of school supplies. As economical as we try to be, using every paper available, our supply is gone. We five teachers, with the children, are appealing to you for help, knowing we can depend on you.

If at any time you can visit us in the classroom, come—we feel that you would be proud of the work our children are doing. With this call, we send our heartfelt thanks for all you do.

Most sincerely yours,

MAMIE E. LITTLE,  
BECKY WILLIAMS,  
LOUISE STEVENS,  
MARY HUMES,  
JANIE J. FORD.

### Columbus District

#### Zone One

On Tuesday, February 25, at 2 o'clock, Zone One, of the Woman's Society of Christian Service, of the Columbus District, met at Shuqualak Methodist Church. The program was as follows:

Hymn: "I Love Thy Kingdom, Lord."

Business Session.

Program Theme: "Building a Christian Community."

Hymn: "God of Grace and God of Glory."

Scripture: Matt. 25: 34-46—Mrs. Morehead, Brooksville.

Prayer: Rev. M. E. Armstrong, Shuqualak.

The Organization and Function of the Christian Social Relations Committee:

1. The Influence of the Home on Christian Citizenship—Mrs. Morehead, Crawford.

2. Alcohol and Other Narcotics—Mrs. J. A. Bethany, Shuqualak.

3. Minority Groups and Interracial Cooperation—Mrs. Marshall, Macon.

4. International Relations and World Peace—Mrs. Weyborn, Macon.

5. Local Church and Community Cooperation—Mrs. Armond Sciple, Shuqualak.

Modern Story of the Good Samaritan—Mrs. Stewart Adams, Salem.

Vocal Solo: "My Task"—Mrs. Ed. Patty, X-Prairie.

Closing Poem: Mrs. M. E. Armstrong, Shuqualak.

Hymn: "O Master, Let Me Walk With Thee."

Benediction—Rev. J. D. Simpson, Crawford.

MRS. M. E. ARMSTRONG.

### World Day of Prayer

The churches of Rosedale observed the World Day of Prayer under the sponsorship of the Presbyterian Auxiliary. Members of all churches took part in the program, which was followed as outlined by the Shanghai Committee.

The music was an especially enjoyable part of the program. The words of the songs selected were fitted to tunes well known by the congregation assembled so that all could take part. Miss McCloud, the music teacher at the public school, took solo parts, also adding beauty to the thought expressed in the poems. Over ten dollars was given as an offering to the four causes explained by four speakers. This is a growing movement in Rosedale and I am sure you will find it to be such in your home town if you will initiate the movement next first Friday in Lent. It is a movement sponsored by all church organizations and Spiritual Life interests.

\* \* \*

Theme of the meeting at Amory, March 25-27—"I Will Lift Up Mine Eyes."

From Mrs. Ratliff's letter at the beginning of this page you have already read that our conference meets at Amory, March 25-27. Mrs. Earl Long is the conference hostess, and as such is due the courtesy of information about your delegate. Please help her by letting her know either that you are coming or that you are not. Those not going are just as important as those who are. They leave room for others.

Among our speakers are:

Dr. Eason, who speaks on Rust College; Mrs. Mary McCoy, who has the Chair of Religious Education at Alabama College and who speaks on "Christian Homemaking"; Miss Mathilde Killingsworth, who speaks on Scarritt College, Thursday morning; Mrs. H. L. Talbert, who will speak on "Memories," garnered from our old records; Bishop and Mrs. Dobbs, who will be on hand to help us through our services; Mrs. J. D. Bragg, who will be our speaker the first night, Tuesday, March 25; Miss Julia Wasson, who will speak to us on Wednesday night, March 26; Mrs. W. B. Lewis, who will bring her message from Africa on Wednesday night also; Dr. E. W. Seay, who will represent Wood Junior College; Mr. Hugh Clayton, who will discuss "Ministerial Fund," a subject of great interest to us all; Rev. V. C. Curtis will represent the Board of Missions.

You will be glad to know that again Mrs. Lipscomb will direct your thinking at the Meditation and Worship hour.

Rev. S. H. Caffey will bring us a message from the Board of Christian Education.

\* \* \*

Monday evening, March 24, 1941, at 7:30 p. m., there will be a Spiritual Life Retreat for the entire Executive Committee.

Tuesday morning, March 25, 1941, there will be an Executive Committee meeting.

\* \* \*

### Secretary of Missionary Education and Service In the Local Woman's Society of Christian Service

One of the duties of this office is to seek cooperation with the pastor in the School of Missions sponsored by the Board of Missions and Church Extension in the local church. She should promote the study of the book produced each year by the General Section of the Joint Division of Education.

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Does Your Society Have S-Appeal?

The "S's" definitely have it in the Woman's Society of Christian Service! Check on your "S" departments and see what you are doing to win interest and influence members.

\* \* \*

### Study

Have you organized the Study Committee of your society composed of the Secretary of Missionary Education and Service, the Secretary of Christian Social Relations and Local Church Activities, and the Spiritual Life Leader? This committee is responsible for planning the entire study program for your society. (Study carefully the letter recently received from your Conference Study Committee.)

Have you organized a Bible Study Class? (You may use one of the 1940-41 approved texts.)

Are you cooperating with the pastor in the church-wide Mission Study, using "Methodism's World Mission," by Van Dusen?

Are you making plans for the Spring Mission Study to be held next quarter? The topic is The Christian Mission in China Today, using as the text "Dangerous Opportunity," by Earle H. Ballou.

(For further information write Mrs. G. W. Dameron, F-47, 1901 Centenary Blvd., Shreveport, Secretary of Missionary Education and Service.)

\* \* \*

### Spiritual Life

Do you have a Spiritual Life group in your society?

Has the influence of this group been felt in your society and throughout the church?

Are you using Devotional Bible studies through your circles, Spiritual Life groups, etc.?

Are you promoting the use of the Upper Room?

Has your Spiritual Life leader met with the Study Committee, of which she is a member?

Has the name of your Spiritual Life leader been sent to your conference officer?

(For information and assistance write Mrs. Guy M. Hicks, Ruston, Conference Spiritual Life leader.)

\* \* \*

### Supplies

Is your secretary enthusiastically promoting the work of the Supply Department?

What does your society know about the MacDonell School at Houma; St. Marks Hall, New Orleans; Sagar Brown Orphanage, Baldwin; and Peck Hall, New Orleans?

Has your group thrilled to the work being carried on at these institutions?

(For information write to Mrs. C. I. Jones, 6215 St. Charles Avenue, New Orleans, Conference Secretary of Supplies.)

\* \* \*

### Social Relations

The Department of Christian Social Relations and Local Church Activities has a new handbook. How many copies do you have in your society?

Have your committees been appointed and organized?

Have you planned and carried out a special project this quarter?

Is your group kept informed about legislation and national affairs?

Have you studied the problems and needs of the minority groups in your community?

What does your society know of the work of the committee on Local Church and Community Cooperation?

Has your secretary met with the Study Committee of which she is a member?

(Write Mrs. D. C. Metcalf, Secretary of Christian Social Relations and Local Church Activities, West Monroe, for information and assistance.)

\* \* \*

### Service Guilds

The Wesleyan Service Guild is the only denominational organization of business and professional women in existence. Have you organized a Guild in your church?

Have you canvassed your church to see how many business, professional and industrial women there are who would be interested in this part of the Woman's Society of Christian Service?

What does your group know of the purpose and program of the Guild?

(For information write Mrs. Hugh Hoff, Conference Secretary of Wesleyan Service Guild, at 3724 Pitt St., New Orleans.)

\* \* \*

### Student Work

Have you a Secretary of Student Work?

Has your secretary planned any activities for interesting the young people in the church?

Do the women of your society realize their responsibility to the young people in the church?

Have you studied carefully the letter from your Conference Secretary concerning the work of this department?

(For information write Mrs. C. W. Pomeroy, Conference Secretary of Student Work, Crowley, La.)

\* \* \*

### Zone Three of Monroe District Holds Meeting

The first meeting of Zone Three for the year was held at St. Joseph, on Thursday, February 20. Although the weather was unfavorable and roads through the Texas swamps were bad, we had a very fine attendance with most of the auxiliaries represented. A splendid program had been arranged by the leader, Mrs. Ensminger.

Mrs. Hughes presided at the piano, and Rev. C. M. Hughes, the pastor, offered the opening prayer. Mrs. Ensminger conducted the devotional and used as her subject, Going Forward On the Wings of Faith. She read a lesson from Hebrews, the eleventh chapter. In her meditation she said that faith in action means success, and that there will be no incentive to succeed if we do not believe in what we are trying to do; and that we have love, faith and obedience as the grand trinity of success.

Mrs. W. R. Middleton of Wisner, gave a most interesting and instructive lesson on "A World View of Methodist Missions." Others taking part were Mrs. Waldo Hugins of Gilbert, and Mrs. J. M. Alford, of Wisner. The Spiritual Life work and the

Christian Social Relations were represented by Mrs. Riggs and Mrs. Metcalf. Our District Secretary, Mrs. E. C. Gibson, was present, and in her characteristic way inspired and encouraged us to undertake greater things for the Kingdom. The benediction was pronounced by Rev. J. M. Alford. We were entertained in the elegant Community Hall, and the ladies of St. Joseph served delicious creamed chicken, hot rolls and tea. The next meeting will be held in Mangham.

MRS. D. R. KNIGHT,

Acting Secretary.

\* \* \*

### Make a Note of It

March—The month for Executive Committee meetings for preparing reports.

March—The Upper Room for next quarter should be ordered.

April 1—Reports due. Be sure each conference officer receives a report of the work of her department in your society.

April 29-30—May 1—Conference meets in Noel Memorial Church, Shreveport.

May 4-11—Special campaign for the "World Outlook" and "The Methodist Woman."

\* \* \*

### Society News

Mrs. W. C. Heinen sends the following news from Lake Arthur:

The Lake Arthur auxiliary had for its special project in February the distribution of religious literature among the colored people in the community. Several Bibles and a large collection of religious magazines were given to a number of colored families.

Early in the month, a social hour was enjoyed at the parsonage, the crowning feature being the table heaped high with gifts for the pastor and his wife, Brother and Mrs. Holladay.

### MOTHERCRAFT TAUGHT SINGAPORE GIRLS

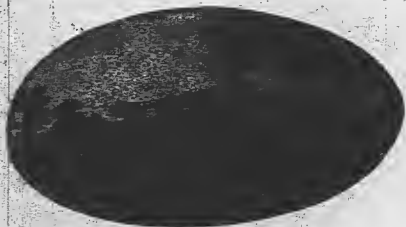
By W. W. Reid

Of the finest pieces of training done with the older pupils in the Methodist Girls' School of Singapore is their training in mothercraft at the Child Welfare Centres, under the supervision of Mrs. Lverage, a trained Nursing Sister. Most of the girls are from Chinese homes.

The same girls take care of the same baby over a period of months, giving the baths, keeping the weights and health record, preparing the orange juice and porridge, and most important of all, seeing how various ailments respond to right treatment and how planned and regular feeding improves the health and disposition of a baby. The practical work is supplemented by lectures, and from time to time the girls must take tests from accredited medical people.

An important result of this course has been the interest created in the children in the slum district in which the Child Welfare is located and this interest is spreading through the school. Teachers report that it has been an easy and natural thing to correlate their mothercraft and religious education courses.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON MARCH 16, 1941

By Rev. W. C. Newman

### THE LORD'S SUPPER

Lesson Text: Luke 22:14-30

**Golden Text:** As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 Cor. 11:26.

"Ye that do truly and earnestly repent of your sins"—how many times and for how many centuries these familiar words have invited soul-hungry men to the table of our Lord! What comfort they have found there! What strength, what renewal of hope, what cleansing! Truly it may be called a "calm and sure retreat"; a place where "Jesus sheds the oil of gladness on our heads"; where "friend holds fellowship with friend"; where "heaven comes down our souls to greet"; a place, "than all beside more sweet." It is the "blood-bought mercy seat."

#### Re-vitalizing An Empty Tradition

Our Sacrament of The Lord's Supper had its origin in the ancient Jewish feast of the Passover celebrated in commemoration of the deliverance of the Jews from their slavery in Egypt. But long before Jesus came, this celebration had lost the fullness of its significance to some of the people, and was observed as a trite ritual. Into that dead ceremony Jesus poured the quickening power of his own blood, and it became the fountain of spiritual life for countless thousands.

Yet, even now, we do sometimes make of this loveliest of all religious rites a dead and meaningless routine. I have seen it hurriedly sandwiched between a sermon and the benediction as if it were a mere side-issue to the main show of a church service. I have seen it administered in utter confusion as participants walked in noisy crowds to and from the altar, or talked together in the pews. I have seen it observed in lifeless formalism, like actors walking through their parts in the last rehearsal of a very bad play.

It ought not to be so. The Sacrament of our Lord's death and resurrection deserves all the reverence and dignity that can only come from quiet and thoughtful observance; all the inspiration that can be achieved by beauty of setting and deep sincerity on the part of minister and people; and all the powerful impact of an honest emotional experience.

#### In The Mood

No worship worthy the name comes without some effort. And this, I believe, is especially true of the Lord's Supper. One must approach it in a certain spirit. Indeed, I think one can discern a unique mood in those who sat about the table with Jesus in

the upper room. True they did not fully understand all that it meant, and we have the advantage of looking at the occasion through the eyes of the writers of the New Testament, as well as through the cleared vision of Christian experience. But they must have felt a strange compulsion even then.

It is first of all, of course, a memorial, though a strange one. In a world in which most of our efforts to be remembered take the form of monuments, statues, schools, hospitals, etc., bearing our name, it seems a little queer that Jesus should establish as his memorial the practice of a religious rite. Yet this has outlasted many a more imposing and pompous monument.

But besides remembrance, we are to bring to the table of the Lord's Supper certain other attitudes—penitence, hunger, humility, a deep sense of our need, the complete love and forgiveness toward our fellow men that make for real communion.

It was wise and good, therefore, that the old invitation which we Methodists give to communicants should read: "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life . . . draw near with faith and take this holy Sacrament."

#### Things that Break the Fellowship

But one must not suppose that on the occasion of the Last Supper all was sweetness and light. Far from it. The picture as portrayed by artists and poets is rightly an inspiring one, but the ugly fact is that even there, when Jesus was taking farewell of his inner circle of disciples, human failings crept in to mar the completeness of their communion.

For one thing, there was the sinister presence of the Betrayer. It seems apparent that his identity was not generally known by the disciples, for when Jesus announced that one of them would do this dreadful thing, they began to ask of him, "Lord, is it I?" But in a whispered word Jesus let Judas know that he had already discovered his treachery, and Judas, unable to stay in the fellowship he had broken, rushed out to his doom.

Then, too, there was Peter's fear, already half-felt by Peter, himself, and already known by Jesus. Peter could not stand against the criticism, the taunts, the persecution that the world often puts upon Christians. Before morning he would surrender to this fear for a time.

But the strangest and least excusable of all the unbeautiful things that threatened the fellowship of that Supper was the jealousy of the disciples, which finally broke out in open quarrelling as to which of them should be accounted the greatest. Here in the shadow of the cross with a world to be saved, they could not rise above petty attitudes towards each other.

It was as if members of a choir should be continually in a wrangle as to which of them should sing the solo parts; or as if stewards should leave off doing their work for the church in competing for the office of chairman; or as if preachers should contend with each other over which would be appointed to the larger church. In any case,

the Kingdom of God would be hindered while those who are charged to advance it waste their energy in unchristian contention.

In a world in which all fellowship is threatened by war and hate, the Church needs sorely to cleanse itself of the betrayer, the coward, and the jealous contender.

#### TO WHOM IT MAY CONCERN:

I have been a Methodist preacher thirty-two years.

I am old now, and shelf-worn, weather-beaten, out-of-date, and a little mildewed.

I have been in theological seminaries and schools of philosophy and halls of science.

I have sat at the feet of professors and doctors and bishops.

I have read Wesley's sermons and Clarke's Commentaries and Watson's Institutes.

I have read the lectures and sermons of Talmage and Spurgeon and Beecher, Phillips Brooks, and many others.

But I am just a "circuit rider." And what I was going to say is this: The committee on pastoral support decided that from \$800 to \$1200 was a "living wage."

While with some of our pastors a "living wage" is not less than \$3,000, with some it is much more than that.

I know a young Probationer in the Louisiana Conference who does not get as much as \$400 a year. He has a wife and one child. Needs books and magazines—and some other things. It is not the writer of this article. I am not hoping to benefit from this. But it might set some to thinking, and should put some under conviction.

It has been argued that to contribute too freely to the "little preachers" would discourage them in their struggle to reach the "heights" in the ministry. That is they would be content to remain fit only for the little places and yet draw big salaries.

But men who are fit for Methodist preachers are not content to be anything less than the best.

And men who strive for success only for the money there is in it, are not worthy of success when it is attained.

A little poem came to me once on a post card:

"Work thou for pleasure: paint, sing, or carve—

The thing thou lovest, though the body starve.

He who works for glory misses off the goal;

He who works for money coins his very soul.

Work for the work's sake and it may be That these things will be added unto thee."

I am not charging anything for this, and if Dr. Duren finds a place for it in his mighty good paper, and somebody with a big salary will help somebody with a little salary, I will be well paid for this trouble.

A circuit rider,

DAVID CROCKETT.

**Children's  
SNIFFLES**  
MENTHOLATUM  
Quickly Checks  
RUNNING  
SNIFFLING  
SNEEZING

Expect great things for  
great things for  
attempt  
Carey



# THE CHRISTIAN FIRESIDE

## THE FLIER

By Rev. Vivian T. Pomeroy, D. D.

Humphrey was ten years old, and just getting over the grippe. He was still in bed, and mother had been reading to him. When she had finished, Humphrey said: "Mother, when I'm grown up and an airman, won't it be swell that I can take care of you and father when the enemy come?"

"Oh, dear!" said mother. "I hope you won't have to do that. I like a brave son; but I'd rather he were brave in peace than in war."

"I'm not afraid," said Humphrey. "I shall just zoom up and shoot them down, and then I shall drop bombs on them."

"Don't let's talk of bombs any more," said mother. "I have to go out now; and you'll stay in bed and keep warm. Won't you?"

"May I have some of father's tools and fix my airplane?" asked Humphrey.

"No, not up here," answered mother. "Bed isn't a good place for sharp tools."

This displeased Humphrey very much, and he made himself very disagreeable and hindered mother, and made her late. When at last he heard the door bang and the car start, he hopped out of bed, and went downstairs to the workshop, and seized some of father's tools and went back to bed again. On the way he bumped into Ella, the cook. "Why, you bad boy!" said Ella. "You know your mother said to stay in bed." Humphrey made a face.

It was quite hard using tools in bed, and it seemed no time at all before mother was back. In great haste Humphrey shoved all the tools and his airplane under the puff; and he lay down and closed his eyes.

Mother came up and was very pleased to see Humphrey so quiet; and, as the puff looked rather bumpy, she straightened it and found what was there. "O Humphrey!" she said. "I asked you not to get out of bed."

"I didn't," said Humphrey. "Ella got them for me."

Mother said no more; and presently she went down to get Humphrey's supper. When she came back with the tray, she said: "Humphrey, I hate you to get out of bed with a temperature; but I hate much more to have a son who can tell me a lie."

"I had to," said Humphrey, "because I hate being punished."

"So," said mother sadly, "so you'll never be a flier."

"Of course I will," said Humphrey. "Why not?"

"Because," said mother, "people who tell lies because they can't take a little punishment—and you are never punished too badly, Humphrey—people like that are cowards, and cowards don't make good fliers, I'm sure."

"O mother," cried Humphrey, "I shan't be like that when I'm grown up."

"But you will," said mother, "unless you start being brave now. Brave men in big things began by being brave in little things."

Humphrey ate his egg and said nothing at all. He was not punished; but he did not feel very happy; indeed, he felt pretty awful when father came up and took his tools away without a word.

The next day the doctor came. "Good!" he said. "No temperature." And then he picked up a book from the bed, and he said: "Airplanes, eh? This young man going to be a flier?"

Humphrey looked at mother. Mother smiled and said: "He hopes to be; and he's starting to train already."

"Good enough," said the doctor. "And I'd like to know how one begins to train at ten."

"Ah! That's a secret," said mother.—Reprinted by special permission of the author and The Christian Leader.

## WHAT I BELIEVE ABOUT WAR

By Ralph W. Sockman

I believe that wars are not inevitable. War is a form of insanity or disease, and, like the physical plagues of olden times, can be purged from the earth. To say that human nature cannot be changed seems to me a damnable heresy, denying the divinity of our Lord, who died believing that, if he be lifted up, he could draw all men unto him.

I believe that war cannot be ended by war, whether waged on other shores or on our own. To fight with fire may seem to put out the flames for a time, but it drives the heat underground to break out elsewhere.

I believe there is a distinction between the war system and police force. War is the use of violence by partisan bodies in a spirit of hatred for the purpose of killing. Police force is coercion exercised by a non-partisan body in a judicial spirit for the purpose of redemption.

I believe that the United States should make known to the world the kind of international peace organization which we would be willing to join. Twenty years ago we joined in a war and then kept out of the peace. Maybe with God's help we could join now in some mighty peace move and keep out of the war.

I believe that the present battle of Britain is a struggle for democracy in which we cannot be morally neutral. But the European war is more than a fight between dictatorship and democracy. It is a part of a world-wide social revolution which cannot be stabilized merely by the defeat of the dictators. The basic causes are deeper and wider, and the United States will ultimately render larger service to democracy and social stability by refraining from the present struggle. The way to keep democracy safe for the world is to keep it out of war.

I believe that the Christian church as an institution must set herself a standard higher than that which she can expect of a complex secular organization like the state. As a church we must ever keep God in Christ as the sovereign lord of our consciences, and stand by those who suffer for conscience sake.

I believe in preparedness for the preservation of the American way of life. But while I grant the advisability of reasonable military force as our part in the world's policing, I believe the best preparedness for the nation is not in armies and navies, which are soon scrapped, but in the morale of people who know and serve God.

## WHOSE VIOLIN?

The story is told of a wealthy Englishman who had added to his valuable collection a rare violin which was coveted by Fritz Kreisler, the celebrated virtuoso.

When the owner persisted in refusing to part with the instrument, Kreisler begged permission to play it just once. The opportunity was granted—and he played as only a genius can play. He forgot himself. He poured his soul into his music.

The Englishman stood as one enchanted until the playing had ceased. He did not speak until Kreisler had tenderly returned the instrument to the antique box, with the gentleness of a mother putting her baby to bed.

"Take the violin," the Englishman burst out; "it is yours. I have no right to keep it. It ought to belong to the man who can play it as you did."

That was odd reasoning, to be sure; and yet it has something compelling about it. In a sense, ought not an instrument to belong to the master who can draw the finest music from it? And ought not your life and mine to belong to the Master who can draw the noblest harmonies from them?

—The Watchman-Examiner.

## METHODISM SERVES CHICAGO KOREANS

By W. W. Reid

Among Chicago's population of between 150 and 200 Koreans, Methodism is well established with a church at 826 Oakdale Avenue, and a loyal membership of 89 persons. They live in all parts of the city, but on Sunday they come together in their own church for a day of fellowship and worship. One man drives 38 miles to attend church. The church is well-known among Koreans throughout the country, who know that "the latch-string is out" when they are traveling to and from Chicago. A number of young people, attending school in Chicago, live at the center, as does the pastor, Rev. Taik Yi, and his family. Mrs. Yi and their three children arrived only recently from Korea.

## KAGAWA NOT IN JAIL

Toyohiko Kagawa, Japan's world-famed Christian evangelist is not in jail, he is not confined to a "small island" somewhere off Japan proper, and he has not renounced the Christian gospel or the Christian Church.

Various rumors of one or another of these happenings have been abroad in America for some time but no one of them is true. Dr. Kagawa was in jail—for official questioning—last fall, but he has been free since September.

Last fall, according to Dr. William Axling, of Tokyo, Dr. Kagawa was the principal speaker at 119 of the 247 evangelistic meetings held under the auspices of the National Christian Council of Japan, in sixty-two different parts of the Empire.

Bishop James C. Baker and Dr. R. E. Diefendorfer had a meeting with Dr. Kagawa during their visit there in January of this year. He had just completed fifty-one days of strenuous evangelistic meetings and, after a week-end of rest, was entering upon another series of meetings. They reported him in good health.

A true missionary never knows defeat—Rev. A. A. Fulton.



## WORLD SERVICE RALLY AT PINEVILLE

Dear Dr. Duren: The Alexandria District World Service Rally at Pineville Methodist church, Wednesday, February 26, met with great enthusiasm. In his morning address, Dr. Corliss P. Hargraves convincingly brought out the fact that our armies and navies cannot save civilization, that treaties and national agreements cannot save civilization; but that the only hope of civilization is the Christian Church. He emphasized the Compassion Offering to be taken Sunday in our churches and explained the work which it will do.

Rev. H. E. Pfost, an ex-layman, ably represented the laymen, showing us the importance of having the laymen active in the church. He said that without the adequate support of the laymen, we go forward on crutches. Rev. Mr. Pfost was assisted by Mr. Watson, of Oakdale, who told us how the Oakdale laymen successfully put on their Layman's Day program.

The youth of the church were ably represented by Miss Maude McFarland, our Conference Director of Young People. Following Miss McFarland's talk, Rev. B. C. Taylor discussed the conditions which surround some of our young men who find themselves taken from home and normal environment and placed in our army training camps. Dr. Taylor said that the boys have many questions about life, and that the Church needs to show them the Way.

The work of the Woman's Society of Christian Service was explained to us by Mrs. J. B. Pollard. She urged that more Louisiana girls give their lives in full time service for the Master. Mrs. Pollard told us that the Woman's Society of Louisiana would give such girls a scholarship to Scarritt College and would pay their salaries in the field of their labor.

Rev. Virgil D. Morris presented the new Mission Study book, *Methodism's World Mission*, by Dr. Henry P. Van Dusen. After selling a number of copies, Bro. Morris took orders from the various churches for their Mission Study Courses.

In his closing address, which was the highlight of the meeting, Dr. Corliss P. Hargraves said that the Gospel is winning its way in the world, but only through men and women. He compared the dispersion of the Chinese Christians, with the dispersion of the Christians in the first century, in bringing Christ to Western China, which we had hoped to penetrate only after about one hundred years from now. We are dreamers, but we have God's sanction. We shall reap if we faint not.

"The light shall break on land and sea  
And all God's children shall turn to Thee."

And we shall crown Him King of Kings  
and Lord of Lords.

Sincerely yours,  
TED HOWES.

## TEXAS YOUTH MARCH AGAINST LIQUOR

By C. E. Bryant, Jr.  
Baylor University

Texas youth, 7,000 strong, marched on the State Capitol at Austin to tell the legislature and governor that they favor passage of bills more strictly regulating the liquor traffic and against race track gambling.

They represented all denominations and came from all sections of the state. Mileage banner went to a carload from a town 600 miles distant.

Sessions were held at the Methodist church just off the state house grounds, and while 2,000 crowded into the auditorium at least 4,000 stood and sat on the terraces outside in full view of the state's lawmakers.

The multitude crowded into the Capitol building itself at 11 a. m., on invitation from the House of Representatives and the Senate, and student speakers addressed both the legislative houses.

At the noon hour, the 7,000 young people, led by three college bands and waving banners decrying evils of the liquor traffic, paraded on Austin's wide Congress Avenue through the heart of the business district. It was a sight that thrilled the drys and frightened the wets. Gloriously the young people waved their banners and sang "Onward Christian Soldiers."

"Whiskey Blights Youth," said one sign. "Less Beer and More Biscuits," plead another recalling Governor O'Daniel's campaign cry of "Please Pass the Biscuits Pappy."

An afternoon session had to be divided to two churches due to the crowds. Speakers of the day included President Homer Price Rainey, of the University of Texas, and President W. R. White, of Hardin Simmons University. Texas Baptist Training Union Director, T. C. Gardner, had been instrumental in promoting the affair.

The young people banded together as a United Youth Congress and adopted resolutions bitterly opposing to drug store liquor sales and asking for a constitutional amendment to allow citizens to vote liquor out of Texas at the earliest possible moment.

## MRS. JAMES FRANK WELCH TRANSLATED

On February 27, 1941, at 11:15 in the morning, the Methodist church of Galman, Miss., lost one of its most faithful members—Mrs. James Frank Welch.

From early childhood Mrs. Welch had been a member of the Methodist Church; and up to the time that physical infirmities prevented she gave to her church her loyal support in its every endeavor.

Mrs. Welch possessed one of the sweetest spirits that this writer has ever been privileged to know. Never did he hear her complain, but rather was she constantly in a spirit of rejoicing. She realized that her Master had placed her in a wonderful and beautiful world, and not only did she enjoy life, but was thankful for its every privilege. How often she did say, "How beautiful it is today!" and even as she lay upon the bed of affliction she often repeated the thought to those round about.

Mrs. Welch had an undying faith in Christ as her Saviour. Early in her life she had come to realize of a truth that He was "the bread of life," and in the realization of this fact she sought His companionship daily. One could not be associated with her but that the truth of this fact was realized. Perhaps one of the sweetest tributes ever paid to a mother was paid to "Mother" Welch last summer. Her boys, realizing the age and condition of their mother, had all come home that they, their sisters and mother might all be together once again. When the boys started to leave, one of them, feeling he might never see his mother again, came to her, took her in his arms

and said, "Mother, you have lived so wonderfully before me, it is so hard for me to do wrong." Such a tribute! What mother wouldn't rejoice to hear such fall upon her ears! Mrs. Welch's children loved her, but their love was begotten of her own great love. Truly she lived a great life, and the secret was in Him who came to give life abundantly.

Mrs. Welch loved her Church. She felt that there were many needs of her life that could be met by the Church and the Church alone. She looked to the Church to supply these needs. And not only so, but she gave the Church the opportunity by attending its worship service and entering fully into its entire program. There was a secret that Mrs. Welch came to know that many fail to see. She realized that if the Church was to impart life to her, she must first impart life to the Church. Jesus said that one found his life only in losing it. Mrs. Welch lost her life to the Church, but in turn found it again and even sweeter for the losing.

The New Orleans Christian Advocate has never had a more loyal reader and supporter than Mrs. Welch. For many years the paper had been coming to her home, and the writer thinks he never visited in her home but that she had something to say about the "Advocate." Not many days before her passing away she stated that she must send in her renewal to the paper.

Though we mourn Mrs. Welch's passing today, we realize that she is not dead. Such a life can not die, it is only transplanted to bloom again in another world.

She thought a good-night kiss was given,  
And like a lily her life did close;  
Angels uncurtained that repose,  
And the next waking dawned in heaven.

—Massey.

F. E. DEMENT, JR., Pastor.

## NORTH MISSISSIPPI W. S. C. C.

(Continued from page 11)

tion and Cultivation, and she should inform the Woman's Society that such a study is approved and recommended by the Secretary of Missionary Education of the Woman's Section of the Joint Division, and is recognized as one of the quarterly studies of the Woman's Society of Christian Service.

The Secretary of Missionary Education and Service should arrange for the society to have from one to four study classes a year, according to the need and the local situation.

At the end of each quarter the Secretary of Missionary Education and Service will give a detailed report concerning all study courses taken by the society since her last report, including the number of members, topics studied, and the result of such studies, these facts to be properly entered on the blank. She will also give information concerning such missionary projects as are supported by individuals or by the society. Blanks for these reports may be found in the record and report book of the corresponding secretary of the society, which may be ordered from the office of the Publication Manager, 420 Plum Street, Cincinnati, Ohio. (See THE METHODIST WOMAN for announcement of date release for sale.)

Oh, let me pray once more for Fiji!—  
John Hunt's dying words.



## MARRIED

Rev. James F. Elliott, pastor at Mantachie, and Miss Pauline Whitesides, of Mooreville, were united in marriage at Fulton, Sunday, February 16. They are making their home in the Methodist parsonage at Mantachie.

## DAY OF COMPASSION OFFERING

Information reaching the office is to the effect that \$1,900 has been reported on the Day of Compassion offering in the New Orleans District, and that the total would be slightly increased. We have not received the report by churches and, therefore, we give only the incomplete report for the District.

## NEWS FROM OVER THE CHURCH

Bishop J. L. Decell, of the Birmingham area, in a busy March schedule preached three dedication sermons: First Methodist Church, at Haleyville, Ala., March 9; Educational Building, First Methodist Church, Sylacauga, Ala., March 23; and church at Alton, Ala., March 30.

Regional conferences on Higher Education, sponsored by the Board of Education of the Methodist Church, were scheduled to be held in Atlanta, for the Southeastern Jurisdiction, March 18 and 19; and Kansas City, Mo., for the South Central Jurisdiction, March 25 and 26.

Mrs. J. W. Mills, Tyler, Texas, is chairman of the standing committee of the Woman's Division of the World Federation of Methodist Women, of which Mrs. Thomas Nicholson is chairman. The Federation is sponsoring a world-wide movement for united prayer. And April has been designated as "United In Prayer Month," throughout the Woman's Society of Christian Service of the Methodist Church.

## MRS. NUGENT DIES

Friends throughout Central Louisiana learn with sorrow and regret of the death of Mrs. Virginia Taliaferro Nugent, age 83, who passed away at the home of her daughter here, Mrs. Daniel Sandefur, last Friday morning, Feb. 21.

Deceased possessed a beautiful Christian character, and was a member of the Methodist faith since early childhood. Her friends were legion, and she will be greatly missed by those who knew and loved her best.

Funeral was held Saturday, Feb. 22, at White Chapel Methodist church of Gold Dust, La. Interment was in the White Chapel Methodist cemetery, Rev. R. M. Bentley, pastor of the First Methodist church, of Bunkie, officiating at both the church and the grave, assisted by Rev. W. C. Mason, pastor of the Marksville Methodist church.

Deceased, husband preceded her in death a number of years ago. She is survived by three sons and three daughters. R. M. Nugent and A. L. Nugent, of Lafayette, and N. W. Nugent, of Alexandria; Mrs. A. P. Lelaune, of Oakdale, and Mrs. T. T. Sandefur and Mrs. Daniel Sandefur, of Bunkie. She also leaves 22 grandchildren and 6 great grandchildren.

Mrs. Virginia Nugent's parents were loyal Methodists, and she reflected her spiritual heritage in a consistent life. She was de-

voted to her church. A spirit so humble, unassuming and beautiful in domestic and religious relationships will be at ease and at home in the Eternal City of God.

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## WHEN THE GOSPEL IS PREACHED IN CHINA

By the Rev. Earl Hibbard  
Tientsin, North China

A few days ago I walked along the dusty village streets of Hsunmintun ("Obey the People") village. I heard a sixteen-year-old farmer boy singing a Christian song. I accosted him.

"Where did you learn that song?"

"Oh, I have come to believe in the Lord," he replied. "They also believe"—he pointed to some ragged urchins herding pigs in a peanut patch—"really the people in this village who do not believe in the Gospel are very few," he added.

Our preaching band has been at work there only about four months and the attitude of the people has been very heartening. They have even written over the door of the village temple, "Fu yin Tang" (The Gospel Hall). Do not misunderstand me. Village quarrels die slowly. The head man of the village had gotten "wonderfully converted."

I said to him, "Mr. Han, tell me what you did after you had received the Gospel."

"Well, it made a wonderful difference with me," he replied. "I was a man of fiery temper, always engaging in law suits, always ready to curse anybody and everybody, and of course I had many enemies. I hated my younger brother so much I would have been glad to see him dead. . . . I immediately apologized to him, then to my old father and my wife. Now as you know they have all become Christian." (The male species in the States cannot know how hard it is for the male on this side to apologize to his wife unless you have tried it, and even then you cannot know how humiliating it is!) He continued, "These very rooms where the band is living and proclaiming the Gospel belong to my former enemy. I went to him and said, 'Erga, I have had the wrong attitude toward you for many months. Won't you please forgive me? I want to live a different life.' I cannot tell you how happy it made me feel as we became reconciled!"

## WISE OR OTHERWISE

By Rev. James H. Felts

When you are no longer teachable you can no longer be a good teacher.

Modesty is an outstanding mark of culture and ability. Really big men never strut.

The Lord, knowing how hard it was to be a real man doing nothing, said to our first parents, "Children, get busy."

The Italians claimed to have a good time bombing defenseless Negroes a few years ago. They have changed the good time bombing to fast time running. Loud talk is not a sign of courage.

I occasionally hear a sermon that reminds me of fishing for doodlebugs with a broom-straw—more call than catch.

Perhaps the most serious charge we may consistently bring against our forefathers is their responsibility for us.

"No gospel sermon is stronger than its weakest think." My, how this hits where I lived and worked in the yesterdays.

Will Rogers was the best loved man in America despite the fact that he never wore a plug hat or a scissors tail coat. The Abraham Lincoln element in him never died.

If our legislators would pass a bill to known as The Fisherman's Bill, granting members immunity from lying, perhaps we could smile more freely.

Prof. Sutherland, head of Indiana University Department of Sociology, says, in 1940 yearbook: "Upper crust lawbreaker cost society more in money and morale than all ordinary burglaries and robberies combined." Let him that struts read.

"Let him go. He won't listen to reason." It might be interesting to know whose reason he refused to listen to.

True or false? Preaching a man to heaven puts him there?

## THE GLORY OF GOD

By Mrs. Irvin Rowland

There is so much beauty in the world if we would but pause and look for it. What can rival the full moon rising from behind a horizon of trees, a bird gently sailing through the air, a sunset resplendent in colors, an early sunrise on the dew-kissed earth, trees with their branches stretched upward toward heaven, the fresh loveliness of a flower, the smell of new-mown hay, the colorful butterflies flitting about, the rolling hills and plains, a rippling stream, the snow-capped mountains, a wild animal poised, the peace of the quiet countryside, the innocent smile of a child, the happy countenance from a pure heart, the kindness of a stranger, the love of a friend. There are simply countless things of beauty if we but look for them.

We see only the things we look for; we live only the kind of lives we want to; we find only the happiness we search for. Beauty lifts our hearts from the sordid things of life and gives us a new view of the greatness of God. God is everywhere; yet we, sometimes, try to shut Him up in a dark corner in our heart. We must keep the windows of our souls open if the Divine sunshine streams through—we must keep our spiritual eyes open if we find and see God in man and nature. "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."

Draftee—Was that your new girl I saw you with last night?

Regular—No; just the old one painted over.—Pathfinder.

A farmer said that his well had two defects. It froze up in winter and dried up in summer. It must have been dug by a fellow whose name appears on our church roll—but maybe there are others.

—Religious Telescope.

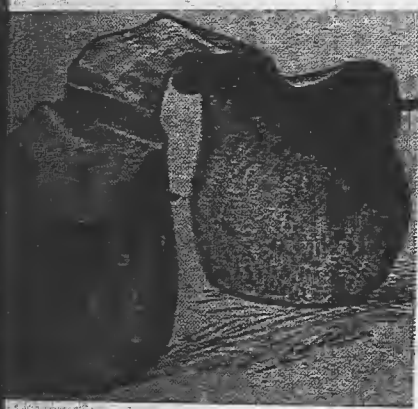
WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
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CANAL STREET . . . N. O., LA.



New Orleans

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



They are men whom no labor tires, no wear disgusts, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they seek out the victims of vice in the shades of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebag, are the sum total of their earthly possessions.

—President William Henry Harrison.

## THE LIVING CHURCH

The nations love their own countries; and that national love has only given rise to hatred and suspicion of one another. The world is waiting for a country that loves God and not herself. Only that country will have the claim to be loved by men of all countries.

—Rabindranath Tagore.

## THE PRAYER-ROOM TODAY

So I bring my soul's infirmity to Thee, O great Physician. To Thee I come, just as I am, just as Thou knowest me to be wretched, blind, dimly aware of my need, but knowing that my need is deeper even than I as yet have understood. I come to find in Thee all I need, light, riches, healing of the mind, strength, courage, hope. Deal graciously with me in love and mercy, and leave me not till thou hast wrought in me a perfect man. Amen.—Selected.

## God Is . . .

God is. Though nations rise and fall,

Though mountains crash and very worlds shall reel,  
Though oceans rise and spill their mighty floods,

Though lightnings flash and rolling thunders peal,  
Still out of all the chaos shall arise

One mighty truth, and through eternity  
It shall endure, though all else pass away:

God is, and evermore shall be.

God is. In every singing bird,

In every nodding flower and sighing breeze,  
In every rushing stream whose waters feed

The thirsty roots of tall and stately trees,  
In everything that on the earth abides

Or has its being in the trackless sea,  
In every heart that beats in human breast,

God is, and evermore shall be.

God is. By virgin woman born

Upon this earth of dark and sinful night  
He brought His wondrous gifts of peace and love,

And he sent His message like a shining light  
Of hope to all the sad and stricken world.

His mortal body died upon the tree,  
But by His resurrection He proclaimed

God is, and evermore shall be.

—Unidentified.





# WALLET OF THE WEEK



SERVICE IN THE R. A. F., according to Scottish Rite News Bureau, is hazardous and unremunerative. A pilot officer with the grade of a Second Lieutenant in the Army receives \$2.90 per day; an Air Chief Marshal, whose rank is equal to a Field Marshal in the Army, receives \$25.40 per day; and most of the men who do the actual fighting receive from \$100 to \$200 per month. The officers pay for their own food and are subject to the same rationing as the people of the British Isles.

\* \* \*

INDUSTRIAL STRIKES, according to the Los Angeles Times, cost the country \$119,000,000 in defense production losses during the eight months preceding February 9, 1941. In more than one hundred strikes in defense industries, ninety-five thousand workers were made idle for a total of 1,453,770 man days, with the delay of two billion dollars worth of defense contracts. The number of strikes in defense industries is apparently on the increase and at a time when the country needs a capacity delivery on its contracts.

\* \* \*

DR. S. PARKES CADMAN, native of England and for many years previous to his death pastor of a Congregational church in Brooklyn, is to be honored in a service dedicating the Plaza at the entrance of Brooklyn Bridge to his memory. The service of dedication will be held on Easter Sunday, when Governor Lehman, Mayor LaGuardia, the President of the Borough of Brooklyn, the Park Commissioner and clergymen of the City of New York, will take part. The announcement of the program carries the signatures of Monsignor John L. Belford, Rev. J. Henry Carpenter and Rabbi Isaac Landman.

\* \* \*

NAZI AGENTS ABROAD, representing American business interests, are said to be active anti-American propaganda agents. This is believed to be true of the South American and Central American countries. It is believed that some of these agents may be bootlegging materials to agents of the Axis powers which they could not obtain direct because of export restrictions. It is surmised that steps have been taken to tighten the lines and that already many such agents have been replaced by those who, whether of the United States or of the Latin Republic involved, can be fully trusted.

\* \* \*

A REPORT ON PASTORAL SUPPORT from nineteen of twenty-eight conferences of the United Brethren Church, show that two hundred and thirty-two charges pay less than seven hundred dollars salary, and eighty-five of these have no parsonage. Seventy-three pay from seven to eight hundred dollars and seven are without a parsonage. Seventy-three pay from eight to nine hundred dollars and nine have no parsonage. Sixty-eight pay from nine hundred to a thousand dollars and eight have no parsonage. Four hundred and forty-six charges pay a thousand dollars or less and one hundred and nine of those charges furnish no parsonage.

THE RED CROSS NURSING SERVICE is calling for ten thousand enrollees—a goal which it hopes to reach by June 30. At the beginning of this year, there were eighteen thousand members in the nursing organization, and it is expected that between three and four thousand of these will be called for service by June 30. Enrollees must be under forty years of age, physically fit for all types of service, nursing graduates, and members of the American Nurses Association. Efforts are being made to contact all First Reserve nurses.

\* \* \*

THE COMMERCIAL IMPORTANCE of Indo-China and the vast island region lying between the Pacific and the Indian oceans is due to the vast supplies of raw materials produced. Sumatra is rich in oil; the Malay Peninsula is the source of a large tin and rubber supply and also of precious metals; Java grows great quantities of tea, coffee and rice; and the whole area is adapted to the growing of tropical fruits, rice, and is remarkable as a place where great rubber plantations offer almost fabulous commercial possibilities.

\* \* \*

THE NAME OF THE PROPHET URIJAH comes back into history from the ruins of Lachish. In 1936 a research expedition studying the ruins of the city of Lachish discovered some inscribed fragments of pottery which turned out to be letters. Later discoveries seem to make it quite likely that these letters form a correspondence regarding the Prophet Urijah, whose message to Israel and flight to Egypt along with his capture and execution by King Jehoiakim are told in Jeremiah xxvi. More and more the historicity of the Scriptures is becoming firmly established.

\* \* \*

MEN IN THE CHURCHES, according to an analysis of the recent U. S. government religious census, are greatly outnumbered in all churches except the Mormons and the Roman Catholic. In the Disciples of Christ, Church of Christ, Presbyterians, Methodists and Baptists, with a total membership of eighteen million, eleven and one-half are women and seven and one-half men. In the Mormon Church the men practically equal the women, and in the Roman Catholic Church the men are ninety-one and seven-tenth per cent of the number of women.

\* \* \*

THE NEW THEATER OF WAR in the Far East means much more than appears on the surface. Aside from the countries interested in this new war zone, is the fact that it involves four million eight hundred and forty-four thousand square miles of land surface and two hundred and twenty-six million four hundred and forty-three thousand people. The interest of the Methodist Church in that island empire is represented by three hundred and fifty-five missionaries, one hundred and ninety-seven thousand and seventy-seven church members, and fifty-five thousand two hundred and sixteen day-school pupils.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### "RETREAT" or CONQUEST?

We have upon our desk a letter from a layman in which he says that not more than one-fourth of our church members ever attend services and that many of them feel that if they attend one service a year, they have discharged their whole religious obligation. We could not agree to all that the letter says, but there is entirely too much truth in what is said to ignore it, or to dismiss it as being unimportant.

In recent years we have made increasingly large use of retreats as a means for quickening the interest of the Church in its "program of work." We would be unwilling to offer discouragement to any method for deepening the spiritual life of any group, ministers or laymen. We feel, however, that "retreats" which seek personal saturation and end without generating a spirit of conquest, are little short of sanctified selfishness, not to say glorified simony. We are afraid that there may be in many a too great tendency to depend over much on the formality—that there may be attendance without actual participation in the prayer meeting.

To cite a concrete example of what we mean, some years ago we chanced to meet a very devout man who had been leader in a number of retreats. In the course of our conversation we discussed retreats, and his attitude was far from reassuring. He spoke particularly of a retreat of ministers in which he said there was predominant in all the testimonies a philosophy of religious attitude and a speculative faith. He said that in a particular retreat only one man came through with a testimony of confession and yearning which indicated a passion for spiritual conquest, either of himself or others. Whatever may have been the momentary exhilaration of the individuals of the group, the occasion bore every mark of stopping short of developing a spirit of conquest.

This boiled down means that many of us need to do the "first works" before we are ready to enter the holy of holies. No one without the experience of salvation and mission has in himself the foundation for the intimacies implied by such a season of communion. For our church members, we need to emphasize revival cleansing as the prelude to use in holy service. Yes, by all means hold retreats, but do not fail to do the groundwork necessary to give them meaning, do not make them too exclusive, and make them point to conquest.

### COME ON IN, GENERAL, THE WATER'S FINE

A notorious and unchallenged slander is that preachers are bad business men. It has been handed down from generation to generation and, along with the halo of his sacred occupation, is the financial mark of Cain on the

preacher's brow at the beginning of his career. One of the commonly accepted traditions of the Army is that the West Point cadet must know his mathematics or he will be told the way home. We confess that we have entertained some little skepticism about the absolute accuracy of both of these traditions. A recent issue of Scottish Rite News Bureau states that "Army representatives before the House Appropriations Committee" admitted that the cost of the cantonments had exceeded the original estimates by the neat sum of \$338,000,000—"more than half the cost of building the Panama Canal." We submit that few preachers ever missed their financial guesses by such a wide margin and if they had, they would have had a better alibi than could be offered by crack mathematicians.

We once knew a preacher who had the financial management of a church enterprise. At the end of the year, his statement of disbursements ran something like this: To one new heating plant, \$600; To repairing the roof, \$125; To "sundries," \$10,000. We imagine that, among the estimators of cantonment costs in 1941, that preacher would have shone as a star of the first magnitude. A Bishop of the Japanese Methodist Church read an address before a Methodist Conference, and his manuscript seemed not to have been finished. When he came abruptly to the end of it, unable to extemporize, he said in staccato, "Paper. All gone." So the crack estimators say, "Money, all gone." O well, come on in, General, the water's fine.

### POLICING AREAS OUTSIDE TRAINING CAMPS

Much is being said in both the secular and church press about the immoralities prevailing in areas outside the camps where a vast army of the nation's young men have been sent for military training. The general opinion seems to be that the discipline inside the camps is entirely satisfactory, but there is a disposition to condemn the laxity and the indifferences of police forces in adjacent towns where the soldier goes for the hours when he is on leave. Alexandria, Louisiana, which is adjacent to camps Beauregard, Forrest and Livingstone, has been the target of some of this criticism. We assume that a measure of what is charged against it may be true—that drinking, gambling and the woman of the street are a constant menace to the morals of our soldier lads. But surely Alexandria and other towns in its situation have a side which is entitled to consideration.

We publish elsewhere in this issue a paper adopted by the Board of Stewards of First Methodist Church of Alexandria. The appeal made to Congress in behalf of Senate Bill No. 860, now pending, seems to us to be both sensible and reasonable. The country has



pect that a town of a little more than twenty-five thousand people should take upon its shoulders the task of an effective regulation of the moral life of a suddenly acquired alien population five or six times its own size. We believe that it is nothing but just and fair to camp cities and to the country at large that the War and Navy Departments should be required to establish and control the dispensing of liquor, all forms of gambling and the activities of the woman of the street in zones sufficiently large to protect the virtue, the morals and the health of those called for training. By every implication such is a Federal responsibility, a first-hand responsibility of the Government, and no local authority can possibly cope successfully with these problems. We are out and out for zones under the control of military and naval authorities.

### THE WORTH OF CHURCH PAPERS

One should remember that some things once done can not be undone. If a board honestly thinks that a church paper has fulfilled its mission and should be discontinued, it is justified in abolishing the paper. But in doing it, it should remember that it cannot reconsider a year or two later and put the paper back as it was. Things do not work that way. Therefore a church board should explore the facts and study the situation with care, and not blithely follow the line of least resistance.

The question that we are raising is an academic one so far as *The Christian Leader* is concerned, for we doubt if there is a man upon our own board who is not heart and soul for the paper that we have.

But we find some of our contemporaries in trouble from the disposition of powerful figures in their own fellowship, able and willing to send them to the guillotine.

Now we ourselves are in no position to argue against scrapping outworn church machinery. One of our pet subjects, which never fails us when the call comes for a column more at the last minute, is the folly of churches in hanging on to machinery after it is worn out. And we do not now retract when the shadow of the axe falls athwart the pathway of our friends. All we say is that one ought to be very sure one wants to use the axe, for neither a god nor a man, puissant as either may be, can undo the efficient work of an efficient axe.

In regard to church papers one needs to remember that they have souls as well as bodies, that they are made up not only of subscribers, editors, publishers, credits and debits, but of traditions and memories, of local and national standings and influences, of hosts of readers and friends who never join the fellowship, and of innumerable other things intangible but real.

We do not say dogmatically that church executives are short-sighted who want to end the life of church papers, or who throw up their hands in horror over the money that it takes to run them. We merely say that more people think that they know something about church papers and their influence than actually do know something about them, and that neither God nor man can undo the work of the axe.—*The Christian Leader* (Boston).

### A PERSONAL WORD

Quite frequently people send to the Advocate clippings from local papers with the request that we rewrite them for use in our columns. We have done so in a few cases, but this involves more work than we are able to do, and it is not easy for us to eliminate details without the risk

of giving offense. Hereafter we will require that all articles be written for our columns by the party sending them in.

## Editorial Miscellany

By Dr. H. T. Carley.

### HOW LONG IS A SERMON?

I heard a distinguished gentleman speak three times the other day. Two of his addresses were mainly to high school students, and the other was to a Rotary club. The speaker held the interest of his audiences from beginning to end, and he received many sincere expressions of appreciation of his messages. His addresses averaged an hour in length.

I don't often go to a picture show—but I do see one now and then. Two or three weeks ago I saw one that lasted two hours. The theater was comfortably filled—and I didn't see a single person leave during the performance. All the grown persons present had paid 28 cents apiece to see the show.

I recently went to see a high school class play. A big crowd was there, and each person had paid 25 cents for a ticket. The play was very good, as such things go, and the crowd stayed to the end. It lasted about an hour and a half.

I have attended a good many baseball and football games that lasted around two hours—sometimes less, sometimes more. Not only had the spectators paid a considerable admission fee and occupied reasonably uncomfortable seats—if they didn't have to stand—but many of them showed a hilarious enthusiasm that left them hoarse and weary at the close of the games. But I have never seen the spectators politely conceal their yawns and look furtively at their watches.

But a church service that lasts more than an hour or a sermon that is more than thirty minutes long is all out of reason. Why?

Well, there are several good answers. One is that a sermon is a solo performance, more or less formal, whose appeal is through the ear—and many people are dull of hearing. (They can understand what they see, but not very well what they only hear.)

Another answer is that people have to listen to a good many poor sermons. I know, for I have listened to them myself—and preached a good many of them, too. Some sermons are poor because of content, some because of form, some because of delivery, etc.

Another answer is that short sermons have become fashionable—not for the preachers so much as for the people—and to be out of fashion is not to be thought of.

Another answer is that Sunday dinner is ready about twelve o'clock—and it's better to meet a bear robbed of her cubs than to make a man late at his Sunday dinner.

Another answer is that too many people expect to get something for nothing—they don't put anything into the service, but they expect to be entertained, encouraged, comforted, inspired, emotionally stirred, and pleased by the discourse.

Another answer is that too many preachers expect the people to do a lot of thinking after they get to church when they themselves haven't done much before they got there.

How long is a sermon? I give up—you answer.



## THE CALL OF THE DAY TO CHRISTIAN CITIZENS

By W. R. White, President, Hardin-Simmons University, Abilene, Texas

The Christian is a citizen of two worlds. He is not of this world order, but he is in it. His inspiration, ideals and motivations have deeper and higher sources than the world order.

Full-orbed Christians are the best citizens. Well-meaning but unbalanced Christians are often very poor citizens. Our supreme need is balanced Christians, aroused Christians, militant Christians, if we meet the call of the hour.

### Balanced Christians

The balanced Christian is alive to all values. He must be alive to social honesty. He must be alive to social and economic justice. He must be alive to social purity. He must be an example in all of these. I have known authorities on social justice who were careless about their debts even though their incomes were excellent. The social implications of their own default seemed never to have dawned upon them. There can be no economic security without individual reliability.

The interests of the individual Christian must be varied and universal. The lopsided Christian not only leaves unsolved problems, but creates problems in the social order. The balanced Christian releases and radiates the spirit and attitude which produces the atmosphere in which social problems can be solved.

Regeneration is not enough. Sanctification in addition is better. Let us go on to dedication, which is far better. The ascetics and hermits are not all in deserts and monasteries; most of them are encysted isolationists moving amid the busy whirl of the social order. Remember that in the model prayer our Master taught us to be more concerned about heaven coming to us than our going to heaven.

### Aroused Christians

Apathetic Christians are a disgrace, particularly at this hour. There is everything to arouse us. The most colossal exhibition of stupidity which the world ever saw is taking place before our very eyes. The democracies, having released and pampered every form of radicalism, are now menaced by their off-spring.

There has been entirely too much complacency with reference to dangerous trends. There has been too much confidence in democracy taking care of itself regardless of inimical forces which threaten to engulf us.

There is no natural trend toward the Christian way in anything. Domestic and improved plants and animals tend to revert to wild species and governments tend toward paganism when left to themselves. Eternal vigilance is the price of everything worth while. The way of ascent is always the way of struggle. Even elevators cost somebody.

### Militant Christians

Paul was a fighter. The health of moral reaction determines the hope of society. Well-wishing will not remedy the great ills of the world. Jesus was militant toward the money-changers. He not only called them thieves but drove them out of the temple. These money changers were usurpers. They had no moral or legal status in the temple. They had an unjust and privileged monopoly. By bold effrontery they were ex-

plotting the religious instincts of the people. They aroused the ire of the Prince of Peace. There is no sense in saying "nice kitty" to a man-eating tiger. Jesus is majestic in his moral resentment. Whatever we may say about pacifism in its application to war, all will agree that there is no place for moral pacifism.

We are becoming calloused to moral evil. We are taking impurity and laxity for granted. We wink at political subterfuge. We reward duplicity. We do not become militant until our own selfish interests are seriously threatened. We sidestep a clash with wrong. We avoid facing up to great issues. We fondly hope that glittering generalities and sweet perfumed words will purify the atmosphere.

The work of personal evangelism must be intensified. Mass evangelism must be increased. A greater training program must be initiated. But, remember that our influence must reach far beyond those reached by these methods. We want a decent and safe place in which to live while we work for Christ and rear our families. I am not interested in demonstrating total depravity by permitting the social order to go to the bow-wows while I win souls. I am going to stand against evil and throttle it in every way I can while I give my testimony for Christ.

I am thinking of two illustrations of good citizenship. Each suggests to us the imperative necessity of such examples being multiplied many fold.

There were two men who lived in a certain Texas county for 40 years. For this period they lived side by side with a fence between them. They belonged to different political parties and to widely differing religious groups. They reared large families. They never had a serious personal difference in all that period. They failed to agree frequently on various issues, but always agreed on great moral issues.

I knew another man who lived for some 50 years in one section of one county. He never took sides in any personal or family feud. He was frequently used to settle serious disputes. He carried a good supply of the oil of grace, common sense and fairness which he so often poured on troubled waters. He was alert, wide-awake and interested when any great issue was before the people. He exercised to the full his rights as a citizen.

Too many people who are qualified for good citizenship are indifferent and careless. Too many people unfit for good citizenship are zealous and aggressive. Here is our supreme problem.

Wisdom is more precious than gold. We need wisdom for national defense. It is found in Deut. 4:5, 6:

"Behold I have taught you statutes and judgments—Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations."

—Baptist Standard.

## ELECTIVE COURSE ON "THE SACRAMENTS OF THE CHURCH"

FOR APRIL, 1941

Development and meaning of the Christian sacraments is discussed in the elective course for April in the Adult Student and the Adult Bible Class Monthly. Purpose of the unit is to lead students to a better understanding of the sacraments, and through this to a more useful and satisfying partici-

pation in the sacraments administered by the Methodist Church. Writer of the course is Dr. William K. Anderson, Educational Director of the Commission on Courses of Study.

Teachers desiring helps for this elective course may find them in the April issues of the Church School Magazine and the Church School Journal. Copies of these periodicals may be obtained by writing to the Editorial Division, Board of Education, 810 Broadway, Nashville, Tennessee.

## THE ASSOCIATED CHURCH PRESS

By Ralph Stoody

Dr. Lewis O. Hartman, of Boston, editor of Methodism's oldest periodical, ZION'S HERALD, was chosen president of the Associated Church Press at its annual session held here in conjunction with Boston University's Founders' Day celebration. He succeeds Dr. Guy Emery Shipler, editor of THE CHURCHMAN.

Nearly 200 editors of religious periodicals compose the Associated Church Press. Other Methodists taking a prominent part in the proceedings were President Daniel L. Marsh in the Founders' Day address: "Freedom of Discussion Indispensable to Democracy"; Miss Dorothy McConnell, woman's editor of THE WORLD OUTLOOK, "New Methods in Church Publications"; and Dr. T. Otto Nall, managing editor of THE CHRISTIAN ADVOCATE, "Launching a New Paper."

In addition to the program for religious editors, several sessions were given over to discussions on the status of the secular press. Numerous nationally known newspaper editors and publishers spoke. One panel was devoted to addresses by noted jurists on "The Law and the Press." In the University convocation in Trinity Church, made famous by the ministry of Phillips Brooks, President Marsh conferred degrees upon eight distinguished journalists. Dr. Hartman was made a Doctor of Humane Letters. Upon Dr. Joy Elmer Morgan, a Methodist layman of Washington, D. C., editor of the Journal of the National Education Association, was conferred the degree of Doctor of Science in Education.

## PAYMENTS ON COMPASSION DAY OFFERINGS, MISSISSIPPI CONFERENCE

District	Amount
Brookhaven	\$ 969.29
Hattiesburg	943.73
Jackson	1,331.61
Meridian	1,289.00
Seashore	584.61
Vicksburg	772.93
<b>TOTAL FOR MARCH</b>	<b>\$5,891.17</b>

## "DAY OF COMPASSION" COLLECTIONS, NORTH MISSISSIPPI CONFERENCE

	Acceptances	Paid
Aberdeen	\$1,435.00	\$1,423.78
Columbus	1,422.00	1,265.59
Corinth	1,313.00	1,922.32
Greenwood	1,270.00	1,234.30
Greenville	1,155.00	995.85
Sardis-Grenada	1,077.00	1,048.06
<b>TOTALS</b>	<b>\$7,672.00</b>	<b>\$7,839.90</b>
<b>March 14, 1941.</b>		



# CONFERENCE NEWS AND PERSONALS

Rev. R. R. Scott, pastor at New Albany, assisted Rev. J. N. Hinson in a meeting at Blue Mountain, Miss., recently.

Rev. J. N. Hinson, pastor of the Blue Mountain charge has plans under way for remodeling the Sugar Grove church on his circuit.

Rev. A. M. Brown, pastor at Zwolle, La., has launched a movement to build a \$4,000 church, and he is receiving enthusiastic response on the part of his people.

Rev. W. R. Goudelock will have the assistance of Rev. S. M. Butts and Rev. B. F. Bullard for revivals in Corinth Southside, and Shady Grove churches respectively.

Rev. W. B. Baker reports the best congregations that he has had at any time during his pastorate at Leland, Miss., and that everything goes well with his work.

Bishop J. Lloyd Decell is said to be in great favor in the Memphis Conference. Every indication is that he is giving to his area an effective administration from the greatest to the smallest church in his field.

Rev. Geo. H. Jones, pastor at Newton, Miss., is conducting a systematically organized campaign for every detail of his church program, a thing characteristic of his work.

The Methodists of Guntown-Saltville charge have contributed \$200 for a much needed deep well at the parsonage. Rev. L. P. Jumper, the pastor, is receiving generous cooperation on all the work of his charge.

The Methodist churches of Corinth, Miss., are cooperating in a city-wide "Go-to-Church" campaign during March and April. Reports indicate increasing congregations from Sunday to Sunday.

Rev. James Heflin sends a remittance for the Advocate from Paris, Miss. We presume from his letter that he has been appointed to supply Paris circuit, though we have no positive statement to that effect.

We regret to learn that Mrs. E. H. Moore, of Greenville, Miss., is troubled with impaired eyesight. Mrs. Moore has been one of the staunch Methodists of that section for many years.

Dr. A. M. Serex, district superintendent at Shreveport was in New Orleans for a day last week and called at the Advocate office. He reports everything as going well in his field of operations.

Rev. J. H. Sewell has been appointed to the Jeanerette charge, which became vacant when Rev. Fred S. Flurry was appointed to Clinton, La. Bro. Sewell begins his pastorate by subscribing for the New Orleans Christian Advocate.

Rev. S. S. Bogan, pastor at Rodessa, in the Shreveport district has just moved into his new parsonage. He is retired, but neither the people of his charge nor those who have the oversight of his work have had any occasion to suspect it.

Rev. Geo. Pearce, pastor at Broadmoor in Shreveport, has about completed the payment for their beautiful church lot and he and his people are now looking forward to a new church as being the next thing in order.

Rev. E. G. Mohler, pastor at Iuka, Miss., held a fine training school recently. Rev. R. A. Grisham and Mrs. C. A. Parks were the teachers. Mrs. E. G. Mohler gave an organ recital on the new organ of the Iuka church on Sunday night, March 16.

Bishop Hoyt M. Dobbs of Jackson, Miss., paid a visit to his father, Dr. S. L. Dobbs, of Birmingham, recently. The Bishop's father is now in his eighty-ninth year and has been for sixty-five years a Methodist preacher.

Corinth District, under the leadership of Rev. W. R. Lott, district superintendent, raised 50% more than the quota assigned on Compassion Day Sunday. Six charges had not reported and money was still coming in from some charges that did report.

Confusion among the pastors as to where the Day of Compassion offering should be sent makes impossible a complete report of the results, and in anything published we wish it to be distinctly understood that such is the case.

Rev. James H. Felts, Fulton, Ky., speaks in highest praise of the new pastor of the church where he worships, Rev. Loyal O. Hartman, who is a relative of Dr. Lewis O. Hartman, editor of Zions Herald. Bro. Felts is enjoying remarkably good health and is in high spirits.

Rev. J. F. Dring, pastor at Oak Ridge, La., was stricken with an acute attack of appendicitis while on his way to Shreveport to attend the dedication exercises of Jackson Hall, at Centenary College. He was rushed to Shumpert Sanatorium where he had an emergency operation for a ruptured appendix.

Rev. Jas. B. Grambling, pastor of Elizabeth Sullivan Memorial Church, Bogalusa, La., left on Monday of last week for the bedside of his sister, Mrs. Maud Brown, of San Antonio, Texas, who is reported to be very ill. Bro. Grambling will be remembered by his many friends in the hour of distress through which he is passing.

Rev. W. F. Henderson has found it necessary to take a rest from work following an attack of flu, in which he suffered a heart impairment. He writes that he has been in bed for forty-two days, and while there has been some improvement, he has yet a long way to go. Bro. Henderson is now at Belcher, La.

Mr. Paul M. Brown, Treasurer of the Louisiana Conference, says that the treasurer's office is apparently going to be a full-time job for somebody. He says that the work is growing so heavy that he cannot spare

the time which it requires. This he said by way of explaining the difficulties which it occasions along with his other work.

Rev. E. S. Lewis, pastor at Durant, Miss., seems to be getting well on his feet following his recent illness. His church met its full assignment for the Day of Compassion offering, a fine spirit prevails among his people, and his church is entering into a determined campaign to increase the attendance at both the Church School and regular services.

Mrs. Ellen Carr Wren affectionately referred to as "Mother" Wren, died on Feb. 16. She was ninety-four years old and a member of the Pine Grove church on the Sibley charge. She had been for more than seventy-five years a member of the Methodist Church. Funeral services were conducted by her pastor, Rev. Rex Squyres, and Rev. J. J. Rasmussen, of Minden.

Mr. Rufus Webb, Chairman of the Building Debt Committee of the Gentilly Methodist Church, in New Orleans, has issued a detailed statement of the church debt which shows past due obligations amounting to \$2,339.56, and a total principal payment of \$563.86, leaving a balance due of the debt principal \$5,436.14. Effort is being made to make a material reduction in this indebtedness by Easter Sunday. Rev. Don Harwell is the pastor.

The Walker charge, a four-point circuit in the Louisiana Conference, is evidently in a thriving condition. All four of the church buildings have been repaired, and three of them, together with the parsonage, have been repainted. Other additions have been made to the church and parsonage properties, and Rev. P. W. Sibley, the pastor, is to be congratulated upon this splendid showing for the four years of his ministry there.

Rev. B. M. Hunt, pastor of Capitol Street Church, Jackson, Miss., writes. "We have just closed another great revival. Bishop Edwin Holt Hughes, of Washington, preached at Capitol Street Church twice daily the week of March 3-9. The week had been preceded by prayer groups and much visitation. Large congregations came to the services. Bishop Hughes preached with great spiritual power. The Christians received fresh inspiration for Christian living. There were ninety persons who applied for membership during the week, most of them on profession of faith."

That land is henceforth my country which most needs the gospel.—Count Zinzendorf.





## CHURCH DEDICATION NOTICE

The new Methodist church at Lodabar, three miles southeast of Pelahatchie, Miss., will be dedicated on April 6, Rev. E. W. Ulmer preaching the dedicatory sermon. All former pastors and friends are cordially invited to be present for the occasion.

Signed—MRS. C. C. COATS.

## BISHOP INSPECTING ALL AREA CHURCHES

(United Press)

Boston, March 8.—Bishop G. Bromley Oxnam is completing an inspection of 1,032 churches in the New England Methodist area.

He doesn't have to visit all the churches of his denomination, but he says he wants to so he can understand their problems and become acquainted with the parishioners.

—Times-Picayune.

## POLLOCK CHARGE

The Pollock church celebrated Layman's Day on March 2, with the program in charge of Mr. A. L. Honeycutt and Mr. J. E. Davis. The children of the congregation acted as a choir under the direction of Mrs. Davis. Mrs. Davis brought the message on Stewardship. The church observed the Day of Compassion on March 9, when the pastor was present.

The Selma church has already completed for the year its apportionments for benevolences and for superannuates. All other financial items are paid to date.

Liberty Chapel is planning a Homecoming Day for the first Sunday in May. It is hoped that as many of the former pastors of that church as possible will return for the service, and that former members who have moved elsewhere will return also. Everyone interested is cordially invited to come. Before that date the interior of the church will be repainted.

Sincerely yours,

RUTH NUTTALL, Pastor.

## BOGALUSA HAS ACTIVE WESLEY BROTHERHOOD

On several occasions during the past two years the Rev. Jas. B. Grambling, pastor of the Elizabeth Sullivan Memorial Methodist Church of Bogalusa, La., has held Men's Fellowship Dinners and as an outcome of same, the men became enthusiastic in organizing the men of the church into a Wesley Brotherhood. This organization was perfected just before Conference last year and Mr. H. H. Lavinghouse was elected president.

This new organization is enthusiastically carrying forward a program of church activity, meeting each Sunday night at 6:45 for a devotional program, with an average attendance of fifteen. They are at present studying Dr. Scofield's new book, "The Methodist Church," and at the request of the pastor have taken over the responsibility of ushering each night during the revival meeting.

There is a great need for such a movement in this church and we are expecting great results from it.

A REPORTER.

## MONROE DISTRICT PREACHERS' MEETING

The Columbia Methodist Church was the host to the preachers of the Monroe District and their wives on March 3. While the preachers were giving reports and making plans, the wives held their own meeting.

The reports on the Compassion Day offering were incomplete, but indications were that the district would make a splendid showing. Some of the charges raised more than their quota.

Plans were made to hold a Christian Education Institute in every charge that desired it, in connection with the second quarterly conference.

In cooperation with the Ruston District, the group voted to promote a joint District Adult Camp, to be held at Camp Ki-Ro-Li on July 12 and 13. Plans for the other District Camps were also discussed.

Reports on the number of subscriptions to the Christian Advocate were made, and the subscription campaign for the New Orleans Christian Advocate was discussed. Rev. D. W. Poole was elected district reporter for the Christian Advocate and the writer for the Conference organ.

Other items of business were considered and each preacher gave a report on the work of his charge.

The pastor of the Columbia church, Rev. E. P. Drake, was a gracious host, and the ladies of the church served a delicious dinner.

The writer never did learn what the wives did in their meeting (his wife was unable to attend the meeting).

Under the splendid leadership of the Rev. W. L. Doss, Jr., the work of the Monroe District is going forward.

IRA W. FLOWERS, Reporter.

## ALEXANDRIA METHODISM SPEAKS

TO THE HON. JOHN H. OVERTON AND HON. ALLEN ELLENDER, UNITED STATES SENATORS FROM LOUISIANA, AND THE HON. A. LEONARD ALLEN AND ALL OTHER MEMBERS OF THE HOUSE OF REPRESENTATIVES IN THE UNITED STATES CONGRESS FROM LOUISIANA:

Gentlemen:

At a meeting of the Board of Stewards of the First Methodist Church, Alexandria, Louisiana, held on March 10, 1941, a large representation of the Board being present and the Board representing some fifteen hundred members of the said church, it was unanimously resolved that all Senators and members of Congress from Louisiana be requested to give their hearty support to Senate Bill No. 860, of the present Congress, introduced by Senator Morris Sheppard, providing: (1) a complete prohibition of any and all sales of intoxicants of any alcoholic content whatever at or within any military camp; (2) that the Secretary of War shall have the power to establish a dry zone about any camp and that the Secretary of the Navy shall have similar powers relative to naval and marine camps; and (3) that the Secretaries of War and Navy shall be given control over zones, the extent of which is to be determined by them, relative to prostitution.

The Board felt that throughout the nation there is alarm over the moral condition surrounding the army and navy camps. It is recognized that army and navy commanders

are greatly concerned, as are all good Americans, about prevailing conditions. The passage of this bill would have the effect of taking the chief responsibility for policing territory adjacent to the camps out of the hands of the local police and putting it into the hands of the military authorities, who better know how to handle this sort of problem and are better able to enforce the regulations which may be adopted pursuant to the bill.

The experience of this community during the first World War amply shows the necessity of such legislation. It may be added that during the time that the Division was encamped at Camp Beauregard, Louisiana, it was found that the commanding officers were in full sympathy with the efforts of the local authorities to safeguard the moral conditions surrounding the camp, not only on account of the protection of the community but especially on account of the preservation of the health and efficiency of the army itself.

It was also felt that the necessity for such legislation is not local but is national in extent, and with a view of engaging interest in the matter, local, state and national, the Board decided to request concerted action by all religious bodies of this city and by all good citizens to bring every proper influence to bear on the local and national military authorities to support the desired legislation.

It was further resolved that with a view of mobilizing the force of proper public opinion, the press of the country, especially the church press, be asked to foster action similar to that taken by this Board throughout the state and the nation.

You will please, therefore, consider this as the request of this Board that you give Senate Bill No. 860, above referred to, your full consideration, influence and support.

Respectfully submitted, /

W. T. MURRAY, Chairman.

H. H. MORGAN, Secretary.

## DAY OF COMPASSION OFFERING, NEW ORLEANS DISTRICT

Donaldsonville .....	\$ 9.00
Franklin .....	159.55
French Mission .....	5.00
Golden Meadow .....	36.00
Houma, First Church .....	21.00
Houma Heights .....	20.00
Lockport .....	10.00
LaPlace .....	5.00
Lutcher and Reserve .....	53.00
Morgan City .....	86.00
Slidell .....	51.78
Aldersgate .....	8.00
Algiers .....	65.00
Carrollton Avenue .....	161.00
Canal Street .....	97.00
Chalmette .....	15.00
Church of the Redeemer .....	13.00
Eighth Street .....	20.00
Felicity .....	22.20
First Church .....	225.66
Gentilly .....	65.65
McDonoghville .....	14.10
Munholland Memorial .....	40.00
Napoleon Avenue .....	83.90
Parker Memorial .....	62.00
Rayne Memorial .....	480.00
Second Church .....	44.00
St. Mark's .....	48.88

Total Askings .....\$1,530.00

Total Received .....\$1,926.06

ELMER C. GUNN, D. S.



## RODESSA PARSONAGE

Dear Doctor: The impossible has been accomplished—Mrs. Bogan and myself moved into our new parsonage March 5. A splendid little house, well appreciated, and equipped with first-class furniture. We are as comfortable and cozy as you please, and everything set for our onward march. Come and see us. God bless you and yours.

REV. S. S. BOGAN.

Rodessa, La.

## ALEXANDRIA DISTRICT PAYS IN FULL

A card from Dr. R. H. Harper, district superintendent, announces that the Alexandria District has paid in full the \$1,287. allotted to it for the Day of Compassion fund. This report is in line with other reports coming in from the territory served by the New Orleans Christian Advocate.

## DEKALB CHURCH BURNED

Dear Dr. Duren: The DeKalb Methodist Church burned Sunday morning, March 9. A few pews, two pianos, pulpit, communion table and a few song books were saved. The expensive pulpit Bible which was given to the church recently by the Young Woman's Business Circle was burned. My entire library was also totally lost. The building and equipment were partially insured. Plans are being made to rebuild.

E. D. SIMPSON, Pastor.

## HORNBECK CHARGE

Dear Dr. Duren: As I have been very busy since Conference, I have neglected to write the Advocate. Conference appointed me to Hornbeck charge, and to an unfinished church building.

Brother Pickett did heroic work last year, and the church house at Hornbeck was well under way at Conference time. Now, we have the auditorium finished, with the exception of a few extra touches. We owe one hundred dollars on the new building, and we need a little more material to complete the Sunday School rooms and League room.

We have used the auditorium all winter and some of the rooms, but some of the rooms are not ceiled yet, so maybe we will have to wait until summer or fall. But before another winter we hope to have everything in "apple pie" order—and out of debt.

Hornbeck has one of the best schools in the parish, and many of our teachers are loyal and faithful to the church and its interests.

The mill at Alco gave us \$64 worth of ceiling for the auditorium, and the church at Leesville gave fifteen long seats. We have made some new seats, and now have enough to seat an average congregation.

The churches of Holly Grove, Prospect and Rosepine have some choice material in the way of members, and we are hoping for better things on the circuit.

W. D. GRAY.

## OXFORD-HOLLY SPRINGS UNION

The Oxford-Holly Springs Young People's Union met March 13, at New Albany, with a good representation from Oxford, Holly Springs and New Albany. The Holly Springs

young people rendered a very helpful program on "Personal Evangelism," with Miss Rubye Sigman as leader. Most impressive talks were made on "If We Truly Believe," by Lawrence Custer; "The Stewardship of Grace," by Mabel McClatchey; "Many Methods—One Spirit," by Maridean Sigman; and "New Decisions Daily," by Keener Ragsdale, Jr. It is most necessary that the young people of this generation realize the importance of personal evangelism. The way to emphasize this is by right living. It is a challenge to the young people of today to seek first God and His kingdom. The only way to save the world is through Jesus Christ. A very important business meeting followed the program. Mr. Lyman Coker, of the University, conducted the meeting. At this time New Albany accepted an invitation to join the Oxford-Holly Springs Union. The social hour followed with delightful refreshments.

REPORTER.

## MISSIONARY INSTITUTE—NEW ORLEANS DISTRICT

Urging Methodists to accept the world-wide challenge of missions, Dr. Corliss P. Hargreaves, Inter-Board Secretary, spoke in a World Service Rally at St. Marks, February 28.

At the morning session of the rally for the city of New Orleans, held at First Church, Rev. E. C. Gunn, district superintendent, presented Rev. H. L. Johns, Chairman of the Louisiana Conference Board of Missions, who spoke concerning the work of missions in the conference. Dr. W. B. Slack, host pastor, led the devotional.

During the evening rally at St. Marks, Rev. Karl B. Tooke, District Missionary Secretary; Mrs. George Sexton, Conference President of the Woman's Society of Christian Service; and Ben Petty, President of the Louisiana Young People's Conference, addressed the rally concerning their special interests in the mission program of the Church. Rev. Virgil Morris, Conference Secretary of Missions, presented the new church-wide study book, "Methodism's World Mission," by Henry Pitt Van Deusen.

Following these presentations, Dr. Hargreaves issued his challenge to all Methodists to promote the program of missions through the Church in such a way that it can adequately meet the increasing world needs.

## COMPASSION OFFERING, SARDIS DISTRICT

Charge	Paid
Arkabutla	\$ 5.00
Batesville	37.00
Byhalia	53.00
Charleston	57.00
Cockrum	35.00
Coldwater	45.00
Como	66.30
Courtland	25.00
Crenshaw and Sledge	44.00
Grenada	72.50
Hernando	82.55
Holcomb	52.00
Horn Lake	17.00
Lake Cormorant	52.00
Lambert and Crowder	48.00
Longtown	21.65
Marks, Belen and Darlington	25.00
Mt. Pleasant	20.00

Oakland	30.00
Olive Branch	42.00
Pleasant Hill	10.75
Red Banks	18.50
Sardis Circuit	5.31
Sardis Station	70.00
Senatobia	90.00
Shuford	6.00
Tutwiler	34.75
Tyro	34.25

TOTAL \$1,100.06

Quota \$1,077.00

## CORINTH DISTRICT "COMPASSION DAY" COLLECTIONS

Charge	Paid
Abbeville	\$ 7.48
Ashland	32.25
Baldwyn and Wheeler	56.07
Belmont	52.00
Blue Mountain	32.00
Booneville Station	100.00
Booneville Ct.	29.00
Burnsville	12.00
Chalybeate-Walnut	41.50
Corinth, First Church	160.52
Corinth, Southside	15.11
Corinth Ct.	59.16
Corinth, Hopewell-Rocky Springs	4.00
Dumas	12.40
Fulton	50.00
Guntown-Saltito	28.00
Hickory Flat	6.00
Holly Springs	136.54
Iuka Station	57.65
Iuka Ct.	19.68
Kossuth	24.00
Mantachie	11.85
Marietta	11.00
Myrtle	62.25
New Albany Station	600.00
New Albany Ct.	11.00
Oxford-University	85.10
Potts Camp	16.50
Rienzi	30.00
Ripley	100.00
Sherman	45.36
Tishomingo	14.40
Waterford	15.50

TOTAL \$1,939.62

## A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Since promotion of Benevolences is one of the major objectives of the Board of Lay Activities, since the Bishops and Council of Secretaries have asked this Board to give special emphasis to the Benevolences during the spring months, and since the present fiscal year of our Church ends May 31, 1941, while World Service giving, (General Benevolences) appears to be \$427,213 less than for the same period last year, there is reason for serious concern and definite action.

Situations that will lead to immeasurable suffering are opportunities for real service. With a loyal rally on the part of every local congregation during March, April and May, the deficit can be wiped out, and should be. Let lay leaders and their Boards give immediate attention to this in the Mississippi Conference.

A report on receipts for Benevolences through February 10 is given herewith, but you will please note the following statement



of our Treasurer, Mr. F. Y. Whitfield: "The enclosed report also includes remittances received by me from the Board of Christian Education representing Fourth Sunday collections received by them during the period from December 20, 1940, to January 20, 1941. It is possible that some remittances have been sent direct to the Board of Christian Education, which have not been reported to me."

Brookhaven District—Total, \$339.24.—Adams, \$36.96; Barlow, \$20.09; Bogue Chitto, \$12.50; Gallman, \$1.36; Georgetown, \$5; Harrisville, \$0.50; Hazlehurst, \$7.77; Magnolia, \$50; McComb, Centenary, \$12.39; McComb, Pearl River Avenue, \$8; Meadville & Bude, \$39.38; Monticello, 23.66; Nebo, \$1.60; Osyka and Fernwood, \$2.15; Prentiss, \$31.94; Scotland, \$1; Silver Creek, \$10.58; Tylertown, \$16.95; Utica, \$2.06; Wesson, \$5.35.

Hattiesburg District—Total, \$298.21.—Clara, \$10; Collins, \$1.97; Ellisville, \$17.90; Hattiesburg Circuit, \$17.85; Hattiesburg, Court Street, \$75; Heidelberg, \$24.84; Laurel, First Church, \$25; Laurel, Kingston, \$7.55; Magee, \$10; Moselle, \$5; Mt. Olive, \$40; Ovette, \$3; Petal, \$7.49; Taylorsville, \$42.47; Waynesboro, \$4.64; Waynesboro Circuit, \$5.50.

Jackson District—Total, \$1,087.85.—Benton, \$2.50; Bolton and Raymond, \$5.83; Brandon, \$59; Canton, First Church, \$5; Canton, North Side, \$4.53; Carthage, \$3.71; Carthage Circuit, \$3.50; Clinton and Ridge land, \$3.10; Fannin, \$105; Flora, \$7.20; Greenfield and Richland, \$15; Harpersville, \$15.18; Homewood, \$7.26; Jackson, Bessie Shands, \$1.36; Jackson, Capitol Street, \$300; Jackson, Galloway Memorial, \$564.10; Jackson, Glendale, \$38; Jackson, Grace, \$7.95; Lake, \$3.33; Mendenhall, \$4.05; Morton, \$20; Shiloh, \$2.46; Terry, \$7.05; Walnut Grove, \$1.70.

Meridian District—Total, \$116.87.—DeSoto, \$9.38; Enterprise and Stonewall, \$2; Hope, \$1.90; Meridian Circuit, \$13; Meridian, Central, \$21.68; Meridian, Fifth Street, \$25.95; Meridian, Hawkins Memorial, \$4.39; Rose Hill, \$16; Union, \$8.67; Venville, \$2.

Seashore District—Total, \$199.44.—America, \$7.85; Brooklyn and Bond, \$6.94; Coalville, \$2; Escatawpa, \$18.52; Gulfport, First Church, \$29.98; Handsboro, \$21.78; Kreole, \$31.56; Logtown, \$3.70; Long Beach, \$4.46; Lambertson, \$7.06; Ocean Springs-Mentorum, \$2.76; Pascagoula, \$42.07; Purvis, \$2.15; Saucier, \$11.96; Wiggins, \$6.65.

Vicksburg District—Total, \$184.80.—Hermanville, \$62.50; Louise and Holly Bluff, \$4.12; Mayersville, \$0.50; Rolling Fork and Cary, \$45.23; Roxie, \$308; Satartia, \$20.02; Vicksburg, Crawford Street, \$28.67; Vicksburg, Gibson Memorial, \$18.43; Washington, \$2.25.

Grand Total—\$2,226.41.

I shall hope to make another report before the session of the District Conference.

J. M. SULLIVAN.

## POINTED PARAGRAPHS

By Rev. John W. Ramsey

The divorce courts of Chicago announce that the divorce record climbed to a new high during the year 1940, with a total of eleven thousand one hundred and seventy-four divorces. It is also stated that Los Angeles, with less than half the population of Chicago, recorded a total of sixteen thousand divorces. When it is remembered that these are only two of the thousands of cities of the United States, the total for the

entire nation must be colossal and appalling. Such a divorce record strikes at the very foundation of the home life of America, and an inquiry arises concerning the futility of this nation's entering the war now in devastating progress to defend our way of life and the homes of this country when, at the present rate, we shall, in the not distant future, have neither homes nor way of life to defend. In view of this deplorable and alarming situation, it is nothing less than surprising that the Methodist Church should put the stamp of its approval upon easy divorce and re-marriage by permitting her ministry to re-marry divorced couples, despite the plain and unmistakable teachings of Jesus on this vital subject.

\* \* \*

It was recently announced by the officials of Hendrix College, Conway, Ark., that there will be no intercollegiate football at Hendrix in 1941. Thus Hendrix joins many other colleges and universities in abolishing the brutal game of intercollegiate football. It is to be hoped that this forward movement toward a higher civilization may continue till every Methodist institution of learning has forever banished football. SO MOTE IT BE.

\* \* \*

All our denominational institutions of learning, and even some state-supported colleges, are observing annually what they are pleased to call "Religious Emphasis Week." Apparently they are fighting shy of the old-fashioned word "revival"; or have they thrown it altogether into the discard with all its happy implications? I wonder.

\* \* \*

After forty years of intercollegiate football, Stetson University, of Deland, Fla., has withdrawn from all intercollegiate athletic competition. Thus progress toward civilization in the nation's colleges and universities continues to grow. The writer would like to see this movement rapidly advance till all institutions of learning, state and denominational, even in Mississippi, have abandoned intercollegiate sports, especially football.

\* \* \*

A tabulation reported by Dr. R. N. Whitefield, director of the State's Bureau of Vital Statistics, says that three thousand two hundred and fifty divorces were granted in Mississippi in 1940. It would be sadly interesting to know how many preachers in Mississippi during the year 1941, taking advantage of the new divorce law of the Methodist Church and by its sanction, will contribute toward the sin of adultery by re-marrying some of these thousands of the state's divorcees.

\* \* \*

In a recent issue of the New Orleans Christian Advocate, the editor took occasion to refer to the profits received in Cincinnati on the game of bingo by certain sponsoring organizations. Unfortunately, we do not have to go to the far off city of Cincinnati to find instances of gambling on the game of bingo. I have learned that much less than a thousand miles from where I sit writing these "Pointed Paragraphs" a group of Methodist women are engaged in gambling on this game for the benefit of a Methodist parsonage.

\* \* \*

Dr. Edwin Lewis, of Drew Theological Seminary, in the February number of our Church School Magazine, in his comment on the temperance lesson, after pointing out the evils of strong drink, added that nevertheless it was all right for a Christian to drink. How does that harmonize with the

temperance education course projected by our Church or the scientific course being taught in the public schools of the state?

Furthermore, in the same periodical, in his comment on the lesson on forgiveness, Dr. Lewis taught that a Christian was not under obligation to forgive unless he who did the wrong repented and asked for forgiveness, although Jesus said: "If thou bringest thy gift to the altar, and rememberest there that thy brother hath aught against thee, go and first be reconciled to thy brother, and then come and offer thy gift"; and he had something to say about forgiving seventy times seven.

It occurs to me that the editors of our Sunday school literature ought to earn their salaries by doing some sure enough, real editing.

## WISE OR OTHERWISE

By James H. Felts

His wife was away. He was having a good time. His friend who knew too much said, "Yes, I had a boil on my nose once. When it was gone I had a good time like you." Comment superfluous.

If your education fits you only for a white collar job I pity you—unless you have grit enough to use your hands and feet like a real man.

New year resolutions are like dried-out cheese, neither attractive nor palatable. "Overcoming evil with good" has resolutions beat a mile.

If the intelligence of the citizens of a state is judged by the officers that represent them certain "ratings" are easily understood.

A snob is a youngster who tries to conceal his inferiority by strutting like a peacock and behaving like a pet coon.

When a man has nothing to share he is enthusiastically, not to say offensively, interested in others sharing everything regardless.

If things have gone wrong with you, brother, dare not believe for a moment that cussing the universe and becoming lawless will help. That is the suicide road.

The late Rev. Bob Davis said to the late Rev. Sam Thames, after hearing a D.D. sermon, "Sam, that sermon was just sweetened wind." "Well, Bob," was the reply, "thank God it was sweetened."

The man who is always concerned about getting, never about giving, is a stonebruiser on the heel of progress.

Few people ever get all they want, but most of us get all we earn.

I remember the first knife I ever paid for with my own money. No "frog-sticker" has ever been so good. Value is enhanced by earning our property.

True or false? Courage is found only in the midst of war.

When a Taos Indian marries, he takes up his legal abode in his wife's new house, for, contrary to our customs, all the houses are owned by women.—Lucille Ruegg.

The truth is never propaganda; it is the very staff of public life. The mark of a good citizen is his or her capacity to distinguish between truth and error.

—The Marquess of Lothian.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Let Me Keep Lent

"Let me keep Lent.  
Let me grow in grace,  
Let Thy light shine till my illumined face  
Will be a testament.  
Read by all men  
That hate is buried, self crucified—new-born,  
The spirit that shall rise on Easter morn."

—Elizabeth Bodley Read.

"Let me keep Lent" is a time for special training and practice in the art of prayer.

Teach me to know that—

"Prayer is no longer a theme for eloquence, or a way of life for a few to choose whose hearts can desire it. It is the sternest necessity; the unequivocal ultimatum—man must pray or die."

(The above beautiful thoughts were sent to us by Mrs. W. T. Hegman, of Holly Bluff.)

\* \* \*

### Will We Listen?

We read: "Hitler says we are between two worlds. Can Christianity determine the future direction?"

Maria de Landa-Torok, writing in the February issue of "The Church Woman," says:

"There is something which I want to say to American women. Something which seems to me most important. It is a warning.

"America, your country, is now the only country in the world where I can say or write what I think and what I sincerely believe without being jailed or killed. Here in America I can say to American women, 'Watch out! Danger is waiting at your door, ready to creep in, to destroy your life and the lives of your families.'

"European women were not warned. The bacillus of despotism, terror and destruction crept into their homes and destroyed everything which makes life worth living. It destroyed religion and the family, the two big pillars on which the life of a free nation is based.

"Can machine guns and airplanes defend against an enemy who creeps under the very threshold to destroy?"

"The Nazis attack the two main pillars of American life, the church and the family. Therefore the defense against Nazism is the strengthening of these two pillars without which there can be no freedom and no happiness for a nation. In this defense, women could have the biggest part. If American women organized to support the church and to promote family life, they could rear an insurmountable wall against which the spreading Nazi ideology would find itself broken.

"I do not believe one of you American women would be willing to hand over one of the ideals in which you were brought up. x x x Regardless of whether she is living in a palace or a farmhouse, every one of the millions of women in this country should realize that banded together they shall defend these ideals.

"Hold fast to your religion, American

women. x x x Lead your children in those ideals in which you were brought up. The world is changing, that is true, but Right is changeless.

"Your European sister was less fortunate than you. She was not warned. It is too late for her now to kneel before the altar and cry. The churches are closed, her children are taken from her and bombs are falling on deserted altars and deserted homes."

\* \* \*

### Stewardship

Mrs. E. E. McKeithen, Conference Chairman of Spiritual Life, calls attention to the fact that "This committee should accept its responsibility for the promotion of Christian Stewardship . . ." (Page 21 of the Guide.)

In the little booklet, "I Traced the Line of the Horizon" (Session No. 8), we read the interesting story of Burleigh Valley, where a "Tithe-Your-Time Committee" was formed—each woman in the church giving a tithe of her time to Christian service, the chairman keeping an exact record.

"In a few months of honest tithing of time, certain women discovered that tithing was a rather formal, legalistic way of measuring out their lives; once committed to a task, to a genuine life of service, they found that 'abundant time' could mean a more 'abundant life' for themselves and others."

### Suggestions:

Ask the members of your society who give a tithe, or more, of their money to "good works," to tell why they do so, how they plan their budgets, what relation they feel their giving has to their investment of time.

At a meeting of the society pass pencils and paper, ask the women to make a note of what they consider to be their three largest talents. Usually the talents disclosed include unexpected, and certainly unutilized, resources which may be channeled into Christian service.

\* \* \*

### Attending Meetings

As a member of the National Board of Missions and Church Extension, our conference president, Mrs. Paul Arrington, is attending committee meetings in Chicago, New York and Philadelphia this week.

\* \* \*

### First Quarter Ending

In ten days, the first quarter of 1941 will close. Have you checked your society's work with the Efficiency Aims for 1941?

Since the new report blanks will not be in the hands of all societies in time for this report, on this page next week, we will give some suggestions for officers of the local society.

\* \* \*

### China In the "World Outlook"

We give the following references from the "World Outlook" for use with the study of "Dangerous Opportunity":

1937—May, page 18; July, page 4. 1938—July, page 23. 1939—February, page 6; April, page 7; July, page 4; September, page 16. 1940—January, pages 10 and 15. 1941—

January, page 14; February, pages 20 and 56; March, pages 23, 34, 35, 36, 37 and 45.

\* \* \*

### What About Octagon Coupons?

If 107 W. S. C. S. in the Mississippi Conference each "find" 1,000 Octagon coupons during March, we will have rounded up that 107,000 that were missing at the close of 1940.

We are hoping that our Home in Jackson will receive many over the number that we have mentioned. How many has your society collected? In mailing them, be sure to address the package Methodist Orphan's Home, Jackson, Miss.

We understand that the boys and girls could use a large number of tablets and pencils between now and closing of school. This will, of course, come from our women as individuals, or from Church School classes.

\* \* \*

### Zone Meeting at Electric Mills

There was an undercurrent of sadness when Zone 4, of the Meridian District, held its first quarter's meeting at Electric Mills.

The end of March will see this community of 1,205 persons begin the gradual process of becoming abandoned; for the Sumpter Lumber Company will cease operation at that time.

The Electric Mills society has been, since its organization in 1912, one of the most progressive in the Mississippi Conference, and while we regret that it will not continue, we know that its influence will be felt in widely separated areas. Wherever one of its members may make her future home, she will take her place in the building of the Kingdom of God.

Mrs. W. H. Meyers, president of the W. S. C. S., graciously welcomed the members of the zone, asking that they think only of the happy days.

The program was in charge of the Scooba society, and the topics on "Abiding Values" were presented by Rev. S. B. Watkins, Mrs. O. B. Brewer, Mrs. E. T. Hammack and Mrs. S. B. Watkins. Music was furnished by Mrs. M. S. Price, pianist, and Mrs. Kirk Knight, Mrs. Earl Trammell and Miss Marjorie Landes. Mrs. Trammell sang one of her own compositions, "Listen to His Voice."

Mrs. W. P. Lang presided at the business session. All except two societies were represented and different departments of the work were discussed.

To Mrs. A. C. Grantham, Mrs. Meyers presented the Life Membership pin which represents the \$25 which was given to missions in her name in December. Mrs. Grantham's beautiful Christian influence will follow her "girls" as they go from Electric Mills into other fields of service.

Miss Maude Fall, head resident, presented the work and needs of the Meridian Wesley House.

### The Meaning of the War

"It is time we understood the dimensions of the present war. Here is not only a war of nation against nation. It is also an interior war, a war of everything which is free against everything which is slave, in the very heart of the whole of civilization."

—Jacques Maritain



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### First Annual Meeting, Woman's Society of Christian Service, North Mississippi Conference

Amory, Miss., March 25-27, 1941

Wednesday Morning, March 26, 1941

"I lifted up mine eyes unto heaven and my understanding returned unto me."—Dan. 4:34.

8:00 Prayer Room—

Mrs. W. R. McCormack.

8:30 Worship—Mrs. Dan Comfort.

Order of Business—

Missionary Education and Service—

Mrs. E. M. Sharp.

Wood Junior College—

Dr. E. W. Seay.

Malvina Community Center—

Mrs. J. D. Dorrah.

Rust College—

Board of Missions—

Rev. V. C. Curtis.

Supplies—Ministerial Fund—

Mrs. Hugh N. Clayton.

Spiritual Life and Message—

Mrs. W. R. McCormack.

Committee Reports.

10:30 Meditation and Worship—

Mrs. B. W. Lipscomb.

Christian Social Relations—

Mrs. Henry Williams.

The Christian Home—

Mrs. Mary McCoy, Chair Religious

Education, Alabama College.

Committee Reports.

Introductions.

Wednesday Afternoon

"Unless there is within us that which is above us, we shall soon yield to that which is about us."—Peter Forsythe.

1:30 Hymn and Prayer—

Mrs. J. G. Carpenter.

My Work in China—

Mathilde Killingsworth.

Board of Christian Education—

Rev. S. H. Caffey.

Report of Treasurer—

Mrs. D. H. Hall.

Life Members—Mrs. C. A. Parks.

Supplies—Mrs. A. W. Stokes.

Committee Reports.

Invitations for 1942

Forum on the New Organization—

Mrs. Ernest Moore.

Benediction.

Tuesday Afternoon, March 25, 1941.

"We dare not be blind to the Christian significance of the time in which we live. But how can we see that Christian significance, if we throw away our Christian eyes?"—Edwin Lewis.

1:30 Worship—Mrs. Earl Long.

Organization.

Report of Recording Secretary—

Mrs. N. N. Maxey.

President's Annual Message—

Mrs. W. H. Ratliff.

Vice-President's Report—

Mrs. Dan Comfort.

Report of Conference Secretary—

Mrs. R. P. Neblett.

Aberdeen District—

Mrs. J. G. Carpenter.

Columbus District—

Mrs. Z. O. Graham.

Corinth District—

Mrs. L. K. Carlton.

Greenville District—

Mrs. R. M. Yarbrough.

Greenwood District—

Mrs. C. V. Maxwell.

Sardis-Grenada District—

Mrs. Damon Page.

Benediction.

Committee Meetings.

Tuesday Evening

"A sense of direction is always a matter of elevation and vision."

7:15 Worship—Rev. E. H. Cunningham.

Sacrament of the Lord's Supper—

Bishop Hoyt M. Dobbs,

Assisted by Rev. N. J. Golding.

Music—Choir.

Address—Mrs. J. D. Bragg,

National President Woman's

Division of Christian Service

Benediction.

Wednesday Evening

"For those who have been granted vision and privilege, much is expected. Sonship and brotherhood impose tremendous responsibilities."—Kirby Page.

7:15 Worship—Mrs. H. L. Talbert.

Music—Choir.

Missions in China—

Miss Julia Wasson.

Missions in Africa—

Mrs. W. B. Lewis.

Benediction.

Thursday Morning, March 27, 1941.

"Through that Word we began to see the meaning of all words, for that Word became the Master-light of all our seeing."

E. Stanley Jones.

8:00 Prayer Room—

Mrs. W. R. McCormack.

8:30 Worship—Mrs. Dan Comfort.

Order of Business.

Literature and Publicity—

Mrs. W. F. Wilburn.

World Outlook and Methodist Woman

—Mrs. C. A. Pilkinton.

Christian Advocate—

Mrs. Ernest Moore.

Young Women and Girls—

Mrs. R. R. Scott.

Wesleyan Service Guilds—

Mrs. Jasper Weber.

Student Work—Miss Madeleine Long

Children's Work—

Mrs. M. E. Woodson.

Baby Specials—Mrs. Zach Whisnant.

Committee Reports.

10:30 Meditation and Worship—

Mrs. B. W. Lipscomb.

Methodist Home—Mrs. E. T. Clark.

Octagon Products—Mrs. J. N. Dunn.

Our Community Center—

Miss Mavis Shinn.

How a Rural Worker Spends

Her Time—Miss Carrie Brown.

Scarritt Associates—

Mrs. W. C. Galceran, Jr.

Scarritt College—

Miss Mathilde Killingsworth.

Status of Women—Mrs. E. L. Jacks.

Committee Reports.

Introductions.

Thursday Afternoon

"All my springs are in Thee ... wells of water springing up into everlasting life."—Ps. 87:7.

1:30 "Memories"—Mrs. H. L. Talbert.

Memorial Service—Mrs. T. M. Clark.

Committee Reports.

Standing Committee Reports.

Special Committee Reports.

Benediction.

### INNER CLEANLINESS

By Mrs. Irvin Rowland

My mother always taught me to make the inside of a job (or that which is not ordinarily seen) as neat and clean as the outside, or that part exposed to view. In fact, if there was to be any shabbiness, let it be on the outside rather than to be hidden away.

How different this world would be if every person would apply this lesson to his own life! Let the heart be clean and upright despite the surroundings which may be ours. No one can admire a person who tries to put up a righteous front and a glamorous appearance who indulges in impure thoughts and actions. Such a one is easily detected.

But the one who has a pure heart and clean hands will continually bless and bring joy to those around him, though he be of common appearance or poor in worldly goods. We cannot all have an attractive outward appearance, but we all can have that inner cleanliness without which we may be described thus: "For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."





# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Recommendations of the Study Committee

We, your Committee on Study for the Louisiana Conference Woman's Society of Christian Service, feel there is definite and urgent need for a correlated program of study which will channel through our organization and through the special days and periods of emphasis already in our Church and Church School calendar.

Therefore, we suggest and recommend the following:

1.—The functioning of a study committee in each local society (Secretary of Missionary Education and Service, Secretary of Christian Social Relations and Local Church Activities, and Chairman of Spiritual Life) to work out a program of study for the year.

2.—Texts and studies for the year 1941 (by quarters):

First Quarter (January, February, March).

(a)—Bible Study (classes organized and conducted similarly to Mission Study Classes).

See list of studies for 1940-41, for approved Bible study texts, or write Mrs. G. W. Dameron, F-47 1901 Centenary Blvd., Shreveport, La., for further information.

Newest Texts:

Jesus and Social Redemption, by John W. Shackford (25 cents).

(b)—Cooperation in Church-wide Mission Study class, using "Methodism's World Mission," by Henry P. Van Dusen (25 cents).

Second Quarter (April, May June).

(a)—Spring Mission Study Class.

Topic: The Christian Mission in China Today.

Text: Dangerous Opportunity, by Earle H. Ballon (60 cents).

Third Quarter (July, August, September).

(a)—Group or individual studies on Christian Social Relations packets, books, materials, etc.

Any special project or emphasis you consider helpful, such as forums, special sermons, panel discussions, speakers, plays, etc.)

(Write Mrs. D. C. Metcalf, West Monroe, La., for further information.)

Fourth Quarter (October, November, December).

Fall Mission Study Class:

Text: A Christian Imperative, by Roswell P. Barnes (60 cents).

In connection with this entire program of study, we recommend that Devotional Bible Studies through circles, spiritual life groups, etc., be used at any time during the year that fits in with the local program. Especially recommended texts for Devotional Bible Study:

The Stewardship Parables of Jesus, by R. C. Long.

I Have A Stewardship, by R. S. Cushman (\$1.25).

Prayer and Worship, by D. V. Steere (50 cents).

(For other suggested texts, see list of approved studies, 1940-41, or write Mrs. Guy M. Hicks, Ruston, La.)

3.—That Missionary Education, Christian Social Relations and devotional topics and books be emphasized through reading cir-

cles, circulating libraries, church libraries, etc.

4.—That the Committee study plans and suggestions in The Methodist Woman, Department Handbooks and materials provided by Literature Headquarters for further guidance.

(Literature Headquarters, 420 Plum St., Cincinnati, Ohio.)

5.—Since there are many opportunities offered in the Church and Church School program to promote Missionary Education, Christian Social Relations and devotional programs, we suggest the following correlated calendar:

World Service Sunday (fourth Sunday in each month).

February—Brotherhood month.

World Day of Prayer (Interdenominational)—February 28.

Methodist Day of Compassion—March 2.

Pre-Easter and Easter Activities.

Methodist Student Sunday (second Sunday in June).

Race Relations Sunday (for Louisiana Conference)—July 13.

Pastors' School and Conference for Christian Workers—June 9-13.

(Mrs. W. M. Alexander, Chairman of Spiritual Life for the Woman's Division, will teach the Missions Course: Christians and World Order.)

Childhood and Youth Week (third week in October).

World Temperance Sunday—watch for date.

Week of Prayer—early in November.

### THE CONFERENCE STUDY COMMITTEE:

Mrs. G. W. Dameron, Secretary of Missionary Education and Service; Mrs. D. C. Metcalf, Secretary of Christian Social Relations and Local Church Activities; Mrs. Guy M. Hicks, Chairman of Spiritual Life.

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### Union Zone Meeting In Shreveport District

All four of the zones of the Shreveport District met for the first quarter's meeting at Mangum Memorial, Shreveport, in February. More than two hundred and thirty women registered and many visitors were in attendance.

The zone leaders each conducted short business sessions and roll calls. Mrs. J. C. Collins, of Greenwood, spoke on the "Newer Supply Institutions of our Conference." Mrs. Mary Freeman, deaconess at Jubilee Inn (the cooperative home for girls in Shreveport) gave a beautiful opening devotional. Mrs. G. W. Dameron, Conference Secretary of Missionary Education and Service, spoke of the new plans for study this spring and gave out outlines for the spring mission study, "Dangerous Opportunity," by Earle Ballon. Mrs. W. M. Ledbetter presented most helpful suggestions on the work of the Christian Social Relations Committee. Mrs. Ira Campbell, District Secretary, reported on "The State of the District," mentioning the fact that there

were 1,825 members enrolled in societies of the district. The District Pledge for 1940 was overpaid, with a total of \$7,824.96 paid into the conference treasury. Eight societies reported having achieved the Efficiency Aim and many reported scoring 90%.

A most amusing and informative quiz was conducted between eight representatives of Cedar Grove and Wynn Memorial Societies, the questions being taken from current copies of the "World Outlook" and "Methodist Woman." A short business session followed at which time each zone assumed the responsibility for a Houma Scholarship. Mrs. E. A. Sartor, president of Noel Society, made the announcement of conference meeting at Noel Memorial, and the district societies went on record as wishing to assume any of the hostess duties possible and desired by Noel Society.

Beautiful special music was rendered by the quartet from the First Methodist Choir. Mrs. Clarence Shaffer brought the meeting to a close with a spiritual, happy and hopeful meditation on the opportunities ahead.

The meeting concluded with a delicious plate luncheon served by the ladies of Mangum Memorial, and many were the expressions of enthusiasm, inspiration and pleasure gained from the occasion.

(Signed) MRS. IRA CAMPBELL,  
District Secretary, Shreveport District.

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### First Church, New Orleans, to Present Interesting Mission Study Programs

We are approaching the time when the Woman's Society of Christian Service of First Methodist Church, in New Orleans, will again present one of its mission studies, with Mrs. Allen C. Porter as program chairman. This time the study will be China, and a most interesting program is planned.

After the devotional, which will be given by Mrs. Clayton, wife of one of our pastors, Mr. Gung Hsing Wang, the Chinese Consul, and a brilliant speaker, will talk on the History of China. Mrs. Ernest Carroll Faus will give her experiences in China, while Mrs. David Palmer will review the story "Alien Dust." A Chinese lunch will then be served by one of the Circles of the Woman's Society of Christian Service.

After lunch excerpts from the text book "Dangerous Opportunity," will be given by local members of the W. S. C. S. Mr. Arthur Shaw will then review one of the late books on China, "Orchids in the Wind."

A cordial invitation is extended to all out-of-town Methodist women visitors should they care to come in for the whole program or even part of it. For the luncheon plans make reservations with the church secretary.

(Signed) MRS. T. EDW. MORRIS, JR.,  
Publicity Chairman

Thin Man (in a street car speaking to a fat man): "They really should change by weight on these cars."

Fat Man: "If they did, they couldn't afford to stop for some people."—Enoch



# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Old Centenary College

## CHURCH SCHOOL LESSON

MARCH 23, 1941

By Rev. W. C. Newman

### JESUS CONDEMNED AND CRUCIFIED

Lesson Text: Luke 23:13-25, 32-34

Golden Text: What shall I do then with Jesus which is called Christ?—Matt. 27:22.

You would be considerably shocked to discover one day that an electric chair, outlined in brilliant electric lights, had been erected over your church. Yet the world has forgotten that the cross, not a gallows or an electric chair, was once the machine of execution and the symbol of horrible and shameful death. How that cross has come to signify all that is lovely, so that we fix it above our churches, and on our altars, and wear it as an emblem of our Christian faith is one of the most thrilling stories in all human history.

#### To Die—Or To Desert?

So many make the mistake of thinking that any trouble, any sorrow, any disappointment, is the cross that is laid upon them. "I'll bear my cross patiently," they say. Or, "I can't understand why I must have such a heavy cross."

These things do not constitute our cross, just as they did not constitute the cross of Jesus. They are simply the price we pay for living in a world like ours. They come to Christian and sinner alike.

Jesus died for a Cause—the cause of righteousness, truth, justice, mercy. He died rather than compromise high principles of living. He might have avoided crucifixion had he been willing to "play ball" with the scribes and Pharisees, the ruling priests, and the vested interests. But he would not. He believed it better to die than to desert.

#### Victorious Voices

Even Pilate, accustomed as he was to the cruelties and injustices of the time and country, was shocked at the demand that Jesus be killed. The fact that he finally yielded to the popular demand, against his better judgment, graphically sets him in contrast to Jesus, who would not yield a principle.

There is special significance for us in the brief, simple statement of Pilate's yielding. The pathetic weakness of this Roman is told in three words: "Their voices prevailed!"

Whose voices? The unthinking crowd, the men to whom standards and ideals and morals had little value. Men who may be found in every generation, "urgent with loud voices" protesting against every effort to lift the level of human living. Men who demand the right to "do as we please," even though it means breaking every law of God and man.

And each of us must decide whether shall prevail in our hearts the voices of the crowd, or the voice of Jesus.

#### Visions from the Cross

What one sees depends in large measure

upon the place from which one looks. Perspective is an important factor in both insight and outlook. The multitude saw Jesus upon the cross, and thought him to be a queer fanatic, misguided and dangerous, a fit companion to the two dying thieves.

But Jesus not only looked at them, and at the world, from the vantage point of the cross, he said that we, too, if we would follow him, must take up the cross. What did he mean? Must we be crucified? Hardly that. But certainly he meant that we must look at life and at people and at the world as he saw them all from the cross. In short, we must gain for ourselves the attitude of the Christ upon the cross.

#### The Divine Adjective

Many beautiful words have we used in our effort to describe the lovely Christ. We have called him the Light of the World, the Good Shepherd, the Friend that sticketh closer than a brother, One altogether lovely, the Lily of the Valley.

But the favorite adjective of Christians in speaking of their Lord is the word crucified. Christ, the crucified Christ. When all the implications of that word are fully understood it becomes the superlative of all superlatives.

Our crucified Christ!

### 30 CENTS RE-ESTABLISHES A BUSINESS

By Arthur Rugh, China

Old Mr. Lee had been a scholar and a writer in a town ten miles south of Peking. War brought hard times but he and his son peddled fruit and were getting along. One day while they were out peddling a bomb demolished their home, killing all the other members of the family. They sold what was left of their house to pay funeral expenses and then came to the city to find work.

Miss Tsai, our social worker, discovered them in a beggar's camp, and gave them fifty cents to buy cotton-padded garments (they were still wearing summer clothes though it was mid-winter). She asked them to report on the following Friday for further plans. The father bought two garments for his son but none for himself, saying, "Never mind, I'm not cold."

We talked with Mr. Lee and decided to give him thirty cents more to buy a warm garment for himself. Then he said that if he had a basket of persimmons and peanuts as stock in trade, that would be all they would need. They could sell enough each day to support themselves and replenish their stock. But that would cost all of thirty cents, including the basket, and he was sorry to ask for so much. We gave him the thirty cents and he was happy beyond words.

In about an hour he came back wearing a long padded garment over his summer clothes and carrying a large basket heaped full of persimmons and peanuts. I offered him my old overcoat, but he bowed low and said, "No, no, I have everything I need. You

must help someone else. We can get along very well now."

He evidently did get along for he never asked us for more help. For the cost of a necktie he was re-established in business and given new courage and hope!

### HE MAKES THE INDIAN LIVE!

By S. E. Evans

Waano Gano, whose English name is Joe T. Noonan, is a well-known Indian artist who portrays the Indian not as a "vanishing American," but as a human person with many interesting and varied traits. Recently the thirty-four-year-old artist completed an exhibition of his work at the Los Angeles Museum. He also displayed paintings in the Century of Progress Exhibition in Chicago. Several of his murals are in the dining room of Sherman Institute, Riverside, California, and in a children's ward in the Los Angeles General Hospital.

Receiving most of his education in the Los Angeles schools, Waano Gano won his first cash award in 1927, at the Los Angeles County Fair, taking first and second cash prizes and winning honorable mention in the student exhibit. He is the designer of the Indian Achievement Medal, awarded annually by the Indian Council Fire of Chicago.

The young artist has devoted many years to the study of his race and considers his greatest effort to date to be "Conflict," a painting depicting the major Indian tribes of the United States engaged in a tragic death struggle. He worked on it for eight years. Another painting, "My Sweetheart," is a portrait of his wife, a member of the Karoucks—a branch of the Klamath tribe.

### THE CROSS

Nineteen hundred years ago the cross crowned Calvary. Around it surged and cursed an ugly mob. Envy, hatreds, fears and lusts of every description had conspired to erect that cross. Successful, they remained unsated. The cross and the Christ who hung there found themselves the focus of all these vile passions.

Yet the only answer was love—love that suffered and endured hell, love that died and so triumphed, love that pardoned and promised paradise.

The cross still stands, crowning not merely that "green hill far away," but the world. Humanity is gathered beneath it, a cursing, violent mob. The light of the cross exposes men as fools and sinners doomed to everlasting death.

Yet it is that same cross which can save them, removing sin's curse and breaking sin's bondage. Divine love it preaches and that love is the answer to the world's need. It lifts men out of themselves into God's life of love.

Only the cross can give to the world pardon and peace and life. We know that. Our duty is clear: to make known to men the power and the love of the cross.

—American Lutheran



# THE CHRISTIAN FIRESIDE

## MOCK TURTLE

By Rev. Vivian T. Pomeroy, D. D.

A community of turtles lived in an agreeable location, where there was alike warmth and moisture. They were fairly conventional turtles and exceedingly proud of their family records. Their history went far back, and they had dwelt in that place for generations. There had been no scandals to speak of, no uprising or serious discontent. The children had been well satisfied to do as other self-respecting turtles had done before them.

But now and then—as everybody knows—there is a "sport," an adventurer in every good family. And so it was with the turtles. It happened that in two young turtles of good family background and careful upbringing there were signs of unrest. For they began to wonder if there was a world outside and beyond their own ancient and familiar place. The names of these radical turtles were Rudolph and Adolphus—curious names for turtles and for anybody, but so it was. These two talked not only among themselves but also among their family and friends. "Why," they asked, "should we suppose that this is the only world? There may be wonderful things beyond."

Such talk was frowned upon. Some said: "There is nothing beyond." Others said: "There may be; but turtles are not made for adventure. We have been given legs, not wings. We are not creatures of swift movement. We were intended to reside in a small and safe area, and only disaster can come from experiment and wanderings."

But the restless and rebellious Rudolph and Adolphus were not convinced, and they made up their minds to go forth on bold adventure. They laid plans. Rudolph should go first. If he did not come back within a given time Adolphus would set out on the same road, and, overtaking Rudolph, they would proceed together into the vast unknown. And so it was.

Rudolph left the community. There was a good deal of upset when it was discovered he had gone, and all the turtle families had a great deal to talk about. They were not highly emotional turtles, so they did not weep and wail. Indeed, they were so well-bred and ancient that they were just grim. Rudolph was given up for lost and dead. But he was not dead. He returned, and returned a hero, for he confirmed his elders. There was he said, no world beyond or, if there was it was never to be reached. He had traveled far and sometimes in great peril, until finally he had come to a huge stone wall. The wall was immensely high; he could not climb it. It went down deep; he could not dig under it. It was mighty; he could not remove it. It was a vast and unconquerable barrier, and no turtle would ever be able to get beyond it. Rudolph had learned his lesson, and gratefully sank back again into the comfortable life of his family, who all remarked: "A noble effort; but what did we tell you?"

Adolphus, however, was not impressed. In spite of all warnings, he set out alone. He was gone many moons, and at last he was discreetly mourned as dead. Young turtles were told stories about him, and shuddered to hear what befalls a would-be progressive turtle.

But upon a day—long after—Adolphus came back. He looked older; he bore some

scars; but there was a kind of splendor about him. He had traveled far, far, beyond the confines of his wildest dreams. There was, he declared, an enormous world. His tales were astonishing. He had found wild and beautiful places; he had been able to rid certain areas of noisome pests; and human creatures had valued him and cried aloud for more insect-eating turtles; and he hoped to gather a group of gallant fellow-turtles and set forth to do further service for humanity. There was a great deal of excitement—of a quiet kind, of course. Rudolph, however, who was now married and settled down, was anxious that none of his children should be carried into enthusiasm by their wild and story-telling uncle; and he said sourly: "Adolphus, I'm in doubt about the whole thing. You must have gone the way that I went and found what I found. Now tell the truth. Didn't you come up against a great wall? You could not climb it; you could not dig under it; you could not remove it. What about that?"

"Oh, that!" answered Adolphus, coolly. "That wasn't really a wall; it was a huge and frowning tower. I could not climb it. I could not get under it. I could not remove it. So I simply walked round it."—Reprinted by special permission of the author and The Christian Leader.

## SET YOUR CLOCK

"Daddy, why do we go to Church?" said a little lad to his father.

"Son," answered his father, "you remember the observatory clock down town where we stop to see if your watch is slow? If so, we set it by this clock because it is connected by electric wires to the big telescope that watches the star in the heaven and thus we get the time from the star. In like manner we go to the Church to see if our lives are keeping time with God's commandments or laws."

We study the Bible to learn how we should live and the sermon helps us to understand "What manner of love the Father hath bestowed upon us that we should be called sons of God."—Christ Church Visitor.

## NOT WASTED

A young woman, who was a great lover of flowers, had set out a rare vine at the base of a stone wall. It grew vigorously, but it did not bloom. Day after day she cultivated it and watered it, and tried in every way to coax it into bloom. One morning, as she stood disappointedly before it, her invalid neighbor, whose back lay adjoined her own, called over and said, "You can't imagine how much I have been enjoying the blooms of that vine you planted." The owner looked, and on the other side of the wall was a mass of bloom. The vine had crept through the crevices and flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear their fruit and some hearts will receive their blessing and their joy.—Forward.

## COPPER AND THE AFRICAN

By J. Merle Davis

The huge copper mining development in Northern Rhodesia and adjoining Katanga where \$80,000,000 has been invested in modern mines, and 100,000 African tribesmen, women and children, are gathered from 15 political divisions of the continent under modern conditions, was looked upon at first as an unmixed evil by the missionary societies at work in Central Africa. Disintegration of tribal life and authority, the breaking up of families, the contact with some of the worst aspects of white civilization, the new liberty, degenerating into license, without the compensatory social and spiritual controls of white society, combined to create a new and dangerous world for the African.

However, the missions in Northern Rhodesia and Belgian Congo have come to see that the same gigantic economic power which has opened up the mineral treasures of the continent has opened hundreds of remote rural centers to the Gospel and has accelerated the evangelization of Africa. It has drawn together a great army of workers from inaccessible places and has placed them under disciplined and accessible conditions. In the new surrounding, the taboos and inhibitions of the home village are absent and through the schools, preaching, medical and welfare work of the church, a new Christian way of life is brought to the mine worker.

A United Missions in the Copper Belt, in which eight missions have pooled their interests and appointed representatives specially trained for work in the congested mining area, has entered into this unprecedented opportunity. A vital feature of the life of the African industrial worker is that he keeps his contact with his rural home and alternates seasons of mining activity with long periods in which he resumes his rural pursuits. This shuttling process is spreading a knowledge of Christ in the remote rural recesses of the African continent.

In these ways, the copper industry, in spite of its exploitation of the African, through its power of attraction and distribution of workers and its economic determinism is becoming an instrument for extending the Kingdom of God in Africa.

## BIBLES AND "ARMY TESTAMENTS"

The American Bible Society reports that from January 1, 1940, to March 1, 1941, it has supplied by gift to Army Chaplains 988 Bibles, 49,314 New Testaments, and 48,817 Gospels and other Portions. This does not include 291 Bibles, 45,397 Testaments, and 35,383 Gospels supplied in the same period to chaplains in the service of the C. C. C. personnel. The rate of issue to the Army Chaplains is rapidly increasing. The Society will shortly send to every chaplain and to all new appointees as they are commissioned a pamphlet on "The Army Chaplain and the Bible," based on material furnished by a score of experienced chaplains. The first binding of the Society's special, "Army Testament" of 70,000 copies, is nearly exhausted and a new binding of 93,000 is in process. The new binding will contain the flyleaf a statement by President Roosevelt commending the Scriptures to the men of the Army. Friends of soldiers have purchased more than 13,000 copies of the Army Testament for presentation to individual soldiers.



## REVEREND J. J. GARNER

James Jackson, son of John and Sarah Anne Lindsey Garner, was born near Hickory Flat, Miss., Jan. 6, 1863. He grew up in that community, attended the local schools, and was for a few months a student in Southern University, Greensboro, Ala. At the age of nineteen he was converted and united with the Methodist Church, in which he was licensed to preach at a quarterly conference held in Bethlehem church, Marshall county, in 1891. He served as a supply pastor in 1894 and 1895, joining the North Mississippi Conference at the close of the latter year, and being ordained deacon by Bishop Fitzgerald. He was received into full connection in 1897, and was ordained elder by Bishop Candler in 1899.

On April 1, 1897, he was happily married to Miss Lillie Blythe, who shared his itinerant fortunes till early in 1936, when she was called to her eternal rest. To them were born two children, Lillie Mae (Mrs. J. E.) Stanley, State College, Miss., and Hendrix, of Yazoo City, Miss. At the close of the conference year of 1936, he retired from the pastorate and made his home with his daughter, Mrs. Stanley. It was there that he died January 10, 1941. The funeral was held from the Starkville Methodist church the next morning, the service being conducted by J. R. Countiss, L. P. Wasson, J. D. Wroten and T. E. Gregory. The body was interred on the family lot at Hickory Flat after a brief service by W. R. Lott.

Bro. Garner was a good man—good not merely in the sense that he shunned evil, but in that he earnestly sought the good life. In his life personal and social religion were so blended that faith and works became a dynamic unity. Had he been at Oxford with the Wesleys, he could have qualified for membership in the Holy Club by his deeds of mercy no less than by his consecration of spirit. Like his Master, he constantly went about doing good.

He was a brotherly man, seeing in every human being a potential child of God and in every Christian a loyal comrade of the cross. He literally forgot himself in his ministry. Every place of service was holy and important, and all faithful ministers were his brothers. He was jealous of no man's success, covetous of no man's honors. His sole ambition was to do well the work that had been assigned him. He courted no faction, was swayed by no passion, warped by no prejudice. His tongue took up no evil reproach. He was not only a man without guile, but he was blessed with a generous gift of common sense that made him sound

in judgment and wise in counsel. Unless he could speak words of truth and soberness, he held his peace.

Counting his term as a supply pastor, he rendered forty-three years of faithful and efficient service to his conference, giving himself wholly and without stint to the work of the ministry. His salary was never large, and he carried no secular "side-lines" to supplement his stipend, but he so husbanded his small income that it paid his bills, educated his children, and left a residue to be generously shared with orphaned children, retired ministers, or others in need, even down to his last Sunday on earth. He was a good business man, a faithful steward, in whose hands the work of the Lord prospered. First a Christian and second a Methodist, he sought neither to revise the Gospel nor to reform the church, but to declare the whole counsel of God and to feed the flock to which he was sent. He was firm and positive in his own convictions, but never autocratic or domineering in his attitudes. He accorded to others the same liberties he desired for himself.

His four years of retirement at Starkville were full of peace and quiet, and yet rich in good works. He was most helpful to his pastors ready always to serve as opportunity offered. For much of this period he gave a monthly sermon at the Union church near the cotton mills, and it was a joy to him to minister to that community. He was a member of the Raymond Bell Every Man's Bible Class, and frequently taught the lesson for the day. The esteem in which he was held is indicated by resolutions of appreciation sent the family and by a bronze tablet bearing his name, ordered placed on his pew. I count it a blessed privilege to have been his friend and comrade across these forty and six years.

J. R. COUNTISS

## IN MEMORY OF MY SISTER, MRS. MAY LUCILLE VALENTINE

Only a few months have passed since our dear sister went to the heavenly home.

It was October 22, while sitting at the piano playing those old sacred hymns that she slipped away to be with Jesus.

May Smith was born near Haynesville, La., Feb. 15, 1899, and was laid to rest in the family burial plot in White Hall cemetery almost in sight of the place of her birth.

She was the youngest of three children, left motherless when only five months old, and grew up the pet of the family.

In 1922 she was married to Clyde W. Valentine, and moved to Houston, Texas, where she united with the First Methodist Church and was a member of the choir. She was accomplished in music and voice and was employed as choir director and soloist for a Presbyterian church when her health failed.

She has joined the choir invisible and, while her broadcasts on earth are over, she calls us to yonder shore.

We miss you, darling sister. Our hearts are grieved since you left us, but heaven seems nearer since you are there.

You often told me that death was only going through the door to another room, and somehow death now really seems the gateway of life since you passed through.

You are on the other side of the curtain and we can't see through that mystic veil that hangs between time and eternity, but all is made clear to you since your eyes are opened on the glories eternal.

Hope inspires us with confidence that soon we shall see your sweet self again clothed in immortality where this dark cloud that overshadows our grief-stricken hearts will be removed, and partings will be unknown.

There is no Death: what seems so is transition;

This life of mortal breath  
Is but a suburb of the life elysian  
Whose portals we call Death.

And ever near us, tho unseen,  
The dear immortal spirits tread;  
For all the boundless universe  
Is life—there is no death.

A SISTER.

## PRAYER

The whole Bible is one grand continuous call to prayer. It makes it the condition of every beginning in the Christian faith; it is the only condition for growth and continuance therein. . . . An evil frosty breeze is now blowing through our day and generation; there are few who do not feel it; it is one of doubt; what has it to say concerning prayer? Consider those who probably have not folded their hands in prayer for years, who have spoken against prayer with the greatest certainty; do you think it possible that they will some day fall to their knees—LEARN to fall to their knees?

If people do not pray themselves, no doubt they want their children to pray; indeed, even they would be sadly uneasy if their children thought about prayer as they do! If they do not pray now, the hour will come, probably, in which they will pray, despite the opposing arguments they have made against prayer. At the sickbed of a beloved child, at the deathbed of a precious life many a rationalistic theory has been blasted as chaff is blown away before the wind.

Must not a higher Hand reign over both the world of nature and of man? Must there not be an eternal will over against the free play which God allows man to exercise? There are the continuous ordaining and weaving of the thousand threads, as they spin themselves out of nature and the freedom of man into a texture which agrees with God's will and purpose—into a texture in which are interwoven also prayers.

—Selected.

A little girl, returning from a visit to a barber's and referring to his use of the electric clippers on her, remarked to her mother, "I know my neck was dirty, 'cause he used the vacuum cleaner on it."

—Selected.

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## THE COURT UPHOLDS UNION

By Bishop John M. Moore

Immediately following the adoption of Union and the Plan of Union of the three Methodist Churches by the Methodist Episcopal Church, South, and the decision of the Supreme Judicial Council that the union and plan of union had been legally and constitutionally adopted, it became evident from the pronouncements and actions of the opponents of union that the validity of the union would be tested in the courts. This indication was not overlooked by the members of the Commission on Methodist Union from the Methodist Episcopal Church, South.

The Uniting Conference at Kansas City, in May, 1939, upon the motion of certain delegates from the South, provided for the defense of union should any efforts be made to overthrow or restrict it, and it was known that some had already been made.

On April 24, 1939, the Pine Grove Church on the Turbeville-Olanta Circuit, Kingstree District, South Carolina Conference, held a Church Conference and ordered the sale of the church property by the trustees to three men. Three of the six trustees, claiming to be a majority, did transfer the property as ordered, and the grantees recorded the deed. This same procedure was followed in other churches in South Carolina.

On May 10, 1939, the very day upon which the Uniting Conference declared the union in effect the three individuals, or grantees, claiming to be trustees of the Pine Grove Church, Methodist Episcopal Church, South, served notice on Rev. L. D. B. Williams, the pastor, that they were assuming the control and direction of the said church property and forbade him to use the same, and warned him that any such action would be treated as a trespass on their alleged rights. They notified Mr. Williams that in the near future they and their associates would hold services in said building at such times as best suited their convenience, and that it would be necessary for him and his associates to hold services at other hours.

On May 25, 1939, suit was entered in the circuit court to determine the rights and issues in the case. Upon the recommendation of the Methodist leaders in South Carolina, State Senator Henry R. Sims, of Orangeburg; Col. R. T. Jaynes, of Walhalla; and Col. R. E. Babb, of Laurins, were engaged to protect the interests and rights of the Methodist Church. At a conference the Counsel and certain church representatives, including Dr. T. D. Ellis and myself, the two eminent attorneys who had given much advice and aid in drawing the resolutions and official statements presented to the General Conference at Birmingham were present. They are Judge Walter McElreath, of Atlanta, an authority on the constitutional law of Georgia, and Judge J. Morgan Stevens, of Jackson, Mississippi, a former member of the Supreme Court of Mississippi. Also Judge Orville A. Park, of Macon, a member of the Judicial Council that rendered the famous decision and a

lawyer of distinction, was invited in. These six able lawyers were retained and have formed the counsel for the Church and will continue to do so if circumstances permit until the final decision is reached.

The active bishops of the South Eastern Jurisdiction were made the plaintiffs of the Church, along with the actual trustees and other loyal members of the Church. Bishop Clare Purcell, who was in charge in South Carolina, has given much active service.

The defendants have been the grantees and the three men who undertook to transfer the church property, and a group of persons in South Carolina who oppose the union. The distinguished counsel for the defendants are the Hon. Collins Denny, Jr., of Richmond, Virginia, and Hon. C. T. Graydon, of Columbia, South Carolina.

The honorable court instead of hearing the case in person, appointed under the laws of South Carolina, the Honorable Nathan B. Barnwell, of Charleston as Referee, or Master in Chancery, to hear the case. To be sure no greater case has been heard in that state, and the labor in hearing the testimony and the pleading and in the consideration of the exhaustive briefs from both sides has been very great indeed. The decision involved really the validity of the union, and the processes by which it was adopted. The decision will in all probability be tested in the Supreme Court of South Carolina, and there is the possibility that the issue may go into the Federal Court and on up to the United States Supreme Court. It is no surprise that Judge Barnwell has taken eight months to hear the case and to prepare his decision.

Judge McElreath, who directed the case, has made the following statement as to Judge Barnwell's decision of March 3, 1941, which I take the liberty of publishing.

"Judge Barnwell's report confirms the legality of the union of the three churches in every particular; he holds that The Methodist Church is the legal successor of the three constituent churches; that The Methodist Church is entitled to all the rights, property and franchises of the three churches; that the faction in the Pine Grove Church, which adheres to The Methodist Church is entitled to the use and control of the property, and that the deed alienating the property should be set aside and cancelled, and the defendant faction enjoined from interfering in any way with the faction which adheres to the new church.

"He denied our application for injunction against the use of the name Methodist Episcopal Church, South, holding that the Unifying Conference was without any legal power in the matter of retaining the exclusive use of the name. With the exception of the use of the name his report is sweeping and conclusive."

Our attorneys believe that the injunction against the use of the name will yet be granted.

The attorneys for the defendants have filed exceptions which our attorneys have answered. The hearing on these exceptions will probably take three or four months. Should the case go to the Supreme Court another year or eighteen months will be consumed. Of the ultimate outcome I have never had any doubt.

Dallas, Texas.

## ELECTIVE COURSE ON "CHRISTIAN STEWARDSHIP" FOR MAY-JUNE, 1941

Consisting of nine studies, an elective unit entitled "The Great Command" on

Christian Stewardship, will appear in the May and June issues of the Adult Student and the Adult Bible Class Monthly. Old and New Testament teachings of stewardship, Christian stewardships in the home, church, community and social order, and the financing of the Christian program, will be discussed in the course. Miss Doris P. Dennison, staff member of the Department of Adult Work, Board of Education, is writer of the unit. Helps for teachers using this course will appear at the same time in the Church School Magazine and the Church School Journal. Copies of these periodicals may be obtained by writing to the Editorial Division, Board of Education, 810 Broadway, Nashville, Tenn.

## WEST CHINA LACKS CHRISTIAN LITERATURE

By W. W. Reid

Because of the lack of Christian literature—and in fact of any decent literature—to supply the many thousands of Chinese, Christian and non-Christian, who are pouring into West China cities and towns from the Japanese-controlled provinces to the east, the Foreign Missions Conference of North America is seeking a fund of several thousand dollars to help in the production of Christian printed matter in that section of China. The Board of Missions and Church Extension of the Methodist Church is among the agencies requested to furnish from \$200 to \$500 for the project.

In Chungking, capital of West China, it is reported that considerable secular and war literature and Russian books are on sale, but that there is a great dearth of Christian material, and of books with a Christian point of view. This is especially serious because of the concentration of thousands of Christian students, church members, and educated people in this metropolis. The same appeal comes from Chengtu, where little more than Buddhist literature is available.

The proposal of the Foreign Missions Conference, based on consultations with Dr. W. Y. Chen and other leaders of the National Christian Council of China, is that the Canadian Mission Press, practically the only Christian press now active in West China, be expanded by the purchasing of additional printing presses and the securing of added trained personnel; that there be established a book depot in Chungking, from which books will be secured from the coast and distributed; that there be a revolving fund for the purchase of books from overseas; and that the transportation of Christian books be subsidized. Both the cost of paper and the cost of transportation are problems hindering the wider use of good books.

Anyone interested in helping provide Christian literature in any form, for the millions in West China, should correspond with the Board of Missions and Church Extension of the Methodist Church (Morris W. Ehnes, treasurer), 150 Fifth Avenue, New York City.

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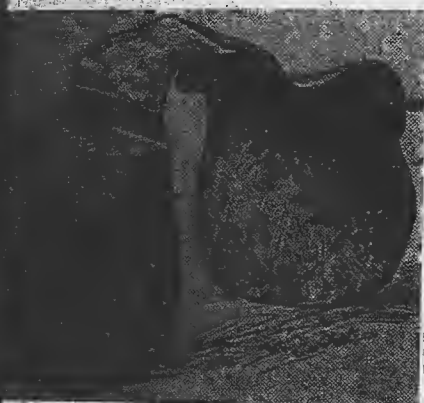
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# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



"They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they deliberately seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebags, are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

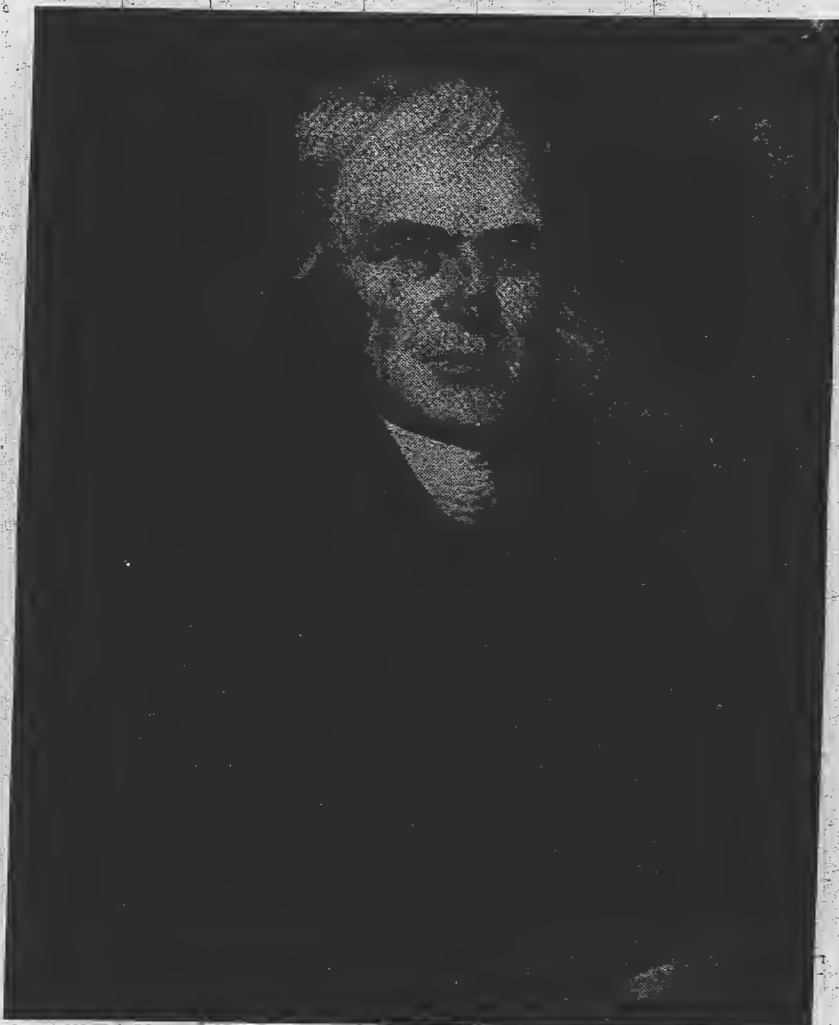
We make a tragic mistake when we put our trust in education as such to save the world. Tonight in Europe there are thousands of highly educated Ph. D.'s who are dedicating their learning to devising new ways to butcher men and women and children, and to destroy democratic civilization. . . . Education as such has in it no power to save men and nations. Education as the agent of a moral and religious purpose in life has such a power.

—President Arnaud C. Marts of Bucknell University.

## THE PRAYER-ROOM TODAY

O God, keep me clean in thought, temperate in spirit, and truthful in word. Keep me faithful in service, kindly in heart and humble in spirit. May I be honorable in my dealings with my fellows, and ever mindful of my eternal destiny as child of Thine.—Amen.

## BISHOP FRANCIS ASBURY



He became the Episcopal primate in American Methodism, a Church which he charted in the wilderness of the New World.





# WALLET OF THE WEEK



"BLANKET ORDERS" which have been issued by the National Labor Relations Board have been declared illegal by the United States Supreme Court. By this practice it appears that the Board issued orders against employers, not only for actual violations of the Wagner Act, but anticipating possible and hypothetical violations. Contempt proceedings based upon "blanket orders" were believed by many to have been used as a kind of club to force the acceptance of the Board's interpretations in labor disputes.

\* \* \*

TERMITE CONTROL IN THE BELGIAN CONGO is said to be achieved by a very simple remedy. In termite infested houses, a small opening is made in one of the tunnels through which the termites are actually circulating and a bit of Paris green is put in the runway. The termites get the Paris green on their bodies and it becomes mixed with the food which they bear to the queen and she dies, thus stopping the egg supply. In the same manner little brown ants may be exterminated by sifting a little Paris green in their pathway. The powdered form must be used.

\* \* \*

SENATE RELIGIOUS AFFILIATIONS, according to a survey of its members, shows twenty-two Methodists, fourteen Presbyterians, twelve Catholics, eleven Baptists, eleven Episcopalians, five Mormons, four Lutherans, three Disciples of Christ, one Christian Scientist, one Jew, one Quaker, two "unobtainable," and four without religious affiliation. When it is remembered that forty-eight independent and fixed constituencies are represented, the denominational spread in the membership is indicative of the democratic spirit of the American people.

\* \* \*

WOLF CHILDREN, discovered by an Anglican missionary working among jungle tribes in northwest India in 1920, were found to be two girls who seem to have been adopted by a she wolf and to have lived with her in a burrow. The younger, who was about a year and a half old when rescued, lived about a year. The older, who was about eight years old, lived ten years, recovered some of the human traits which had been lost, but never developed the mental powers which were totally undeveloped. She learned to speak about fifty words, to run simple errands and to play with other children, but that was about all that was achieved toward the development of her mind.

\* \* \*

FORECASTING FOG, the greatest foe of air travel, is one of the latest and most recent and important meteorological achievements. The forecast is based upon the mathematical relation of such factors as sunshine, moisture and wind velocity prevailing in any given section. By this method it is claimed that the forecast of a fog can be made from fifteen to eighteen hours in advance of its appearance, as against eight hours before the discovery of this method. This new method is hailed as an outstanding contribution to safety in air navigation and regular schedules.

MISS ELEANOR POGWIST, of New York, claims to be the champion airplane hitch-hiker of the world. She has ridden with more than a thousand pilots and has flown more than fifty thousand miles. She conceived the plan of visiting all the forty-eight governors of the states, and when she flew with a woman pilot from New Orleans to Baton Rouge she visited her forty-first governor. Incidentally that was the only flight of her career with a woman pilot. Thumbing one's way on the air lanes is certainly a novel application of hitch-hiking.

\* \* \*

THE NEW ENGLAND ELM, which has long been one of the glories of that section, has a chance to escape the deadly fungus which caused the destruction of thousands of lovely elms in states south of Massachusetts. According to the annual report of the Massachusetts Forest and Park Association, it is now believed that the pest can be eradicated. The disease appears not to have crossed the border of Massachusetts and consequently its elms have not been attacked, and it is to be hoped that they may be spared the ravages of the pests occurring further south.

\* \* \*

A CHINESE PRESBYTERIAN CHURCH in Manila is said to be an old, bare, unattractive building, yet a congregation of seven hundred meets on the second floor three times on the Sabbath and at other times for prayer and Bible study. On the Sabbath each member comes to church with his own Bible and hymn book, the sermons are real expositions of the Scriptures, and the congregation supports its own pastor, an assistant pastor, and two Bible women who do evangelistic work. In addition, a gospel band of forty women teach and preach to women who do not go to Christian churches.

\* \* \*

EUTHANASIA, a form of legal murder, is being used for the systematic elimination of the aged and insane or incurable, crippled and mentally defective children, according to reports coming through the American Catholic Press from Geneva. It is claimed that almost 100,000 have been carried from Institutions in buses with darkened windows to shacks and exposed to poisonous gases and have disappeared. From a Protestant source in Switzerland it is learned that from Bethel, a famous religious and charitable center, some of those who have been the victims of medical slaughter were probably epileptic patients cared for by that institution.

\* \* \*

BENJAMIN R. HANBY, the author of the song, "Nellie Gray," which is sometimes attributed to Stephen Foster, is little known as a writer, or as a reformer. He was a minister who lived in Westerville, Ohio, was a graduate of Otterbein College hard by his home, and was the author of the song, "Nellie Gray," which is said to have shared with "Uncle Tom's Cabin" as a factor in the overthrow of slavery. Although he died at the age of thirty-three years, he contributed a number of hymns and popular songs for which he wrote the musical scores himself. "Who Is He?" a Lenten hymn, has been widely translated and is in use in many hymnals of the Christian Church.



# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### BISHOP ASBURY—HIS HUMAN CHARACTERISTICS

Bishop Asbury's position in the planting and development of American Methodism was such as to make it natural for him to be remembered for his spiritual leadership and for his administration of the affairs of the new



Church. His utter preoccupation with those matters caused his human qualities to be largely overlooked. It would have been a singular fact, however, if his unceasing travel and his almost daily sharing in the rude hospitality of the pioneer settler had not discovered in him human traits which enabled him to fit into the circumstances and society of his day. The neglect to

study that side of his character has made difficult a real understanding of the militant leader who did so much to conquer the great American wilderness for Christ and the Methodist Church.

March 31 will mark the one hundred and twenty-fifth anniversary of the death of Bishop Francis Asbury, and the Methodist Church will be paying tribute to the man who was by all odds the greatest figure in the founding of American Methodism. Many will think of his ceaseless toil and travel and others of his uncalculating devotion to the task for which he came to the New World. We think of him as a man who discovered divinity beside every path in the forests.

#### His Friendships

Austere as he has been made to appear upon the pages of our church history, he was a man of strong personal attachments and lasting friendships. Those friendships ran the whole gamut of American life, political, social and religious. On the pages of his journals, we find hundreds of names of persons whom he held in great affection. Governors Tiffin and Worthington, of Ohio; Governor Van Cortlandt, of New York; Governor Rodney, of Delaware; and Governor Caswell, of North Carolina. There were Senator Bassett and his wife, his spiritual children, who in the closing days of Asbury's life traveled forty miles each for two brief visits with him. There were General Russell and his wife, a sister of Patrick Henry, to whom he was deeply attached. He spoke of the home of Judge White of Delaware, where he spent the trying months of the Revolutionary crisis, as his home. Judge White went to jail for the protection of his friend. No names loom larger in the history of early Methodism than those of Harry Dorsey Gough and Perry Hall, his palatial mansion. In Augusta, Ga., he records the name of his friend Peter Cartalyou, a Frenchman; in Waynes-

boro, Ga., was "Henry the Jew," with whom he read Hebrew and discussed "counter point" far into the night, and last but not least was "Black Harry," the Negro local preacher, whom he held in sincere affection. These and countless others shared the emotions of his celibate heart, and when the settlers with whom he had stopped through the years realized that they were entertaining their friend for the last time they stood in the doorway with tear-stained faces and watched him until he was out of sight. No man could have covered the land with such a chain of friendships unless he had carried in his own soul the qualities of friendship.

#### Sisters of Sarepta

Particularly beautiful is the tribute which he paid to the widows whose doors were ever open for his coming. He called them by the affectionate title of "Sisters of Sarepta." He names approximately two hundred of them in his journals and he indicates by initials as many more. Like Elijah of old, the "Prophet of the Long Road" shared the hospitality of this noble band of Christian women and left upon their wilderness huts an apostolic blessing. It was these "Sisters of Sarepta" who furnished a tabernacle and an altar for Methodism in the day of its building. From their homes many of the ablest and most devoted ministers of the early years went forth to preach holy living and to claim America for Christ. The names of those widows were as golden threads woven into the roster of the Methodist ministry for nearly a hundred years. We cannot do honor to our great Methodist captain without remembering those "Sisters of Sarepta" whose sacrificial devotion made possible Francis Asbury and all that Methodism has achieved since March 31, 1816, when the great Bishop reached the home of George Arnold, near Fredericksburg, Virginia, the end of the trail made glorious by his ministry of nearly half a century.

Added to these manifestations of his tenderness should be the mention of his deep resentment at the inhuman treatment of slaves: "I went to I. Worthington's; but I beheld such cruelty to a Negro that I could not feel free to stay; I called for my horse, delivered my own soul and departed." His affection for his horse, "Little Jane," "Spark" and "Fox," is touching indeed.

#### His Humor

It is a little difficult to think of humor in connection with one who constantly gave himself the reputation of being "gloomy" and "a prophet of evil tidings," and who often reproved himself for indulgence in what he felt to be light and frivolous conversation. But after the first ten years in America, the pages of Asbury's journals reveal a type of grim humor with an undercurrent of seri-



ousness which makes it all the more enjoyable. There was scarcely a problem of his administration which he does not mention with some allusion which causes it to stand out in the minds of those who follow him through the pages of his journals.

He said of the removal of the state capital from Williamsburg, Va., to Richmond, "Thus the worldly glory is departed from it; as to Divine glory it never had any." He dubbed Savannah, Ga., as "the wind mill end of the continent," and he classed Charleston, S. C., as the "seat of Satan, dissipation and folly." Of Frankfort, Ky., he said: "Here are elegant accommodations for those who make the laws and for those who break them, but there is no house of God." His label for Middleburg, Vt., was, "Here is college-craft and priest craft." Neither New England culture, nor religion served as a shield from his withering comment. He called New Haven the "seat of science and sin"; of the New England people he said, "Never have I seen any people who could talk so long, so correctly and so seriously about trifles"; and he made an entry concerning an incident in Boston, "I could tell of a congregation who sold their priest to another congregation in Boston for the sum of one thousand dollars, and hired out the money at the unlawful interest of twenty-five or thirty per cent. Lord, have mercy upon the priest and people that can think of buying the kingdom of heaven with money! How would it tell to the south, that priests were among the notions of Yankee traffic?"

He described himself as entering Columbia, S. C., in a rain like an Indian chief" wrapped in a blanket. To him, the people of Onslow, N. C., were "like the ancient Jews—they please not God and are contrary to all men." Of a man named Hartley who got married, he observed: "I have thought he always carried great sail, but he will have ballast now." Certain fellows practiced his horse on a stretch of road known as the racetrack and the horse ran away with him when he came to the racetrack; he called the boys "sons of Belial." He spoke of a certain fertile section of North Carolina to the effect, "Good religion and good land are not so easily matched together." And of some unidentified situation, he observed: "Religion will do great things, but it does not make Solomon's."

#### His Wide Sweep of Interest

Occupied as he was and staid as was his manner, he still had an eye for the beautiful and an appreciation for the aesthetic. He left Charleston, S. C., and as he traveled among the pine, the jasmine, the redbud and the dogwood, he communed with God. He saw the sea gulls, lift the clams and drop them on the sand and if they failed to break, lift them to a greater height and drop them again, and he recognized in the instinct of the bird a law written by the unseen hand of the eternal God. But with all this he carried every detail of his work, even of unvisited fields. In 1809, he says, "We have in Mississippi 15 traveling preachers, 8 local preachers and 360 members." He then added that he expected to see Mississippi and Canada before he died. The last hope he realized, but the other, like Moses, he was permitted to behold from the heights of the heavenly world. Such were the human qualities of the Prophet of the Long Road.

#### REV. R. H. B. GLADNEY DIES

After this issue was on the press, we received a telegram announcing the death of Rev. R. H. B. Gladney on last Sunday morning of a heart attack. He was seventy-seven years of age and was received on trial in the North Mississippi Conference in 1888. He rendered forty-nine years of active service and had been retired for about four years. He is survived by his wife, a son and six daughters. A faithful Christian has entered into the rest eternal. A fuller account of his life will appear later.

### Editorial Miscellany

By Dr. H. T. Carley

#### HOW TO PLAY GOLF

I never was, am not now, and never expect to be much of a golf player. I have a good set of clubs—but I haven't used them for five or six years. I haven't by any means forsworn the game—I might play a round tomorrow, or next week, or almost any old time; but circumstances more or less beyond my control have militated against my participation in the game in recent years.

But I really think golf is a great sport. It has everything that a recreational hobby ought to have—and it must have some attractive business angles, for a good many thousands of people make their living out of it.

As a recreation, golf is almost in a class by itself. It is played outdoors—plenty of fresh air; it is played with friends—congenial companionship; it involves a good deal of physical exercise—enough to keep the muscles in good shape, but not violent enough to be dangerous; it is a game of skill—but the duffer can get a lot of fun out of it; it has a large element of luck—a fair hit ball may strike a pebble and go out of bounds, or a poorly-hit one may strike a tree and roll on the green; it is competitive—you are trying to beat your friends, or your old score, or approximate par; it has no hard-and-fast time limit—you can stop after one hole if you want to (which you never do); it is not very expensive to play—you can borrow a set of clubs, find a ball (maybe), and tote your own bag if you don't want to hire a caddy; if you shoot a good game, you can celebrate your prowess by taking a box of candy home to your wife—and if you made a rotten score, you can show your feelings when you get home by raising sand if supper is not ready, or refusing to eat a bite if it is. So golf has everything.

And I know how it ought to be played: (1) You must stand right—with reference to the ball and the green; (2) You must grip your clubs right—especially be sure that your thumbs are in the right place; (3) You must swing right—stay in the groove; (4) You must keep your eye on the ball—take it off and you are likely to miss it altogether; (5) You must keep the ball up—"there are no hazards in the air"; (6) You must play for direction rather than for distance—not, how far, but, how straight; (7) You must play fair—all your errors in counting your strokes must be honest ones; (8) You must practice—plenty.

So I know how to play golf—but I'd rather go fishing! A lot of people know how life ought to be lived—but they'd rather live it some other way.



## PULPIT TO PEW

By Ilion T. Jones

## Is This a Moral Universe?

The ancient fatalist observed, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Ecclesiastes 8:11.) He might also have truly said, "Because reward for goodness is not speedily bestowed the sons of men hesitate to give themselves to it." Men believe they can "get by" with wrong and question the wisdom of right because the deed and its effect are so far removed from each other that we are not always able to see the connection between them.

But there is an ineradicable, persistent, deep-seated belief in the human mind that we don't get by with wrong and that in the long run the forces of this universe are on the side of right and goodness. Assault after assault have been made upon the belief but nothing can dislodge it from the human mind. The facts on which the belief is based are of several kinds, sometimes intangible, sometimes as clear as the noon day sun. But they are of such variety and consistency and withal so universal that they must be reckoned with in any well-rounded view of life.

Some facts are objective or physical. That man's life is affected by the cosmic forces of the universe, upon which his continuing existence on the earth depends, is evident. The question is, however, whether these forces are in any way affected by man's moral life, whether they operate quite independent of the quality of man's behaviour. The connection between some physical diseases and man's moral action is clear. Whether there is such connection between natural forces, such as natural calamities, and his action, is not so clear. Jesus himself said that God sends the rain on the just and the unjust alike. But the human race has persisted in believing that in general the great physical forces do operate to limit evil and encourage good. In his fascinating book, "Rats, Lice and History," Zinsser shows that the plagues of mankind have affected the course of history and won more wars than armies. Victor Hugo says it was not possible for Napoleon to win the battle of Waterloo because God was vexed with him; all God needed to reverse the trend of events was a heavy rain and a sunken road. The "sunken road" explanation has been discounted by recent historians. But most historians have been forced to admit that forces, natural and otherwise, conspired to bring about ultimate defeat of Napoleon. Assuredly there is cumulative evidence to support the statement that intangible, hidden forces do thwart man's choices, block his efforts to do evil, and bring about his ultimate defeat. So forceful is this evidence that great masses of people believe that if we truly succeed we must move with the physical forces of the universe and not against them. However, there are still other physical facts which leave one wondering whether the physical universe is morally indifferent.

But there can be little doubt about the psychic facts. With but few exceptions human beings discover there is no inner satisfaction and peace save as one harmonizes himself with the moral laws of the universe. Men control their choices and actions but not the consequences of the same. The effect of human behaviour is beyond human calculation and control. Sin and wrong

bring inner disgust, misery, self-condemnation, and a host of other annoying moods. Decency, unselfishness, purity of heart, generosity and kindness, along with the other simple virtues bring inner satisfaction. The righteous have the psychic edge on the unrighteous. They think more clearly. They are less likely to have emotional upheavals and nervous breakdowns. They have more resiliency, more morale, more reserve power, more abiding joys, in short, better psychic health.

And there can be little question about the social fact. If, as Emerson exhorts, we listen to what the years and the centuries say against the hours, we can assert with James Anthony Froude, the great historian, "One lesson and only one history may be said to repeat with distinctness—our world is somehow built on moral foundations. In the long run it is well with the good and ill with the wicked." One of the strangest things in all the world is that the final outcome of wars is seldom, if ever, determined by military strategy and strength. Rebecca West once said, "Before a war military science seems a real science—like astronomy; but after a war it seems more like astrology." The outcome of most wars is determined by the unexpected turn of events, not by the strength of armies. For this reason most great generals, even the most realistic and the most iron-handed, are more or less superstitious or fatalistic. They are afraid of those unknown factors, beyond their control, which turn the tide against them. The battle is by no means always with the strong nor the race with the swift. God is not ultimately on the side of the heaviest battalions. There are plenty of facts in history to cause us to put our faith, not in chariots and horses and other armaments of war, but in the forces of right and the moral forces of God. "Not by might, nor by power, but by my spirit, saith the Lord."

If we take the long perspective of history another truth emerges: that Jesus was right when he said, "Heaven and earth shall pass away, but my word shall never pass away." Why? Because, as Emerson says, his Gospel is ploughed into history. He reveals the moral purposes and intentions and desires of God's universe. He becomes at the same time the Judge and the Saviour of mankind. To throw ourselves in with Him, with His creative moral forces, is to throw ourselves on the side of God and all the moral and physical forces of God's universe. If our lives and societies are constructed right, and right means in harmony with the divine-social principles of God as revealed in Christ, they will stand. If not, they will sway, and droop, and become diseased and die. At any rate, that's what we Christians believe, and the checkered history of the human race supports the belief.

If this be true, Americans in these confused days need to hold fast to their faith in the moral forces of the universe, faith that in the long run we can succeed only if we are on the side of right, justice, truth and God. War itself is wrong and therefore it brings a harvest of ills in its train. Cruelty and inhumanity will ultimately bring their own dire consequences. In so far as civilizations last and cultures survive it is because, and to the degree that, they are in harmony with the great social principles of Christ. Dare we believe these things? Against all propaganda and pressure to bring us into this war do we have courage enough to stand for brotherly ideals, fair-play, justice and cooperation, and to proclaim the inevitable doom of brute force, power politics, and economic imperialism? That's the real issue before us

as a people. We can save ourselves and our institutions, render our best service to Europe, and make a contribution to a permanent peace and an orderly world only if we stay out of the present conflict. It will cost us in more ways than one but it will not be as costly as war. And it can be done if we have the will to do it.

—The Presbyterian Tribune.

## THE CHURCH AND THE PRESS

(Abstract of speech by Dr. Douglas Southall Freeman—Biographer of General Robert E. Lee)

In days when nations are crumbling, history teaches us that we can be sure that some things will last. Our faith will last. But the weakness of our time has been the wane of its faith. My position tonight is looking from the newspaper room at our world and its wane of faith.

In 1910 a great change came over journalism. The era marked the end of the Hearst-Pulitzer war and of yellow journalism, the beginnings of the breakdown of the animosity against college men in journalism, and the end of the association of drunkards with the press. This change should have meant a closer relation between the church and the press. Instead, the years since have seen an increasing alienation. Let us try to analyze the wane of faith in our time by looking at the reasons for the newspaperman's criticisms of the church.

(1) Many journalists have felt that clergymen were hostile to the scientific advances and views of our day.

(2) Prohibition was another source of alienation. Regardless of the merits of the case, church and press here disagreed. And though neither side was kind to the other, there was a terrible abuse of the press by the clergy.

(3) Newspapermen came to think that the clergy were more interested in belief than in conduct. The press has always been interested in conduct, in justice for minorities, in the fight for the underdog and for social justice. This has been an ideal not always realized, but "the newspaperman isn't worth his salt unless he is willing to break a lance in a hopeless fight." The press has fought for social justice, against lynching, for security for the poor and down-trodden. And the clergy have often given amazingly little support.

People today are not concerned primarily with creeds. They want to know, "What shall I do?" The conscience of the individual today is acute.

(4) There has been a growing sentiment of defeatism on the part of the average clergyman. Formerly the church was militant; it had a faith. "Our God is not one who is on the defensive." Our idea of God is constantly growing. There is no place for static religion or for defeatism today.

In spite of our despair today, many things are safe. Much will endure and grow out of our sacrifices. The more belligerent we become in our struggles, the more we make our God nationalistic, the worse the relapse will be. But this is not necessary if our attitude remains right throughout the struggles. The need of today is a faith, not only for our present battles, but for the struggle after the battle. We need a faith for work, for effort. May men never seek a war for the sake of gaining a faith. But out of the war may come a compensating good, a faith for the future.



# CONFERENCE NEWS AND PERSONALS

The offering of the church at Minden, La., on Compassion Day Sunday was \$325. Rev. John J. Rasmussen is the pastor.

Mrs. H. B. McEachern, of Haynesville, La., heartens us with her encouraging message and her continued loyalty to the Advocate.

Mr. Joe Ford, of Shreveport, was recommended to the district conference for license to preach by First Church, according to the bulletin of March 16.

Bishop A. Frank Smith is scheduled to conduct a week's service at First Church, Monroe, culminating on Easter Sunday. Dr. A. M. Freeman is the pastor.

Rev. B. P. Durbin, pastor at Athens, La., sends a list of subscriptions, including his own, and with it an encouraging word concerning his interest in the paper.

Mrs. C. A. Fletcher, of Jackson, Miss., has our thanks for a word of friendly encouragement and appreciation. We hope that she may continue to enjoy the Advocate.

Mrs. L. M. Wilson, of Bienville, La., in ordering the continuance of her paper, adds a word for which we are grateful: "I hope to be on your mailing list as long as I live."

Rev. B. C. Taylor, pastor at First Church, Alexandria, La., was in New Orleans for a day last Thursday. While here Bro. Taylor paid the Advocate office an appreciated call.

Youth Caravans are scheduled to visit fourteen different churches in the North Mississippi Conference, and in many instances several churches will unite for the visit.

A Conference-wide Training School will be held at Wood Junior College on June 2-7. At the same time and place the Pastors' School and Christian Workers' School will be held.

Dr. W. L. Doss, Jr., superintendent of the Monroe District, was present for a meeting of the Anti-Saloon League on Wednesday of last week and was a caller at the Advocate office.

We regret to learn that Mrs. Hicks, wife of Rev. Guy Hicks, at Ruston, La., has been compelled to go to a hospital for treatment. We sincerely hope that she may soon be entirely recovered.

Rev. and Mrs. J. R. Roy, 2617 Regent Street, Shreveport, celebrated their sixtieth wedding anniversary a few days ago with an open-house to their friends from two to six in the afternoon.

Rev. J. W. Lee, pastor at Sterlington, La., recently had quite a serious attack of pneumonia. We are glad to know that he is able to carry on his work and is well on the way to complete recovery.

Rev. M. D. Fulkerson, recently transferred to Oak Grove, La., from Clinton, has been well received by the people of his new charge and has every promise and prospect of doing a great work in that field.

We rejoice to learn that Rev. J. C. Price, who recently had a very serious operation, is now able to be at home, and while he is not able to resume his work he is able to direct the work of Pioneer charge, where he is pastor.

Rev. W. D. Kleinschmidt, pastor at Park

Avenue, Shreveport, neither forgets nor fails in any detail of his work. A letter from him a few days ago indicates the continuance of that which has long been a habit in his ministry.

Rev. C. B. Powell reports improvement in the health of the people of the Melville, La., charge. His work is getting along very well with promoting the entire program of the church. He is making some needed improvements on the parsonage.

The friends of Rev. W. H. Giles, pastor at Homer, La., will regret to learn of his father's serious illness at his home in Georgia. Bro. Giles has been at his father's bedside, but we understand that he was expected home about a week ago.

The sudden death of Rev. Chas. L. Stelzle, at New York City recently, takes from the realm of Labor Relations councils one of its ablest and sanest friends, and from the Christian church in America one who has made a great contribution to its life.

From the church secretary at Greenville, Miss., where Dr. A. T. McIlwain is pastor, we have received evidence of his interest in the Advocate and in every other cause included in his schedule of work. We appreciate also the cordial note added by the secretary.

A letter from Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, asks us to make correction in his report on the Day of Compassion collection. The apportionment to Greenwood District was \$1,234 against which they paid \$1,234.30, with three charges still to be heard from.

Miss Olive, daughter of Rev. T. V. Peters, pastor of Bogalusa circuit, was married to Mr. Talmadge Wood, on Wednesday, March 12, at four o'clock in the afternoon. Mr. Wood is the son of Robert Wood, Tallisheek, La., who is a staunch supporter of the Methodist church in his home town.

Rev. Percy Vaughan, pastor at Carthage, Miss., reports that Mrs. Vaughan has been very ill with an attack of pneumonia for three weeks. She was better at the time of his writing and expected to leave the hospital in a short time. Bro. Vaughan reports his work as making satisfactory progress.

Rev. Roy Grisham, Executive Secretary, reports nine Workers Conferences in local churches during the month of February. Places visited are: Gaines Chapel, Clarksdale, Snowdown, Itta Bena, Myrtle, Shuqualak, Moorhead, Brewer and Enon. In addition to this, Training Schools were held at Iuka, Kosciusko and Louisville.

Rev. George Pearce, Jr., says that the Broadmoor Methodist Church is eighteen months old and now has a membership of 271 active and 29 inactive, bringing the total to 300. The church has an excellent Church School, woman's society, and Boy Scout troop. At the time of his writing the pre-Easter campaign of visitation was under way.

Rev. R. P. Neblett, of the North Mississippi Conference, "Squire" to his college friends, writes that he will attend the Cole Lectures at Vanderbilt University, April 20-25. He will also pay a visit to his sister, Mrs. Ada N. DuBerry, and her daughter, Miss Martha DuBerry, who is one of the editors of the Church School literature, while in Nashville.

Dr. Wm. B. Slack, First Church, New Orleans, announces that Dr. Lynn Harold Hough, Dean of Drew Theological Seminary, Madison, N. J., will be the pre-Easter preacher in the services beginning on Palm Sunday and running through Easter. Dr. Slack presents Dr. Hough as "a speaker and preacher of international recognition, author of several books, educator and evangelist of the new order." The general theme of his services will be "The Christian's Vision."

Rev. H. M. Wolfe, who is greatly improved following his recent illness, says that all the churches of the Ringgold charge reported in full at the second session of the quarterly conference. The budget of the churches covers all local and church-wide objects and is apportioned as a weekly obligation. Some of the churches have money in the bank above this fixed amount. Special days are observed on the first Sunday, when the people make their offerings at the altar where they receive the Lord's Supper.

## HOME-COMING DAY AT HARPERVILLE

"On the fifth Sunday of this month, March 30, the Baptist and the Methodist churches of Harpersville are having Home-Coming Day. All former pastors of both churches, former and present members of the churches, residents and former residents of Harpersville are invited. Rev. R. H. Clegg, Superintendent of the Brookhaven District, will be the morning speaker, and Rev. W. L. Meadows, of the Baptist Church, will speak in the afternoon. We trust that the day shall prove a great spiritual blessing to all."

I will appreciate it if you will put this in your paper this week.

J. BRUCE VARDAMAN.





## EVANGELISTIC SINGER AVAILABLE

Mr. L. E. Dillon, Bandmaster at the J. Z. George Consolidated High School and Choir Director of North Carrollton Church, will be available for singing engagements during the months of May and June, and any preacher in need of such services during this time will make no mistake in getting him. He may be reached by writing him at Carrollton, Miss.

## DEATH CLAIMS JULIUS W. ANDREWS

My father, Julius W. Andrews, passed away Friday afternoon, March 14, 1941, in the Touro Infirmary in New Orleans. He was 57 years of age. He had been a life-long resident of Lottie, member of the Lottie Methodist Church and a loyal supporter of it. My mother, Mrs. Edna Blanchard Andrews, is a leading worker in the church and Sunday School.

Funeral services were held Sunday morning at 10 a. m., in the Lottie Methodist Church, with Rev. L. W. Cain officiating. Interment was in the Cottonwood cemetery.

Besides his widow, he is survived by three sons and eight daughters: Claude W. Andrews, Fort Worth, Tex.; Charles L. Andrews, Good Hope, La.; Julius W. Andrews, Jr., Lottie and Lafayette; Mrs. Inez McLean, San Antonio, Tex.; Mrs. M. J. Woods, Lafayette, La.; Mrs. C. W. Wilson, Dallas, Tex.; Mrs. Ben Blackwell, Sun, La.; Mrs. T. R. Eastwood, Dallas, Tex.; and Misses Helen, Winnie and Jean Andrews, of Lottie.

Very truly yours,

MRS. BEN BLACKWELL.

## CONFERENCES—SOUTHEASTERN JURISDICTION

The dates and places for the 1941 sessions of the annual conferences of the Methodist Church in the Southeastern Jurisdiction have been announced by Bishop J. L. Decell, secretary of the College of Bishops of the Southeastern Jurisdiction, as follows:

### SOUTHEASTERN JURISDICTION

Bishop U. V. W. Darlington

Louisville Area

Kentucky Conference, September 3, Wilmore.

Louisville Conference, September 24, (Referred).

Bishop Hoyt M. Dobbs

Jackson Area

North Mississippi Conference, November 5, Greenville.

Mississippi Conference, November 19, McComb.

Bishop Arthur J. Moore

Atlanta Area

Florida Conference, June 13, Daytona Beach.

South Georgia Conference, November 5, (Referred).

North Georgia Conference, November 19, Atlanta.

Latin Mission Conference, February 19, 1942, Tampa, Fla.

Bishop Paul B. Kern

Nashville Area

Holston Conference, October 8, 7:30 p. m., Chattanooga, Tenn.

Tennessee Conference, October 16, Nashville (Belmont Charge).

Cuba Conference, January, 1942, Santa Clara.



## THE HOME OF GEORGE ARNOLD NEAR FREDERICKSBURG, VA.

In this cabin home, Francis Asbury, the first Bishop of American Methodism, died on March 31, 1816.

Bishop W. W. Peele

Richmond Area

Virginia Conference, October 15, Lynchburg.

Europe Conference.

Bishop Clare Purcell

Charlotte (N. C.) Area

Western North Carolina Conference, October 21, Winston Salem.

North Carolina Conference, November 11, Durham.

Bishop J. L. Decell

Birmingham Area

North Alabama Conference, November 5, 7:30 p. m., Ensley.

Memphis (Tenn.) Conference, November 12, 7:30 p. m., Dyersburg, Tenn.

Alabama Conference, November 19, 7:30 p. m., Mobile.

Bishop W. T. Watkins

Columbia (S. C.) Area

South Carolina Conference, October 29, Bennettsville.

Upper South Carolina Conference, November 12, Chester.

(Signed) BISHOP J. L. DECELL,

Secretary, Southeastern College of Bishops.

## TO DISTRICT SUPERINTENDENTS AND PASTORS, NORTH MISSISSIPPI CONFERENCE

Dear Brethren: Entirely too much money is going to the banks for interest on money that our boards have to borrow to carry on our benevolent work, just because we wait till fall, many charges do, to pay our assumptions. Easter is a very fine time of the year to make an appeal for funds to spread the Gospel into this poor heart-broken world.

It may be out of place for your Conference Commission on World Service and Finance to make this appeal, but there is nothing that this Commission should feel more responsible for right now. Well do all of you know that when Annual Conference meets in Greenville next fall all the boards will want more and need vastly more than will be available.

You will be sad to learn that our conference this year has assumed \$3,586 less than we did last year. There is one way that we may prevent the light assumptions from hurting the benevolent causes, and that is to begin right now to pay assumptions in full. IF we do this, and the Easter season is the best time in the world to get off the first half of it, we will have \$3,290 more

money for our various needs than we had last fall. I have a feeling that every preacher in the North Mississippi Conference has such a reverent regard for these sacred benevolent interests that he will make a supreme effort to collect every dollar assumed in his charge.

Along with helping these causes let's cheer the heart of our Conference Treasurer, Hon. J. H. Johnson, in giving him the privilege, not later than the first day of May, of reporting that North Mississippi Conference had paid one-half of the acceptances. Feeling that we ministers and our people need the blessing that God will give us for such an accomplishment, I am

Yours in such an effort,

J. D. WROTEN,

Chairman, Conf. Commission on World Service and Finance.

P. S. Let me say to the pastors of Columbus District that because of the Advocate campaign and the Day of Compassion offering, we had to pass by the day that we were to take our offering for the Memorial Mercy Home. Now that our benevolent interests are on us, please let us block out Mother's Day for Memorial Mercy Home Day.

J. D. WROTEN,

District Director.

## GREENWOOD DISTRICT MISSIONARY INSTITUTE

Greenwood First Methodist Church, to be Held April 2, 1941, Beginning at 10 a. m.

THEME: Methodism Mobilized to Meet the Challenge of the Present World Situation.

1. Devotional and Statement of Aims and Program—Henry F. Brooks, district superintendent.

2. Address: "The Missionary Challenge In the Light of World Conditions—Dr. W. B. Lewis, representing the General Board.

3. Methodism Mobilized: Our New Missionary Organization. (a) What It Is—Rev. W. S. McAlilly, District Missionary Secretary; (b) The Place of the Layman—Judge M. F. Pierce, District Lay Leader; (c) The Place of the Women—Mrs. C. V. Maxwell, District Secretary Woman's Society for Christian Service; (d) The Place of Young People—Rev. J. O. Dowdle, District Leader of Young People's Work; (e) Missions In the Church School—Rev. J. E. Stephens,



Secretary Conference Board of Missions.  
Lunch.  
Afternoon Session: Devotional—Rev. J. W. York.  
4. Address: "American Methodism and the Present Hour"—Rev. J. H. Holder.  
5. "The World Outlook" and "The Methodist Woman"—Mrs. J. P. Turnipseed.  
6. Methodism's World Mission—Rev. W. S. McAlilly, District Missionary Secretary.  
7. Organizing Church Board of Missions and Board of Church Extension—Rev. R. G. Moore, Conference Missionary Secretary.  
8. Address: "The World Service of Methodism"—Mrs. W. B. Lewis.  
9. Adjournment.

### REV. C. WESLEY BAILEY'S DAUGHTER IMPROVING

Dear Bro. Duren: My daughter was operated on March 15, 1940, and when she was ready to come home she had to take radium and she has not done well since. So March 1, 1941, she was operated on again. Her condition kept me away from Conference last fall. I was with her at the hospital in Memphis. I am glad to say she is improving, and her doctor thinks she will finally get well. This gives the cloud a silver lining. The doctor says it will be several years before she will be fully well. Pray for us as we need it.

Your friend,

C. WESLEY BAILEY.

R. F. D., Sardis, Miss.

### CENTENARY COLLEGE SCIENCE BUILDING DEDICATED

Dear Dr. Duren: On March 12, the new science building on the campus of Centenary College was dedicated. The dedicatory address was delivered by Dr. Arthur H. Compton, Nobel prize winner in scientific research. His subject was "Truth Makes Men Free." His treatment of the subject was with the utmost simplicity and at the same time profound, making clear that the two pillars of civilization are knowledge and noble purposes.

The building has been erected on the foundation of old Jackson Hall and makes a splendid appearance on the campus. It constitutes by far the best scientific equipment Centenary has ever possessed. The scientific library is being installed in the new building and only sciences will be taught in its classrooms and laboratories.

A special guest on the occasion was Dr. J. M. Sullivan, presently of Millsaps College but formerly of old Centenary at Jackson. Dr. Sullivan graduated from Centenary fifty-four years ago and is still active as a professor of science.

The enrollment for the second semester has held up better than was expected considering the number that have been called into military service.

Sincerely yours,

PIERCE CLINE, President.

### LAKE CHARLES DISTRICT COM-PASSION DAY OFFERING

Abbeville	\$ 75.00
Alco	15.00
Bell City	40.00
Church Point	42.00
Crowley	106.00
DeRidder	20.00
DeQuincy	19.00

Ebenezer	19.35
Eunice	52.00
Gueydan and Kaplan	67.00
Hackberry	20.00
Hornbeck	-----
Indian Bayou	30.00
Iowa	40.00
Jeanerette	35.00
Jennings	63.00
Kinder	20.25
Lafayette	153.72
Lake Arthur	35.00
Lake Charles, First	260.00
Lake Charles, Simpson	60.00
Leesville	100.00
Many	52.50
Merryville	13.43
New Iberia	102.00
Raymond	31.40
Rayne	55.00
Sulphur	60.00
Vinton	35.00
Welsh	101.00
West Lake	7.00
TOTAL	\$1,730.15

### ABERDEEN DISTRICT MISSION-ARY INSTITUTE

The Aberdeen District Missionary Institute met at Pontotoc Methodist Church

#### TRUE HUMILITY

Humility is an excellent thing . . . Let us only be sure that, if we preach about humility, it is a humility before God of which we are speaking, and not a humility before facts and circumstances, before Powers and Dominions, before men and human authorities. If we were to give way to this we should have surrendered our faith and the enemy would already have triumphed over us.

—Karl Barth.

Wednesday, March 19, under the leadership of Rev. N. J. Golding, district superintendent. About 160 persons were present, representing most of the charges of the district.

After morning devotions and statement of the purpose of the Institute were made by Bro. Golding, Rev. C. L. Rogers explained the functions of the various Boards of Missions and Church Extension. The W. S. C. S. was represented, and Rev. G. R. Williams brought a very informing address. Miss Beatrice Box, of Aberdeen, brought an inspiring address, representing the young people of the church.

Highlighting the morning session was the able address of Dr. W. B. Lewis. He told of his many interesting experiences, problems and opportunities of his work in the Belgian Congo. It was a source of regret to all that Mrs. Lewis was unable to be present.

The afternoon session opened with the devotionals by Rev. A. Y. Brown.

Mr. Jamie G. Houston, Conference Lay Leader, brought a challenging message on "American Methodism and the Present Hour." This address, by this noble layman, was graciously received.

Rev. R. G. Moore, Conference Missionary Secretary, and Rev. W. C. McCay, District Missionary Secretary, spoke concerning their work.

Two incidents stood out in the day's program. One was the message of love and sympathy sent to Mr. S. V. Wall, of Cleveland, who is ill at the King's Daughter's Hospital in Greenville. Another was the col-

lection taken for the ransom of one of Dr. Lewis' native nurses. Her husband died, and she became the property of his brother, who would not release her, according to their laws, unless she paid to him the price her husband paid to her family for her. The collection exceeded the amount asked.

J. L. NABORS, Reporter.

### WESLEY FELLOWSHIP UNION TO MEET

The Wesley Fellowship Union of New Orleans will hold its regular meeting at Rayne Memorial church, on Friday, March 23, at 8 p. m. After a short devotional, election of officers and several other important matters will require consideration. The rest of the evening will be devoted to a recreational program under the able direction of Mr. W. T. Bolger. And that means a grand time for all who come. At the last meeting, ten churches were represented by sixty-seven people. Let's have one hundred people this time representing all eighteen of the city churches and at least some of the churches in other parts of the district. One of the aims of this organization is to provide an opportunity for participation in fellowship activities with those of their own age by all those young adults who are in churches that do not now have an organized young adult group. A most cordial invitation is accordingly extended to all of the young adults of the New Orleans District to attend this meeting. Pastors and Church School superintendents are particularly urged to see that this meeting is announced to their young adults so that their churches may be represented. In order that proper provision may be made for refreshments, a report should be made to Mr. Leo C. Terry, 2308 Octavia St., Walnut 7729-R, no later than Thursday evening, March 23, as to how many will attend from each church.

### FIRST "DAY OF COMPASSION" RETURNS ARE ENCOURAGING

By W. W. Reid

Receipts from the appeal of the "Methodist Emergency Commission," on March 2—Methodism's Day of Compassion—through March 20, totaled \$536,250.39, according to a preliminary report made by Dr. O. W. Auman to the Board of Missions and Church Extension.

It is generally understood that there are still a large number of churches to report their receipts, and that the above amount will be augmented considerably every day for several weeks. Those familiar with similar efforts in the Methodist Church say that funds will continue to be returned all this spring, and that the total may climb quite close to the million dollar goal of the campaign.

Pastors and church treasurers are urged to make returns of Day of Compassion moneys at once to the treasurer, Dr. Auman, at 740 Rush Street, Chicago, Ill.

One-half the total receipts will be used for the causes of relief cared for by the Methodist Committee for Overseas Relief; one-fourth for the aid of British Methodism, especially in carrying on their missionary service, and one-fourth for religious and recreational activities at army camps under the direction of Methodist chaplains.

Every child born into the world is a new thought of God, an ever-fresh and radiant possibility.—Kate Douglas Wiggin.



## DR. LEWIS ON DRINK AND FORGIVENESS

The editor's attention has been called to an unfair interpretation of Dr. Lewis' comments on the Church School lessons for Feb. 2 and Feb. 16. The first criticism was based upon the paragraph: "The second question very properly grows out of this. Can one be a Christian and drink? Many people would answer the question with a straight 'no!' But it is not so simply disposed of as that. It is very plain that there are Christians who do drink. What we have to say is that there are kinds of Christian, or, better, degrees of Christian discipleship. Without a doubt, you can believe in Jesus Christ, and love him, and serve him, and still drink. But equally without a doubt, you would be a better Christian if you did not drink. So the question you have to settle is whether you are satisfied to be, as a Christian man or woman, something less than your possible best. If you are, well and good." Whatever criticism may be offered, the interpretation of this language, "that it was all right to drink," is, we think, strained and unfair.

The second paragraph objected to is: "A question which cannot be evaded in this connection is that of the relation between forgiveness and repentance. 'Forgive thy brother,' says Jesus, 'as often as he repents.' But suppose that he does not repent, then what? Are you still to forgive him? The answer is that you cannot forgive him because he cannot be forgiven. A forgiveness which leaves the moral status of the offender just as it was is only a verbal forgiveness." It should be borne in mind that Dr. Lewis refers to the restoration of a "disrupted relationship," and the very last sentence of his article is; "I must forgive when there is repentance; and even when there is no repentance, I must still be willing and eager to forgive." He certainly did not say "that a Christian was not under obligation to forgive unless he who did the wrong repented and asked for forgiveness." We print the language of Dr. Lewis in full as a matter of justice to him and to those who edit the Church School literature.—Editor.

## RELIGIOUS EDUCATION AT SCARRITT

By W. W. Reid

The summer term at Scarritt College, Nashville, Tenn., offers a variety of opportunities for study not only to regular students, but to others interested in securing additional training, and to volunteer workers wishing to prepare for more effective service in their homes, churches and communities. The Summer Quarter opens on June 10, and the first term closes on July 16. The second term is from July 17 to August 22. Two courses, to be offered particularly for teachers of adult groups, will be offered during the first term. They are "The Philosophy of Missions" and "Missionary education." During the second term a special course in Christian Social Relations will be taught.

The second annual short-term School for Rural Missionaries, sponsored by the Rural Missions Cooperating Committee, will be held at Scarritt from March 24 to April 29, during which courses will be offered in Agriculture and Rural Demonstration, Family Life and Relationships, Rural Education, the Rural Community and the Church, Ex-

periments in Village and Rural Reconstruction.

A special bulletin containing information about the Summer Quarter can be obtained by addressing the registrar, J. M. Batten, Scarritt College for Christian Workers, Nashville, Tenn.

## HOME MISSIONS TO NEW YORK

By E. E. Evans

Announcement is made by Executive Secretary E. D. Kohlstedt, of the Section of Home Missions, Board of Missions and Church Extension, in harmony with General Conference legislation and action of the Executive Committee of the Board, that offices of the Section of Home Missions will be transferred to the Mission Board headquarters at 150 Fifth Avenue, New York, N. Y., on June 1. At this time space allocated to the section on the eighth floor of the building will be ready, and correspondence pertaining to the Section of Home Missions, with its four departments of City Work, Town and Country Work, Goodwill Industries and Negro Work, should be directed to the New York address. Until June 1, however, the section will continue at 1701 Arch Street, Philadelphia, Pa.

The church places its publicity emphasis on sermons and speeches, and the important news does not get out. Another difficulty is that religious news often is not reliable. Ministers habitually exaggerate the size of their activities; for exaggeration, churchmen can beat Hollywood any day.—Samuel G. Welles, Jr., Religious Editor Time.

## MISSIONARY INFORMATION

By W. W. Reid

**To Continue Tokyo Wesley Foundation**  
For the past ten years, the Rev. and Mrs. Thoburn T. Brumbaugh, Methodist missionaries, have been conducting "The Wesley Foundation of Japan" among students in the city of Tokyo, the nation's leading educational center. Thousands of young men and women have passed through its doors, have partaken of its wide program of activities, and have gone out into life influenced by the religion of Jesus Christ.

And now the Board of Missions and Church Extension of the Methodist Church is temporarily withdrawing its missionaries from Japan. Dr. Brumbaugh, however, is planning to remain for some time and help in the reorganization of the Wesley Foundation so that it will carry on under Japanese leadership. He and other leaders of the institution are organizing a sponsoring committee that will carry on the program of meetings and activities in the headquarters building dedicated in 1939 in Tokyo.

Friends and members of Wesley Foundations in the United States that have been contributing to the work of Dr. Brumbaugh and the Tokyo Foundation, he says, must continue to assist if the enterprise is to serve the thousands of students who, more than ever before, are clamoring for its services. Besides funds obtainable in various ways in Japan, the undertaking will require about \$1,500 from the United States for the annual current budget. The second floor of the headquarters building itself will be so changed that the property will produce income from the renting of a seven-room dormitory.

It is proposed, also that the Rev. and

Mrs. David Takshara, for several years associated with the Brumbaughs at the Foundation, be made the directors. The body controlling the property and activities will be composed of the bishop of the Japan Methodist Church or his designee; three representatives of the Church, at least two of whom shall be laymen interested in evangelism; a representative of the students, another of the alumni, one of the government, and others to be chosen by this general organization itself.

Dr. Brumbaugh believes that if American friends will continue their support, and he is allowed sufficient time in which to help in the reorganization of the Foundation along Japanese lines, there will then be a "responsible and continuing body of Christian believers promoting the movement for evangelism and nurturing the students in Tokyo and elsewhere in Japan."

## So This Is Chile!

A map of Chile a foot wide from East to West would be 23 feet long from North to South. Where would you hang it?

Chile lies between 17½° and 55½° South Latitude. Placed on North America, it would extend from Jamaica across Cuba, Florida, Georgia, South Carolina, North Carolina, Virginia, Maryland, Delaware, New Jersey, New York, New England, New Brunswick, Quebec and Newfoundland to Northern Labrador—and about the width of Florida.

Of if you prefer it on the West Coast, let it begin about Oaxaca in Southern Mexico and continue through all of Mexico, California, Oregon, Washington, British Columbia and into Southern Alaska—a narrow strip between the Pacific and the Sierra Nevada and Cascade Mountains.

That's Chile, sometimes called the Shoe-string Republic. It has nearly every variety of climate. That of the central part of the country around Santiago is quite similar to California, while this southern region corresponds to Oregon.

Punta Arenas, on the Straits of Magellan, is the southernmost city in the world—excepting "Little America"—and there is a well-established Methodist church there. The district superintendent of that region will probably be extending his territory to include Antarctica, in true Methodist fashion!

Because your new preacher differs from the one you had before he came is no reason why you should receive him coldly and doubtfully. The difference may concern the very things in which a change is called for. The presumption is that they are both good men. There are diversities of gifts, but the same Spirit. The Head of the Church is not working in the dark.

—Bishop O. P. Fitzgerald.

Would you judge of the lawfulness or unlawfulness of pleasure, of the innocence or malignity of actions? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.

—Susanna Wesley.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
-CANAL STREET . . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### An Appeal from the Secretary of Supplies

The Moore Community House, in Biloxi, was built in the year 1926, through the efforts of Rev. W. W. Moore, a member of the Mississippi Conference and now superannuated. Since that time this institution has served many people in different ways. The people of Mississippi who contributed to the building of this place, can well feel that their contributions have served the Lord.

The time has now come when the workers in charge feel the need of some new equipment in order that they may better meet the opportunities that face them.

There is need for a building to be used solely for a work shop for boys. At present there is a sort of manual training program carried on, but the existing lack of facilities keeps the work from growing. The boys of this community could be reached in a large way, if we were prepared to meet their needs. We could get what we need for approximately \$300.

We put the need before the Methodist people of our conference with the hope that it will be answered in a generous way. Moore Community House wants to grow. They can with your help. If this appeal is answered in the same spirit that Bro. Moore's was back in 1924, then we know that the boys' work shop will soon be a reality.

Through our Department of Supplies, it has been the custom for each society to send two boxes to the Wesley House and two to the Moore Community House each year, one in the spring and one in the fall. Instead of sending two boxes to the Moore Community House this year, I am asking for a donation of money in place of one of the boxes, this to be used to help finance the work shop.

I am sure many of our societies will be glad to make a donation to this worthy cause.

Sincerely,  
MRS. L. J. POWER,  
Conf. Secretary of Supplies.

### Reports, First Quarter 1941

Since many societies will not have their new report books in time for the reports due on April 1st, we have been asked to make the following suggestions. See page 21, of the Guide, for suggestions concerning the quarterly Executive Meeting.

#### Chairman of Spiritual Life Work

Report to Mrs. E. E. McKeithen, Utica, Miss.

How many members of the society observe a daily devotion? Do you have an active Spiritual Life group—tell of its work. Do you assist the pastor in the distribution of the "Upper Room"? Did you cooperate in the observance of the World Day of Prayer? Have you a reading circle using devotional books? Has your society studied "Jesus and Social Redemption," and did you assist—what spiritual help did your society receive from this study? (Write all this on a sheet of plain paper and mail.)

#### Corresponding Secretary

Report to your district secretary.

This report should include a summary of all the reports of the other officers, with especial attention to number of members (giving old and new), number in study classes, number of subscriptions to World Outlook and to The Methodist Woman, finances, etc.

#### Treasurer

Report to Mrs. James A. Evans, Bay St. Louis, Miss.

If possible, one-fourth of all conference obligations should be met at the close of each quarter. Care should be given to accuracy in amount of money reported and amount remitted, also to listing of items for which the money is to be used. Societies should state the name of their district as well as the name of the society.

#### Secretary of Missionary Education and Service

Report to Mrs. E. V. Perry, Rolling Fork, Miss.

Have you had a short-term study course this quarter? How many members? How was it conducted, etc.? Did you study "Jesus and Social Redemption"?—tell about it. Did you cooperate with the pastor in a school of missions or a church-wide study using "Methodism's World Mission"?

#### Secretary of C. S. R. and L. C. A.

Report to Mrs. Stanley Wilson, 2212 15th Street, Meridian, Miss.

Blanks are being mailed to each local secretary, with explanations.

#### Secretary of Student Work

Report to Mrs. R. E. Rollings, 617 Main Street, Hattiesburg, Miss.

How many boys and girls from your church are attending college? Send their names and addresses. What are you doing for the high school students in your church? How many of your young men are in training camps? Send their names and addresses.

#### Secretary of Literature and Publications

Report to Mrs. H. E. Hamrick, Collinsville, Miss.

How many subscribers has your society to the World Outlook? To the Methodist Woman?

Mrs. Hamrick reminds societies that the Bulletin, issued by the former Woman's Missionary Council, of the Southern Church, was discontinued in the new set-up.

#### Secretary of Supplies

Report to Mrs. L. J. Power, 824 Camp Avenue, Gulfport, Miss.

How many boxes have been sent to the Meridian Wesley House and the Moore Community House this quarter? What was the value? Have you assisted any superannuated preacher or any young minister who was recommended by the District Superintendent?

#### Wesleyan Service Guilds

Report to Mrs. John B. Pearson, 1620 16th Street, Meridian, Miss.

Wesleyan Service Guilds report all their work, also the amount of money sent through the treasurer of the W. S. C. S. to the conference treasurer. Mrs. Pearson calls attention to the cultivation fund.

#### Note

The president and recording secretary do not report and the Secretary of Young Women and Girls and of Children's Work will not report this quarter.

\* \* \*

### Senate Bill S. 860

Recently we called attention to Senator Sheppard's Bill (S. 860) asking that you write for copies of it for study purposes.

A letter from Miss Thelma Stevens, Executive Secretary of the Department of C. S. R. and L. C. A., asks for immediate action. She says:

"You are urged to use every available channel to disseminate this information among church women and men in your conference, asking for immediate action.

"1. Senator Morris Sheppard introduced a Bill (S. 860) in the Senate of the United States in February. This bill seeks to do three things:

"(a) To prohibit all alcoholic beverages within military camps and naval stations or any place used for defense mobilization purposes.

"(b) To authorize the establishment of a dry zone around such defense bases in which no alcoholic beverages will be sold or supplied by any method.

"(c) To outlaw or prohibit prostitution and other vices in this same area.

"2. Communicate with your United States Senators by wire and letter, individually and as groups. Present the matter to church-wide groups and urge every voting member of your church—man or woman—to write a personal letter urging the passage of this bill. When it has passed the Senate, follow a similar procedure with your Representatives in the House at Washington.

"3. Make special note of the fact that communications should go to 'wet' as well as 'dry' members of Congress. Pressure from 'home' is very important."

\* \* \*

### "Southern" Zone Holds Meeting

The Southern Zone, of the Brookhaven District, held its first quarter's meeting with the Pearl River Avenue Church Society, in McComb, with Mrs. Sylvester Cotton presiding.

The program on "Abiding Values" was presented by Mrs. George Carruth, Mrs. Tom Simpson, Mrs. Rodney Kelly and Mrs. Willie Blue.

Sixty-six members were present, and Mrs. C. E. Mullins, district secretary, was a guest.

\* \* \*

### First Annual Meeting of the Mississippi Conference W. S. C. S.

The W. S. C. S. of the Centenary Church, McComb, is making plans for the entertainment of the First Annual Meeting of the Mississippi Conference W. S. C. S., to be held on April 29th and 30th and May 1st.

Names of delegates will be sent to Mrs. E. P. Jones, 506 Michigan Avenue, McComb, Miss. Delegates will also kindly advise Mrs. Jones as to their method of travel—whether by automobile, train or bus, and time of arrival if possible.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Interracial Program

At the prayer meeting hour, the past Wednesday, an interracial program was sponsored by the local Woman's Society of Christian Service. The theme of this interesting service was "Stewardship of Brotherhood." The numbers on the program were as follows:

Meditation: Who Is My Neighbor?—Mrs. George Ellis.

Methodism's Service to Negro Education—Mr. W. D. Darby.

The Work of Methodist Women In Negro Education—Miss Lois McCullean.

Song—"Evening Prayer"—Mrs. Frank Glenn, Jr.

A Venture In Interracial Friendship—Mrs. William Johnson.

The Gulfside Assembly—Miss Flossie Tate.

Devotional—Rev. E. B. Sharp.

Spirituals.

Benediction—Mrs. R. H. Glenn.

Mrs. W. D. DARBY,

Publicity Chairman.

Noxapater, Miss.

\* \* \*

### Suggestions—To the Coupon Chairman

#### How To Encourage and Hold Interest In Saving Coupons

As there are many effective ways of stimulating interest in coupon saving, we are listing some of the most successful, with the hope that they will help to bring you generous donations of coupons. Try to use all of them, if possible, as well as any new or original ideas you might have.

Display the whole "family" of products at your next meeting.

Urge each member to become familiar with all of these coupon-bearing products—to learn the particular use for each one.

Give each member a "Coupon Donation" envelope to hang up in the kitchen. It will serve as a constant reminder to save coupons and will help keep coupons intact.

Turn in coupons regularly at each meeting, regardless of the quantity. Friends and neighbors will often help to increase the quantity, if for a worthy cause.

Divide your membership into smaller groups, set a coupon quota for each and then offer an incentive or give "Honorable Mention" to the groups reaching their quotas.

Organize the children in your locality into competitive coupon collecting groups.

Keep your members up-to-date on your progress. Place a notice on your bulletin board as often as possible. Put up a poster appealing for coupons. If your organization has a church bulletin or a regular publication, an article such as the following would attract attention:

Our Methodist Home at Jackson is appealing for donations of coupons from Octagon Soap Products, Luzianne Coffee and Tea, Ballard's Obelisk Flour, Health Club Baking Powder and Rumford Baking Powder. They will receive a generous cash redemption for these coupons. We, in this church, are anxious to help and we ask that you assist by sending your coupons to Mrs. ....

the local coupon chairman.

Hold a "Coupon Night." Give a playlet or show educational movies. Charge a few coupons as admission.

Ask big users of soap, such as restaurants, boarding houses, etc., to save coupons for your organization.

From time to time, once a month if possible, send coupons to the General Coupon Chairman.

\* \* \*

### Report of Rural Worker on Chester Charge

How I have learned to appreciate the work of the rural pastor! If you are one of those who believe it is an easy task to think in terms of SEVEN churches, representing as many communities, just try it sometime! Needs that vary, types of personality that differ, interests and problems that are equally unlike those in any of the other six churches, membership that is scattered—these are only a few of the things that are encountered in a situation that challenges one's best.

It has been my purpose, during the five and a half months that I have assisted on the Chester charge, to cooperate with pastor and people, in an effort to strengthen the churches and make more effective their ministry in the communities.

Of course it was necessary to get acquainted, in order to understand the needs of individuals, churches and communities, and then to seek to meet these needs in some small measure. As a result, a total of 6,186 miles have been traveled, 283 visits made, and 152 meetings attended. The latter include local, zone, district and conference meetings of various kinds.

But figures tell so little. After all, unless attitudes have been improved, interests broadened, faith strengthened, and a greater spirit of universal brotherhood developed, these other things have little weight. Such values can be measured only as they affect human lives. Enriching experiences have come to many of us as we have worked and planned and worshipped together.

Our four Women's Societies of Christian Service are carrying forward the work, so new to them, in a most satisfactory way. Much time and effort is being spent in helping place these organizations on a strong foundation.

The three organized groups of young people are contemplating an exchange of Epworth League programs, in order to become better acquainted and to create more interest. One group is conducting the Church School worship program for a month. Groups have asked for assistance in handicrafts and recreation, as well as in program planning. An exhibit of Chinese articles has been started and will be shared with others.

As yet no special work has been done with the children, but plans are under way for several vacation schools to be held during the summer.

Our church schools, more than any other phase of church activities, have felt the discouraging effect of sickness and bad roads. Only three are functioning at the present time. One expects to reorganize the last of

March, and we hope the others will do likewise.

In order to develop trained leadership we hope as many of our churches as possible will take advantage of the summer camps, assemblies and leadership schools that our conference offers. We are expecting to have a delegate from each of our Woman's Societies to our Conference meeting in Amory. CARRIE BROWN.

Miss Brown says in her letter to me, "The more I see of the work that our Home Demonstration Agents are doing by sticking to the same place over a long period of time, and the results, the more I wish we had enough rural workers to do the same thing." Even though we do have so few workers, I feel that what little has been done is effectively told in this story about Sir Harry Lauder. "Sir Harry Lauder, in one of his addresses, told how one evening he watched a lamplighter engaged in lighting the street lamps in a Scotch town. Quietly he went from one lamp post to another, leaving on each a light to guide the traveler's feet. As he disappeared down the street one could trace his movements by the lamps he lighted and the long trail he left behind him. 'Your business and mine, my friends,' said Sir Harry, 'is so to live that, after our personalities have been lost in the shadows, we shall leave behind us a trail of light that will guide the steps of those who otherwise may walk in darkness.' A trail of light is the best of all evidence of a Christ-like life."

\* \* \*

### A Few Interesting Facts About the North Mississippi Conference

Charter Membership—7,720 women.

Charter Societies—242.

New Members—1,000.

Methodist women not enrolled—16,000.

Preaching places with no organization—350.

Per capita giving for all purposes—\$7.00.

Per cent new membership—14.

\* \* \*

### Goals for Women In Local Work Under Christian Social Relations Department

1. Beautifying Church Grounds.
2. Having Bible Readers' Clubs In Each Congregation.
3. Enlisting Every Member In Active Participation In Church Life.
4. Increased Church School Attendance.

\* \* \*

The Woman's Society of Christian Service has vitalized the spiritual life of the local church. It is entirely beside the mark to assume that the contribution to the local church is direct only. By all odds the most important contribution of the missionary women to the local church is not what they do as an organization, but on the other hand to the influence exercised by individuals who have received their inspiration from their missionary associations.

As a matter of fact the women have not gathered the choice spirits of our congregations into these societies for the purpose

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Mrs. Pollard Conducts Class at Training School

Mrs. John B. Pollard, of Alexandria, conducted a class on "The Organization of the Woman's Society of Christian Service," at the downtown Training School held at St. Mark's church, New Orleans, March 9-14. Twenty-five women attended the class and eight received local credit.

Each class period was devoted to the discussion of some branch of the Woman's Work, as follows:

Sunday Afternoon—History and Organization of the Woman's Society of Christian Service—Mrs. Pollard.

Monday Night—Mission Fields and Finances—Mrs. Pollard.

Tuesday Night—Mission Study—Mrs. J. Levy; Bible Study and Spiritual Life Groups—Mrs. Pollard.

Wednesday Night—Christian Social Relations—Miss Julia Southard.

Thursday Night—Literature and Publications—Mrs. W. A. Dodd; Supplies—Mrs. C. I. Jones; District Promotion—Mrs. C. C. Hightower.

Friday Night—Wesleyan Service Guilds—Mrs. Hugh Hoff; Summary of the Work—Mrs. Pollard.

An effort was made to keep the discussions practical, and as a result all who attended the class will be able to do more intelligent and effective work. The success of these classes was due to the inspirational leadership of Mrs. Pollard.

\* \* \*

### Zone Meeting at Leesville

The Methodist women of Leesville, busy as they are in making provisions for the hundreds of newcomers to their city where a new army camp is under construction, were not too busy to entertain Zone Three of the Lake Charles District, at an all-day meeting, Tuesday, March 18th. As no zone leader had been appointed, the meeting was called to order and conducted by Mrs. G. J. Tinsley, of Lafayette, District Secretary of the Lake Charles District.

The meeting opened with a song, followed by a prayer led by Mrs. J. N. McDonald, of Leesville. A most inspirational devotional was given by Mrs. J. B. Williams, of Many, her subject being "Christian Stewardship."

A business meeting followed, during which the presidents of the societies represented gave brief reports of the activities of their organizations.

Mrs. S. M. Shaw, of Leesville, talked on the publications of our new organization and urged the necessity of reading and studying to be better Christians. The organization of a Wesleyan Service Guild was discussed by Mrs. E. R. Haug, of Lake Charles. This is an organization for business and professional women of the church, and every society was urged to organize if possible, thereby providing an opportunity for service for this group.

Following the introduction of visiting ministers, lunch was served by the Leesville women in the social room of the church.

The afternoon session was opened by Rev. A. T. Law, pastor of the Leesville church, who talked on "Unity of Christians." Mrs.

Tinsley talked on "Christian Social Relations and Local Church Activities," after which Mrs. L. L. Harris gave a most inspirational message on our Spiritual Life Work. A period of meditation followed. Miss Bessie Evans played an organ solo, "Serenade," by Schubert. The benediction was given by Rev. Mr. Law.

This was the last of a series of zone meetings held in the Lake Charles District this quarter.

MRS. G. J. TINSLEY,  
District Secretary.

\* \* \*

### Report Book Now Ready

The report book for the Corresponding Secretary is ready. This book, including report blanks for all officers except the treasurer, may be ordered now from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. Since the price has not yet been announced, it has been suggested that you have your order sent C. O. D. to avoid delay.

\* \* \*

### From the Sager-Brown Home

One of the workers in the Sager-Brown Home, Baldwin, Louisiana, writes:

The world's weakness today is the lack of a living faith. Part of the fault lies with the church. It has too often preached creeds instead of action. Today there is a growing sentiment of defeatism among the clergy, a defeatism which must give place to a genuine faith.

—Douglas Southall Freeman.

"I wish it were possible for the ladies of the Society to see our Home and the children. It so happens that there are few industries in this section of Louisiana, therefore the people are very poor. Many of them merely exist. Some of our children are orphans who have no one outside of the Home who really cares for them. There are others who have parents who care little for them or who are so poor that they can do little toward brightening the lives of their little ones. So you can readily see that it is only through the kindness of others that the tiniest ray of sunshine touches these small lives.

The children who are taken in here at the Home are fed and clothed and given their schooling through the Ninth grade. We have five teachers; two are regular deaconesses, and three are missionary teachers. Many of the community children who are too poor to pay for transportation to the town of Franklin, four miles away, come here to school, and pay us whatever and whenever they can."

### MEETING THE TEST

By Mrs. Irvin Rowland

Character is merely tested by the hardships and problems we face. Often the hardest test, like an impending examination we have diligently studied for, may be the easiest passed, for we have foreseen and prepared ourselves for it. But just as a simple,

unexpected pop quiz often takes a student by surprise and he fails it, so the common, ordinary irregularities or hindrances affect our disposition to a marked degree.

Such flaming action is certainly a danger signal—there is a weak place in our lives that needs immediate attention. We have failed in controlling our spirit. We probably had overlooked the defect, but if we prayerfully reflect on our actions we will be aware of the failure, and right then is the time to get it repaired.

We must be able to control our own spirit before we can meet the character test. May we use each failure as a step to building toward greater heights in Christian living, and may we heed the voice of the wise man who said, "He that hath no rule over his own spirit is like a city that is broken down, and without walls."

### "BLESSED IS THE SHARER OF BLESSINGS"

By W. W. Reid

"A few weeks ago I was in Plymouth, Mass., and I visited the famous old Rock," says Dr. Robert E. Brown, medical missionary from China, recently in America on furlough. "I climbed the hill and went up to the graveyard in back of the village. There I saw the graves of one-half of that little colony who died the first winter.

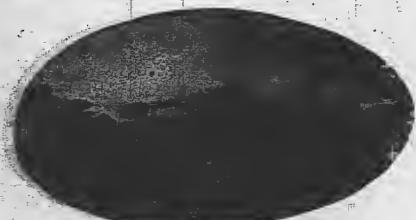
"Why did they come? We know they didn't come for paved roads, automobiles, comforts. We know that those people forsook everything in the homeland, in the old country, in some cases being driven out. Why? Because of their ideals. They wanted to worship God according to the dictates of their own consciences. They wanted to raise their children in the fear of God, with ideals of justice and righteousness and liberty, and relief of the oppressed, and the uplift of humanity. They were willing to sacrifice everything they held dear in their old country in order to continue those ideals and to cherish them.

"So in reality we are a land that is richly blessed. I wonder sometimes if we are not taking it a bit complacently. I wonder if we don't take it for granted, just as we do the breath we breathe in and out, not realizing how fatal it would be if that breath were cut off for a few brief moments.

"I hope that America may always continue to be as worthy of God's blessings as it is today. But I am sure of a few things. One is that we cannot hope to be worthy of these blessings nor to preserve them for ourselves or our children by attempting to build a great wall around America while the rest of the world is tumbling down about our heads, or is in conflagration. The only way we can preserve these blessings is by sharing them with others and by not making the material things the primary things. That means by cherishing the ideals, the Christian ideals that have made our country great, and perpetuating them, and sharing these same blessings and ideals with other lands that are not so fortunate.

"If we do that we shall continue worthy of God's blessings upon us."





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

## CHURCH SCHOOL LESSON MARCH 30, 1941

By Rev. W. C. Newman

### CHRIST'S COMMISSION

Lesson Text: Luke 24:36-53

**Golden Text:** I send forth the promise of my Father upon you.—Luke 24:49.

Despite the fact that our lesson text for this Sunday is very largely concerned with Christ's appearance to the disciples, and his teachings after the resurrection from the dead, the study of his resurrection is reserved, and properly so, for Easter Sunday. In this lesson the supreme purpose is that which seems to me to be also the supreme need of the church of our day—to enforce the truth that all genuine Christians are to become witnesses and evangelists of Christ.

#### Nonchalant Christians

In all our contrasting of the "old-fashioned religion" with the religion of today, I believe we miss the chief difference between the two. The people of yesterday were not, as some suppose, unanimously religious, nor was the preaching of that day universally superior to the preaching of today, nor were the preachers without exception more faithful than those who now man our pulpits.

The thing that marks the difference between old-time religion and our religion is the fact that our fathers unconditionally believed that both man and the world were hopelessly lost without Christ, and that it was urgent upon every professing Christian to bring the unreligious people about him to accept the Christian faith.

One looks in vain for that sense of urgency among modern Christians. We invite men to attend church and Sunday School, but there is no passionate eagerness about it. We who preach do so with composure and complacency as if it were no very great matter whether people believe what we preach or not. With the people of our day religion has become an optional matter. There is nothing imperative about it. We place it in somewhat the same category as eating olives—one can take it or leave it alone just as he pleases. No wonder so many leave it alone when it has such a casual importance for those of us who make up the church membership.

#### Is Christianity Too Good to be True?

What is the cause of our nonchalance? Do we feel that we are so wise, so strong, so good that we can quite easily manage our own affairs and work out the world's problems alone? I doubt that anyone really feels like that. As one reads the editorials, hears the addresses, and listens to the conversations of our time he must be impressed with the general sense of helplessness that fairly overwhelms our people. Everywhere we hear the cry that something must be done.

I think the answer is to be found in the opening scene in our lesson. When Jesus suddenly appeared among the disciples, they all doubted, even after he had shown them his scarred hands and feet. And the

words that describe their doubt are very significant for us: "... they still disbelieved for joy." That is—it seemed too good to be true that Jesus, whom they had seen dying upon the cross and buried in the tomb, should now be alive and among them again.

This is apparently the attitude of our cynical world today. Christianity, they think, is beautiful, idealistic, romantic, and a number of other similar things. But it is simply too beautiful, too noble, too impractical to be of any real use in this stern and realistic world. And many church members half-unconsciously adopt that attitude, and feel no compulsion about carrying that kind of religion to other people.

#### Evangelism By Proxy

Another thing which contributes to our indifferent witnessing for Christianity is the general tendency, perhaps natural in so highly organized a society as ours, toward abdicating all our personal responsibilities to hired workers. Once a girl learned to cook and to sew in her own home, with her own mother as her teacher. Now she learns these things, if she learns them at all, in the public school. Once the good Christians of a community performed the works of charity for the unfortunate of their neighborhood. Now a government agency dispenses gifts with an abandon that no philanthropist ever dreamed of.

So once children learned to lisp the name of God, and heard the story of Jesus, and discovered the power of prayer through the teachings of Christian parents, and through the influence of Christian friends. Now that duty is delegated to the Vacation Bible School. Once laymen felt an unbearable burden of compulsion to speak their faith; now they are content with paying a minister to do all the talking and all the praying as well.

But one cannot thus so easily purchase his discharge from an obligation that is his very own. Jesus made no clear distinction between laymen and preachers. All were to be learners of the Way; all were to be witnesses of the Light.

#### We Must Speak—Or Die!

Moreover, we face the danger in our day not merely of allowing some people to be lost because we have failed to bear witness of the Christian Way, but we face the greater danger of allowing Christianity itself to be destroyed for our generation. For it has been pointed out many times recently, and by wiser men than I, that the war now going on in the world is not simply a battle between nations for the control of the earth, but also a battle of ideas to determine what philosophy shall rule in the hearts of men for the next thousand years.

The zeal with which the proponents of Communism, Nazism, and the like, evangelize for their specious doctrines puts us modern Christians to shame. This battle of ideas cannot be won by armies. Constantine discovered that he could not make Christians at the point of the sword. This battle of ideas can only be won by ardent Christians who solemnly accept their personal obligation to be enthusiastic instead of in-

different about religion, and who will be willing to make at least as great sacrifices for their faith as the Nazis and Communists are making for theirs.

This is the most awful truth that faces us now: Christians must witness with power, or else watch Christianity dwindle and die until another generation rises up who really believe and who speak their faith abroad.

## WISE OR OTHERWISE

By Rev. James H. Felts

Jesus measured men by character alone—never by clothes, birth, creed, or position.

You had as well try to keep a child alive at the breast of a dead mother as to keep Christianity alive at the breast of a dead church.

Buying what one does not need is too expensive for most people regardless of price.

In England "Uncle Shylock" has become dear "Uncle Sam" again. War as well as politics generates bedfellows that sleep close together.

A vigorous case of "sniffles" joined a touch of bronchitis trying to make the last of December and the first of January unhappy for me. A failure. I didn't have to dry dishes, split kindling, make fires, or run errands.

Our Church has too much overhead expense. We could easily survive without paid visitors at our annual conferences who tell us what we already know, embellished by stories we have already heard.

He was testifying. He said: "I was patient. I tried to absorb all the shocks that came my way. I asked the Lord to help me. Then I broke loose, riz up, spit on my hands, used elbow grease and grey matter. I am now doing real well, brethren." Many of us might be helped by some such procedure.

She asked me to join her in praying for good crops. "Why?" I asked. She said, "My neighbor has a new car. If we have a good crop I can have one too." How long, dear Lord, how long.

Unbreakable poker chips have been invented. Now if some one will invent unbreakable poker games and eliminate suckers honesty may have a chance.

We have all heard, "The old grey mare ain't what she used to be." Now we are hearing, "The movie pot of gold ain't what it used to be." Small wonder.

True or false? Life returns all we put in it with interest.

Our service of freedom in these days requires of us two things; first that we should save it from the threat which hangs over it by driving back and destroying the Nazi tyranny; but also see to it that our freedom is rooted in that faith in God which alone can nurture it as a vigorous and healthy plant.—Archbishop of York



# THE CHRISTIAN FIRESIDE

## THE MISTAKE

By Rev. Vivian T. Pomeroy, D. D.

When I was a boy, I was always being embarrassed by the things my father did. Really I was quite a bit proud of him; but, when one is fourteen, one does not want one's father to be conspicuous. Mine was. He was a short man; but he made up for it by a remarkable head of white hair, upon which he wore a hat not of a shape to win my approval. He looked older than he really was, and also looked more important, so that people often stared at him in the street.

But this was not the worst. We were living in London at the time, and my father wanted the whole of London to be more beautiful. He wanted parks where there were no parks, and playing grounds for children where there were only mean and ugly streets. So he made speeches in the Chamber of the London County Council, which is London's Parliament, and got laws passed, and so on. I thought this was all right; but I hated the fact that it made my father talk to bus drivers about their new uniforms, and to policemen about the traffic; and, when we went to Hyde Park, he would always talk to the men who took care of the flowers and seats and things. They all knew him, and greeted him, and other people would look at us, and I hated it. It distressed me because I wanted to be like everybody else and escape notice.

One day—a day I shall never forget—my father and I stood in Piccadilly Circus, a part of London where the traffic is heavy. We were waiting to cross the road. Suddenly the tall policeman held up the traffic; everything stood very still. My father took my arm and stepped into the road. We alone were crossing, and, when we reached the middle of the road where the policeman was standing, my father paused and said in his genial way: "Thank you, officer." The policeman kept a perfectly straight face and replied: "Not at all, sir. It's the Queen. Her Majesty is just coming along."

After that there was nothing for my father to do but to smile and to skip to the sidewalk; and I skipped, too, but I wished the ground would open and swallow me up. How awful! Father just assuming that the traffic was held up for him, and it was for the Queen.

On the sidewalk opposite we stood. Everybody was waiting, although nobody had known that the Queen was to pass that way. Men took off their hats, and I grabbed mine in my hand. The carriage came by, and there was the Queen, no doubt looking grand and lovely and smiling; but little did I see of her. I did not look. I was smarting with humiliation, and imagining the policeman telling the joke when he got home that night. "So I says to him—the traffic is being held up for Her Majesty." That was what he would laughingly tell them. What I did not know was that, if he did say this, he probably would add: "God bless the old gent!" I only knew that much later.

The traffic began to move again, and we went on our way. I was silent. Presently my father said: "You are quiet. Are you brooding because your father made a mistake?"

I said: "It is so awful to make a mistake like that. I hate looking such a fool. I hate being so public."

Father spoke again: "Yes, it was a silly mistake; but I think I made something out of it. You looked into the gutter, seeing only your father's error and your own misery; but I looked up and saw the Queen."

He did not sound cross with me; instead he went on gently: "I should like to think I have a son, not who will never make a mistake, but who will make something out of his mistakes and turn his humiliations into something splendid."

I am afraid I thought to myself: "Oh, heavens! He's off. Now he will go on and on for ages."

But he did not. And, queerly enough, I have never forgotten what my father said to me that day; so I suppose that in my sulky heart I knew he was noble about it and was right. The greatest victories are often wrested from defeats.—Reprinted by special permission of the author and The Christian Leader.

## THE SNOW NEWSPAPER

By Bennie Bengtson

All day yesterday it stormed. The snow swirled fiercely through the air until midnight when it had blown itself out and the wind died away. This morning dawned cloudless, but calm and cold.

I set forth early to read the morning newspaper—a clean, fresh white sheet spread out on every side waiting to be read. First I take a turn through the woods, where I find the tracks of the snowshoe rabbits everywhere, crossing and recrossing one another. Here and there among them I note another, smaller, and without the snowshoe shape. It belongs to the cottontail, the little bunny who does not change his color on the approach of winter.

A little farther on I come to the neat single row of footprints which I read and know that a partridge has passed by. I cross the bed of a small creek and come to a place where a flock of pine grosbeaks have breakfasted on some high-bush cranberries, the shredded crimson skins of the berries scattered about on the snow beneath the bushes. Here, too, I see the footprints of a weasel, always side by side, two and two. As I come out of the woods and enter the field beyond I discover that beneath some dead weed-stalks the snow is all one intricate network of lacy, scrawly tracks. A flock of redpolls have been dining on weed seeds here. A short distance out on the field I come upon another double track, but this a very thin one. It vanishes into a hole in the snow blanket where the meadow mouse has disappeared into one of her many little snow tunnels.

I head for the farm buildings for the cold is sharp and pass a strawstack on my way. I note that here a flock of prairie chickens have been picking up the grain spilled at threshing time. Home again I feel that the morning edition of the snow newspaper was an interesting one. It gave me the very latest news about my outdoor neighbors and friends.—Our Dumb Animals.

## BILL TO OUTLAW LIQUOR AND VICE IN VICINITY OF TRAINING CAMPS

Senator Morris Sheppard's bill to outlaw

liquor and vice from the vicinity of army camps has a "chance" in Congress, the president of National W. C. T. U. reported here today after spending nearly two months in Washington, D. C.

Mrs. Ida B. Wise Smith, named chairman of a joint committee representing 26 church, social welfare, temperance and hygiene organizations in urging such legislation, declared:

"The protests of American fathers and mothers are already causing the long-quiet social conscience of Congress to stir again. Beer drinking in army camps, some of the 'woman shows' put on as camp entertainment, and liquor and vice in camp zones already have brought on Washington a deluge of critical letters.

"Twenty-four years ago all alcoholic beverages were illegal in army camps and naval stations and liquor and vice were banned from zones surrounding such establishments. There were 28 states with prohibition laws, and camps generally were located in such areas. Today there are no such protections for our citizen army.

"Senator Sheppard's bill simply asks a return to those protective conditions. It asks that we defend our defenders, that we at least remove the accessibility of liquor and vice. This is a defense measure and not in any way a social reform.

"The bill has three clauses, outlawing all alcoholic beverages from camps and from camp zones, and outlawing all prostitution from camp vicinities. Determination of the extent of such zones is left to the discretion of the Secretary of War.

"Remember this, that from 1901 to 1933 not even beer was permitted in the army and the navy. And, remember further, that the parents, the church people of America will not long tolerate liquor and vice in and around the camps. The government took the responsibility of conscripting our youth. Let government take the responsibility of defending those young men."

Evanston, Ill.

## ON A MOUNTAIN

By Lois Elliott Ellsworth

I went to a mountain top one day  
And prayed and prayed and prayed,  
I prayed to a God who I did not think  
Would hear. Yet, I stayed—  
And prayed.

I prayed for light to guide my way  
On a path too dark to see.  
I prayed for a heart to be strong and brave  
In the cares that I knew would come  
To me.

I prayed to a God  
Who I did not think  
Would hear; but lo—  
He answered me.

Biloxi, Miss.

## "CHINA STRETCHES TO GOD"

"Work is going at high speed," writes Miss Marie Adams, Methodist missionary in Peking, China. "Each year of this conflict finds China stronger and stretching herself up to God as never before. The Bible Society cannot provide enough Bibles; the schools cannot find enough Bible class teachers; the Christian movement cannot keep up with the growing revival among the Chinese. Every week I see girls come into the kingdom from my classes. I feel as if I am living in a little heaven on earth, even if war is going on all around us."



## NOT SUFFICIENT

(St. John 6-68)

By Rev. C. B. Powell

In this same chapter, it is recorded that Christ fed the five thousand with five loaves and two fishes, withdrawing himself to walk on the sea to his disciples. He also declared himself to be the bread of life. There are two things that have great prominence in the Scriptures relative to discipleship or followers of Jesus. First the conception and nature of God and the conception and nature of man. Around these two things crystalizes every thought and idea concerning all religions and the destiny of man.

The text says, "To whom shall we go, thou hast words of eternal life." Man must know and understand that he is not sufficient for himself. He must also know and understand that his sufficiency is in Christ. He must conceive the power of God to save and the nature of God which is love. Too, he must also know and understand something of the nature of man. While created in the image of God, he, to a great extent, has lost that image. And if brought to the knowledge of life he must be restored. His nature is downward toward sin. Beyond all doubts these two things must be understood—the conception of God and who God is, and what man is and what he can do.

The future stretches before us with a great attraction. The charm of mystery is spread over it. Study, travel, search in quest for happiness, much as they do to drive away the temporary feeling of want, fail to satisfy. There is a cry in the human soul, even if not heard by the soul itself, to which the world makes no response.

The soul needs help from within that it may subdue the principles of sin without. **TO WHOM SHALL WE GO? THOU HAST THE WORDS OF ETERNAL LIFE.** Down in the human heart is the profound need of God. This grows out of the fact that man is not sufficient for himself. Yet it is deeper in the human heart than any want of human nature. **THOU HAST THE WORDS OF ETERNAL LIFE.** Now is wealth, now is fame, sensual pleasure and other so-called earthly goods. But if gained, disappointment still ensues. There is a reaching out for something larger than human love can provide. The things that will satisfy the soul isn't found in the outward world but in the life of the eternal God. **THOU HAST THE WORDS OF ETERNAL LIFE.**

## PRELIMINARY REPORT, DAY OF COMPASSION

Preliminary reports from 18 of the 32 Methodist bishops' areas in the United States show that the Day of Compassion offering taken in the Methodist churches in those areas now totals \$525,000, according to an announcement made today by the Chicago office of Methodist Information.

The appeal for this Good Samaritan collection was made in 43,194 Methodist churches on Sunday, March 2, but offerings are still being taken in many churches and

the bishops state that additional amounts will be turned in from their areas, in addition to the amounts yet to be reported from the other areas.

Five of the areas reporting—Cincinnati, Detroit, Pittsburg, Richmond (Va.) and St. Paul—went "over the top" in reporting amounts exceeding their quotas by \$2,000 or more. The quotas and preliminary returns for those areas are:

Area	Quota	Return
Cincinnati	\$67,500	\$76,200
Detroit	30,000	32,000
Pittsburg	52,000	73,664
Richmond	32,000	37,890
St. Paul	28,000	30,000

Because many areas have not yet reported their totals and many churches are still receiving contributions, it is not possible at this time to indicate the total that can be expected on the goal of \$1,000,000 in the Methodist Emergency Million crusade. If the one million dollars is received from the eight million Methodists in the United States, it will be divided as follows:

\$500,000 for overseas relief in Europe and Asia, for feeding, clothing and sheltering non-combatant war victims.

\$250,000 for religious and social work among young men in United States army camps and navy yards.

\$250,000 for the aid of the British Methodist church, especially in its missionary work.

Bishop Edwin H. Hughes, retired, of Washington, D. C., is chairman of the Methodist Emergency Commission, composed of all the bishops and a representative number of prominent Methodist laymen and ministers from each of the six Jurisdictions of the church. Dr. Orien W. Fifer is executive secretary, and Dr. Elmer T. Clark handled the promotion.

## ENOS M. FIFE

On Thursday morning, March 13, 1941, at 4 o'clock, Mr. Enos M. Fife passed to his reward. Mr. Fife had lived a long and useful life. He had reached the ripe old age of 83 years.

On my first visit to see Bro. Fife I said, "Bro. Fife, how is it with your soul?" He said, "Thank God the way is clear. I am not ashamed of my life." A very bright testimony. Makes us think of David when he said in Psalm 92:12, 13, 14: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing."

He was always glad for us to visit with him and have prayer. He would say, God bless you, Brother.

He helped to build and organize Meadows Chapel Methodist Church, and was a charter member.

He was a carpenter by trade, but with a Christian life he builded for himself a character that will last through the ages. He was loved by all who knew him. His friends were legion.

He leaves to mourn his passing three sons, W. M. Fife, of Prairieville, La.; and J. B. and S. M. Fife, of Baton Rouge, La. Also twenty-five grandchildren.

The funeral service was in Meadows Chapel Methodist Church, under the direction of Adams Funeral Directors.

The writer conducted the funeral sermon, assisted by Rev. Mr. Adams, of Baton Rouge.

C. J. T. COTTEN, Pastor.

## LOUISIANA'S PART IN PREPAREDNESS

Address by Rev. A. C. Lawton, before the Meeting of the Anti-Saloon League of Louisiana, in session in New Orleans

Mr. Chairman, Members of the Board of Trustees of the Louisiana Anti-Saloon League: I appreciate the honor of being one of you and the privilege of addressing you. You are, in my estimation, one of the greatest defensive agencies in the United States. The Louisiana Methodist Conference, of which I am a member, greets you, believes in you and supports your work wholeheartedly.

Gentlemen, there is today before the United States Senate a bill by Senator Morris Sheppard, No. S. 860, which provides:

1. A complete prohibition of any and all sales of intoxicants of any alcohol content whatever "at or within" any military camp.

2. That the Secretary of War shall have the power to establish a "dry zone" about any camp, and the Secretary of the Navy shall have similar powers relative to Naval and Marine camps.

3. The Secretaries of War and the Navy shall be given control over zones (extent of which is to be determined by them) relative to prostitution. Now, friends, the passage of this bill will have the effect of taking the responsibility for policing the territory adjacent to the camps out of the hands of the local police (often inexperienced, and usually undermanned), and putting it into the hands of the Army and Navy, which know how to handle this sort of problem. I advise your support of Senator Morris Sheppard's Bill No. S. 860.

Now as to our future policy:

First, I would suggest that the Anti-Saloon League launch immediately its fiercest campaign against the liquor traffic.

Second, that we take every advantage of these times to strike.

Third, that we appeal to the patriotic American spirit.

Fourth, that we brand the White Slave trade, gambling and the liquor traffic the worst fifth column in the United States of America.

May I give you a summary of the history of the liquor traffic? I will try not to be ugly as I deal with this ugly subject. I want to treat my subject from a personal and historical standpoint.

My personal experience with liquor has been an ugly experience from the days of infancy. As a child it deprived me of my best friend. In my college days it disgraced some of the finest of our university students. Since I have been in the holy ministry, ninety per cent of the ugly problems that I have had to deal with, in and outside of the Church, have been caused by the use of liquor. I am happy to say that during the fifteen years I have been a Methodist minister I have never had a church officer or member who sold intoxicating liquor. I have been the pastor in that time of twenty-three Methodist churches. Hear ye, gentle-

Now Many Wear

## FALSE TEETH

With More Comfort

FASTEETH, a pleasant alkaline (non-acid) powder, holds false teeth more firmly. To eat and talk in more comfort, just sprinkle a little FASTEETH on your plates. No gummy, gooey, pasty taste or feeling. Checks "plate odor", (denture breath). Get FASTEETH at any drug store.

**NASAL** MENTHOLATUM  
Quickly Soothes  
IRRITATED  
MEMBRANES  
**MENTHOLATUM**



men, as long as the liquor traffic is a Church problem within the Church, we cannot have a temperate or dry nation.

In the Book of Genesis we find a man named Noah. He was the first one in the record to make intoxicating liquors. Even after God had had mercy upon him and spared him and his family he fell into the awful habit of drinking. Noah became also the first member of the nudist cult. Ham, Noah's son, laughed at his silly old drunk-naked father. Because of this the father placed a curse upon the descendants of Ham. They were to be the slaves of the other brothers. Thus from the first record of liquor we find it making its destructive contribution to civilization.

We do not have to turn far in the Holy Bible until we come to one named Lot. He lived in the "wet" town of Sodom. Thus he, his wife and daughters, became ensnared by the environmental surroundings of this drunken city. When God decided to destroy this wicked city He spared Lot and his family because they were relatives of Abraham. We all know however about the tragic ending of Mrs. Lot. Lot and his daughters went into the caves of the mountains outside the burning city. There Lot and his daughters, while drunk with wine, committed the most immoral acts. That which caused a father and his daughters to descend to such depths, I as a Christian must oppose. Wine has no place in the Church, the home or decent society.

After a few generations we find rising on the plains of Shinar a city called Babylon. Soon this city was destined to be the capital of the most powerful nation in the world. The wall surrounding Babylon was three hundred feet high, eighty-five feet wide at the top, and sixty miles long. Set in this wall were one hundred brass gates swinging in brazen frames. Outside the walls was the great moat from which the clay had been taken to build the wall and the city. The city itself was a seat of culture. Its libraries were so efficient that almost as soon as you selected from the catalogue, the book of clay or papyrus roll you wanted, it was delivered to you. It was a city of schools and universities. The laws were splendid and the deeds, contracts and mortgages of that day are still examples to us. Agriculture and medical science were at a very advanced state. The swinging gardens of Babylon are until this day counted as one of the seven wonders of the world. This nation soon ruled the world. BUT THERE WAS A FIFTH COLUMN AT WORK IN BABYLON, AND THAT FIFTH COLUMN WAS THE LIQUOR TRAFFIC. Belshazzar, the king, gathered at Babylon over a thousand lords and nobles from nations he had captured and gave them a drunken banquet. That night the king was slain. The fifth column had done its work and all the gates were opened to the enemy from Medio-Persia. Babylon had fallen. That which the armies of Egypt, Syria, Assyria and Medio-Persia were unable to do the liquor traffic did efficiently and effectively. This was in 536 B. C.

Hear ye, America, what liquor has done to the nations.

By this time Greece had begun to raise her head. Soon she had a young leader by the name of Alexander. He sat at the feet of Aristotle, memorized the poems of Pindar, and recited the Iliad of Homer. He was a mighty leader, a great athlete and successful general. Soon Syria, Babylon, Palestine, Medio-Persia and India were conquered by this genius. This was a time of great wealth and advancements in culture. But there was a FIFTH COLUMN AT

WORK IN THE MIGHTY GRECIAN EMPIRE AND THAT FIFTH COLUMN WAS THE LIQUOR TRAFFIC. In 323 B. C., in the city of Babylon, this young general, athlete, scholar and emperor of the world, died in a drunken condition. At the early age of thirty-three he had conquered the world only to be conquered by alcohol. His drunken generals began to fight among themselves and thus we have the destruction of the mighty Grecian empire.

Hear ye, America, what alcohol has done to the nations.

Since antiquity another power had been rising. She was later to be known as Rome. Under the Caesars and the Emperors, Rome's mighty iron-clad legions marched to the ends of the earth in victory. Her black eagles fastened their talons into and sucked the life blood from many a powerful nation's breast. In 117 A. D., Rome was at her height. Her dominions covered Europe, West Asia, North Africa and the British Isles. BUT THERE WAS A FIFTH COLUMN AT WORK IN ROME AND THAT FIFTH COLUMN WAS THE LIQUOR TRAFFIC. Rome, the mighty power that no nation could defeat, was conquered by liquor. She rotted down from the inside because of free bread, free shows, immoral women and the liquor traffic. In 330 A. D., the capital was moved to Constantinople.

Hear ye, America, what alcohol has done to the nations.

In 862, in northern Europe, there rose from the snows Russia. Her history is a story of continuous expansion. There was only one instance in which Russia gave up territory. Because of her great friendship for Abraham Lincoln, she had sent her entire navy into New York harbor under sealed orders to him. It was to be used against any European power's interference in the Civil War here. Because of this friendship for America she let us have Alaska for a song in 1867. By 1900, Russia extended from the North Atlantic across Europe and Asia to the Pacific Ocean. In 1902 and 1903 she spent one billion and fifty million dollars for armaments. Modern ships, guns and military equipment in Russia were the best on earth. Up to this time in the world's history this was the greatest military armament program launched by any nation. BUT THERE WAS A FIFTH COLUMN AT WORK IN RUSSIA AND THAT FIFTH COLUMN WAS THE LIQUOR TRAFFIC. In 1904 and 1905 came war between mighty Russia and little Japan. Russia fell, but she was not defeated by Japan, for she had already been defeated by liquor. That which the armies of Europe and Japan could not do to Russia the liquor traffic did effectively and efficiently. Almost forty years have passed since this time, but the sowing of the liquor traffic's seed is still producing in Russia its bitter harvest. Today she is a nation without a God and without immortal hope.

Hear ye, America, what liquor has done to the nations of the earth.

In 1914, when England was called on to defend her life against the powerful German military machine, she awoke to find out that the liquor traffic had a strangling hold upon her life. England was determined to destroy this fifth column in her boundaries. The liquor traffic said, "You dare." Posters were placed all over England bearing such statements as, "WHOEVER GIVES WHISKEY TO A SOLDIER IS A FRIEND OF THE KAISER"; "WHOEVER USES GRAIN FOR LIQUOR INSTEAD OF BREAD IS A FRIEND OF GERMANY"; "WHOEVER PUTS ALCOHOL INTO OUR SOLDIERS CAMP IS AIDING THE EN-

EMY." When England had crushed the fifth column the result was victory.

In 1917, the United States of America was pulled into this maelstrom of war. One of the first things our Christian President Woodrow Wilson did was to put alcohol out and away from around our soldiers camps. A few years after the Eighteenth Amendment was passed, prohibiting the sale of intoxicating beverages. The results were victory.

In 1940, France, who had the best trained and equipped army in Europe, faced the German Army. France's army was safely stationed inside of the Maginot Line. This fort cost three billion dollars and was impregnable to the German Army. BUT THERE WAS A FIFTH COLUMN AT WORK IN FRANCE AND THAT FIFTH COLUMN WAS THE LIQUOR TRAFFIC. Hitler said (if I am allowed to repeat the fellow in the presence of ladies and gentlemen), "We have no need to fear France, for rich foods, easy living, syphilis and wine will defeat her." When the dry armies of Germany met the liquor soaked armies of France, well, you know the results.

Hear ye, America, what liquor has always done to the nations.

It is 1941 in the United States of America. We are spending billions of dollars for ships, tanks, planes and guns. They will be the latest and the best in the world. But what good is a sling-shot without a David to handle it? A LIQUOR SOAKED ARMY AND NAVY CANNOT EFFICIENTLY HANDLE MODERN SCIENTIFIC MILITARY EQUIPMENT. These monsters of destruction that we are creating, such as planes that travel six hundred miles per hour, tanks that weigh over a hundred thousand pounds, mechanized anti-aircraft equipment, fast ships and chemical explosives, cannot be effectively used by one whose mind is dulled and muddled by alcohol. The greatest enemy to the United States of America today is the liquor traffic. The greatest fifth column in America today is soft living, gambling, prostitute slave trade and the liquor traffic. Without the latter the other three would cease to be. May students of history never be able to say of America as we today have said of the other nations liquor has destroyed.

You asked me to speak on the Anti-Saloon League's part in preparedness. It is this, let us drive this fifth column from our towns, cities, states and nation. This is every loyal American's task.

If I had one prayer for America and only one, that would be answered in the affirmative. It would be this petition, O God, open our great President's eyes. Amen.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

of utilizing their talents in world-enterprise. It has been more a process of gathering average women into groups for study and prayer, that through the inspiration of these contacts they might develop a deeper enthusiasm for the work from Jerusalem to the uttermost part of the earth.—As pastor it is his judgment without reservation whatsoever, that for all that the W. S. C. S. took from the local situation to give in the form of prayer, service and money to the world, it brought back many fold through the vision of the women as to the meaning of Christ's program, and through the vision of the women many others saw also.

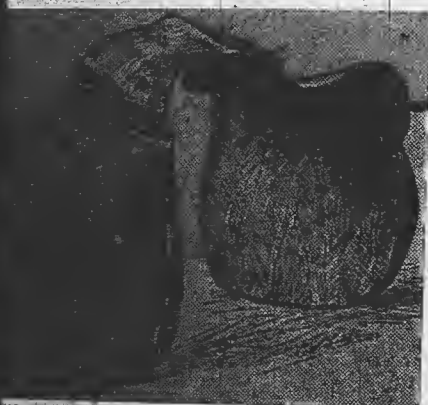
H. R. TRIMBLE



New Orleans

# CHRISTIAN ADVOCATE

## THE CIRCUIT RIDERS



They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service they deliberately seek out the victims of vice in the abodes of misery and wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely such as it would have been had they taken one; their stipulated pay is barely sufficient to perform the service assigned to them. With much the larger portion, the horse, which they can call their own, and the contents of their valise or saddlebags are the sum total of their earthly possessions."

—President William Henry Harrison.

## THE LIVING CHURCH

Our problems are moral, intellectual and spiritual. The paradox of starving in the midst of plenty illustrates the nature of our difficulties. The paradox will not be resolved by technical skill or scientific data. It will be resolved, if resolved at all, by vision and goodness.

—Robert M. Hutchins.

## THE PRAYER-ROOM TODAY

Have Thine own way with me, my Father, for Thou surely knowest what is best for Thy child. Help me to be content with what Thou shalt appoint, thank Thee for every earthly good and every heavenly consolation, and yet knowing that when earthly comfort passes Thou remainest, and knowing too that Thou art always near, even when in Thy wise love Thou hidest from my sight. Make me as Thy child, docile and obedient, and yet a growing child, growing through joy or sorrow, through pain or peace, into the likeness of Thy Son, so that in me Thy love may taste a deep content. Amen.

## "A Little Child Shall Lead Them"

By Philip I. Roberts

"A little child shall lead them"—long ago  
An ancient seer, on whom Thy spirit fell,  
Foretold this gracious truth. And yet how slow  
We've been to let Thee lead, Thou knowest well.

But now, at last, with wounded hearts and sore,  
With spirits riven as with blades of steel,  
We pray Thee, in our need, to go before  
And lead—to where our grievous wounds may heal.

Yet save he aim to be a child like Thee—  
Unless Thy sweetness rule within his breast—  
None may the portals of Thy kingdom see,  
Nor taste its joys, nor share its promised rest.

Be, then, our Captain, Child of Bethlehem;  
Grant us Thy meekness, clothe us with Thy grace;  
May strife and greed, or aught Thine eyes condemn,  
No longer in our being find a place.

Ready we are, sweet Child, to follow Thee,  
Ranging our hosts behind Thy beck'ning Hand;  
Lead us, we pray, by paths of Liberty,  
To where Thy throne of lasting Peace doth stand.





## WALLET OF THE WEEK



A NEW LEPROSY TREATMENT was being experimented with in Thailand (Siam) before that section of the Far East became involved in the war. The treatment, which calls for the injection of diphtheria antitoxin, had resulted in sending ninety-eight lepers home from the leprosarium in Thailand within a period of two years. Dr. Douglas R. Collier, who conducted the experiments in Thailand, is now demonstrating his treatment at the leprosarium at Carville, Louisiana, where the lepers of the United States are cared for.

\* \* \*

THE FOREIGN MISSIONS CONFERENCE of North America is an organization said to have a constituency of thirty million church members, and is directed by one hundred Protestant church boards of Canada and the United States. The newly created office of general secretary is filled by Dr. Emory Ross, who was for three years the general secretary of the American Mission to Lepers. It appears that this organization is intended to be a means for the coordination of denominational efforts and to promote a consistent and efficient missionary policy.

\* \* \*

THE ASSETS OF INVADDED NATIONS, amounting to a total of four billion three hundred and sixty-nine million dollars, have been impounded by the Government of the United States. This means that neither the conquered governments nor individual owners may draw upon it for any use except by special permission of the Government in Washington. But its more important meaning is that the German conquerors of the ten nations involved cannot touch a single penny of this vast sum for any purpose whatever.

\* \* \*

METHODIST AND OTHER MISSION SCHOOLS among the Navajo Indians are said to furnish a valuable supplement to the Government schools. Only about 50% of the educable children are taking advantage of the opportunity and the attendance record is so bad that some who are fifteen years old and have been attending school for as much as six years are not ready for the second grade. The prevailing situation is described as "A crisis in Navajo education." The Methodist Church is doing a noble part in the effort to remove the handicap of Indian illiteracy.

\* \* \*

THE VAST EMPIRE OF INDIA came to the British through trade enterprises of the East India Company in the seventeenth century. Gradually the exploitation of India by the horde of officials required for the maintenance of peace and order has been checked. British trade with India is now only about ten per cent of what is once was; the cotton industry is eighty-six per cent controlled by Indians; slavery and widow-burning (suttee) have been suppressed; education has been made possible to all classes and health and other services have been greatly extended. The standard of living is low largely because of the loan shark, and the political stalemate on the war is due to a divided people. There are, however, 1,500 applications for the 300 vacancies in the Indian Air Force.

CATHEDRAL OF THE AIR is the name by which the church located at the United States Naval Air Station, Lakehurst, New Jersey, is known. Sixty thousand individuals contributed one dollar or more for the erection of this beautiful structure which was built in 1932 through the efforts of the American Legion of New Jersey. It stands on the main road leading to the entrance of the station, and Rev. James V. Claypool, of the New England Southern Conference of the Methodist Church, is the chaplain.

\* \* \*

A CHURCH OF APHRODITE is said to have been incorporated in New York recently. The church, according to New York papers, is located on Long Island, has a high priest and thirty-five members, and is dedicated to the worship of the Greek goddess of love and beauty. It has a plaster model of the Medici Venus as its deity and for its creed: "I believe in Aphrodite, the flower-faced, sweet-smelling, laughter-loving Goddess of Love and Beauty." A plaster deity, who was the spouse of the god of fire and metalworking, is perhaps not inappropriate for pagans.

\* \* \*

THE SUPPORT OF OVERSEAS MISSIONS IN 1940 reveals the true quality of English character. The Methodist Missionary Society report shows an actual increase of 564 pounds sterling over 1939, despite the ruthless destruction and suffering incident to war. The six London Districts, with more than two hundred churches bombed and many of them burned, were expected to show a loss of at least 20,000 pounds, but the tabulation indicates a loss of 5,225 pounds. The women's work showed an increase of 1,405 pounds. The total receipts for 1940 were 408,794 pounds—an increase of 1,969 pounds.

\* \* \*

FAKED DISABILITIES are resorted to by Germans and the citizens of conquered lands to escape military service. Among the devices used is shooting off a finger thrust through a crust of bread to prevent powder burns; injecting turpentine or petroleum into the joints to give the appearance of arthritis; swelling the legs by wrapping with bands of cloth to cut off circulation and then pounding the blood-drained area with "sand bands"; producing heart palpitations by smoking tea leaves; inhaling chlorine and ammonia vapors to produce bronchitis; and others.

\* \* \*

THE MONTICELLO MANSION, the beautiful and historic home of Thomas Jefferson, third President of the United States, has been fully freed of mortgage indebtedness, according to a report submitted by the president of the Memorial Foundation. During the past eighteen years the Foundation has raised \$500,000 with which it purchased the home, its furniture and relics, and six hundred and fifty acres of land. In addition, the house and landscaping have brought the estate back to the Jeffersonian ideal, and by the two hundredth anniversary of Jefferson's birth in 1943, it is probable that every detail will be restored to the condition that prevailed in the famous owner's lifetime.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### HE THAT REGARDETH THE CLOUDS

A short time ago we chanced to be a passenger on a bus and, as sometimes happens, one of those cocksure fellows who knows all the answers took upon himself the task of informing his fellow passengers of the fact. He was seated across the aisle and one seat back of where we were seated and it was practically impossible to avoid hearing what he had to say. His seat companion, evidently a stranger, said just enough to prod his vanity and make it easy for the talkative fellow to make the most of his situation.

In the course of the broadcast it developed that this man had held a good job in Oklahoma some time before, but for some reason he had lost it and had been for some time out of work. The gentleman beside him asked why he did not get in on some of the construction work of the defense program, since he seemed to be a capable mechanic. The brawny and robust fellow of about thirty-five was ready with answers which he seemed sure would be altogether satisfactory to his helpless audience. "Rents" in the neighborhood of such projects were exorbitant, the practice of stealing tools was painfully common, and he was waiting to get "a permanent job" before investing in a set of tools. As a matter of fact, his only equipment seemed to be a hammer.

At least one of his auditors was not convinced. As we listened to him describing the road ahead as paved with "ifs, ands, and buts," we could not escape the feeling that he was hopelessly defeated before he ever reached the starting post, and the only "permanence" which he knew was that which rested upon a foundation of his own creation. It was a lingering echo of self-respect which imposed upon him the task of justifying a thriftless life. He was not embarrassed, but he was evidently conscious that he was a consumer of the "permanence" which others had created.

When our talkative friend had reached his destination and we were left free to meditate, we found ourselves saying that he was a typical example of a thing which is all too common in the social and industrial set-up of our day. We smile benevolently at the Negro woman who says she can't work because she "is on relief," but the country has a large population of shiftless people who, without either tools or ambition, are waiting for a "permanent job." The same thing is manifest in our church life. Who does not know the colorless saint that, fearing lest he "might not be able to hold out," refrains from religious activity altogether? Instead of developing a "permanent" spiritual status he settles down into a state of spiritual indigence and, like the man on the bus, achieves a holy (?) vagrancy. Verily, "He that observeth

the wind shall not sow; and he that regardeth the clouds shall not reap."

### THE SOCIETY OF THE GODLESS

Some religious periodicals manifest great concern on account of the activities of the society of the godless in Russia. One time they publicize the harshness of repressive measures, and another time they quote sources which seem to imply that the effort to exterminate religion has been a dismal failure. Naturally any real Christian deplors a nationalistic movement which aims at the destruction of the foundations upon which the race rose from the bestialities and the corruptions practiced by races which know not God, but it seems to us that there might be a danger in our becoming so engrossed with the atheism of others as to cause us to overlook conditions at our own doors which need attention if we are to maintain the ascendancy of our own Christian beliefs.

For ourselves, we are much more concerned about the insidious activities of a large group of church people, many of them ministers and professors in schools of religion, whose godlessness is not openly acknowledged. Under the benevolent pretension of clarifying faith by showing the processes of its development and the personal and social ends which give all religions prestige and power, they really undermine confidence in all religion and discredit all churches by assigning to them a makeshift relation to human problems. In recent weeks we have read several books in which the authors are at great pains to create for themselves the atmosphere of authority on the irrational and superstitious factors in all types of religion. One of the books to which we refer practically denied revelation and the mystical values of religion. Another spares no pains to show that all conceptions of deity root in a common source and that the changes of religious views from age to age reflect the intellectual and social march of the race. Here is a statement from one of these authors: "Hopes hung in the heavens are of no avail. What the gods have been expected to do, and have failed to do through the ages, man must find the courage and the intelligence to do for himself. More needful than faith in God is faith that man can give love, justice, peace and all his beloved moral values embodiment in human relations. Denial of this is the only real atheism. Without it, belief in all the galaxies of gods is mere futility. With it, and the practice that flows from it, man need not mourn the passing of the gods." In this conclusion the author in question certainly includes God and the gods, and it is the subtle and specious atheism of such godless in our own land



whose baleful influence and subversive teaching give us concern. Buddhas are ugly enough in the original without pasting on to their hideous figures the intellectual aberrations of succeeding periods of culture. We still believe in God whose will is authoritative and divinely revealed, and we believed in the mystical undergirding of every benevolent and sacrificial impulse of the human heart.

### EASTER AND OUR ORPHANAGE AT RUSTON

The pastors and Church School superintendents in Louisiana have received a letter which carries the appeal in behalf of the two hundred children who have no home and no opportunity other than that provided by the Methodists of Louisiana through the Orphanage at Ruston. The Orphanage has been able to stay out of debt, but it has not been an easy thing to do. Today, with rising prices and increasing problems in every direction, the outlook for the Orphanage is far from bright. Bro. White, the superintendent, says that unless twenty thousand dollars at least shall be received in the Easter collection, it is going to be extremely difficult to carry on the work. We feel sure that it is not the mind of Louisiana Methodists to permit any curtailment of the great work being done at Ruston, and we urge every charge, church and individual Methodist in Louisiana to make such an offering on Easter as the conditions make imperative. These bright-faced children and their future usefulness are in our hands and we must make an offering worthy of them and worthy of the Easter faith.

### "PEOPLE WON'T READ THE ADVOCATE"—TAKE A SQUINT AT THIS

Trans-Pacific News Service, Inc.,  
1250 Sixth Avenue, Rockefeller Center,  
New York, N. Y.,  
March 25, 1941.

The City Editor,  
The New Orleans Christian Advocate,  
New Orleans, Louisiana.

Dear Sir:

It has come to our attention that an item appeared in a recent issue of the *New Orleans Christian Advocate* to the effect that this office is supplying free leaflets, maps, etc., about China. Although we have been supplying such material to a limited number of requests, unfortunately we do not have a large enough supply to handle the number of requests which have recently been pouring into this office as a result of the item in your paper.

"We should appreciate it if you would insert a brief explanation to this effect in an early edition of the *New Orleans Christian Advocate*. Also we should appreciate it if you could arrange to send us a few copies of the edition in which both the announcement (original) and the explanation appeared.

Very truly yours,

"Otto L. George,

"Trans-Pacific News Service, Inc."

OLG: tpns

In the very center of page 10 of our issue of March 13, appeared this brief paragraph: "Write Trans-Pacific News Service, Inc., 1250 Sixth Avenue, New York, N. Y.,

for leaflets, maps, pamphlets, etc., about China.' They have offered to send these free to those who are making the study."

The above complaint is one of the most amusing and enjoyable incidents of our entire connection with the paper. It is no use to tell us that "people won't read the Advocate." Here's the proof. If there may be any who are too Scotch to subscribe, just tell them that they have no idea the "free" things they are missing. Our friends will please let up on the Trans-Pacific News Service, Inc.

## Editorial Miscellany

By Dr. H. T. Carley

### THEORIES ABOUT CHEWING-GUM

It is at least a possibility that, in the centuries to come, some collector of antique furniture will accidentally run his hand over the under side of a table, or a chair, or a desk, or a bench, or even a church pew in his collection and discover a wad of something that will give rise to a learned dissertation on the characteristics of ancient furniture. There is not one chance in a thousand that he will know what he is talking about, but he will propound various theories to account for the frequent appearance of this more or less symmetrical, detachable protuberance on the bottom side of furniture of the Roosevelt period.

One of his theories may be that it is an exudation of the wood of which the furniture is made—a kind of sap that came to the surface only after the wood had undergone a process of seasoning. This sap, probably liquid or resinous at first, had acquired hardness with age and, through the disintegration produced through the centuries, had the appearance of being merely stuck on.

Another theory might very well be that these protuberances were a form of ornamentation practiced by the ancients, and evidently much in vogue, because of their frequent appearance. A plausible explanation would have to be found of the fact that these ornamental little bumps were almost invariably on the under side of the furniture. It could be surmised, at least, that the ancients had an extremely keen sense of touch, and that they found exquisite pleasure in running their fingers along these hidden places and feeling these oddly shaped lumps.

Or it might be suggested that these protuberances had symbolic significance, profound in their age, but now entirely lost sight of. (This theory might inspire another learned dissertation on, "The Probable Symbolic Significance of Inexplicable Phenomena," which, by the way, would be as good a title as any for some of the dissertations produced in this day.)

Of course these theories, as well as any others that might be proposed, would all be wrong, the simple truth being that these strange protuberances were merely wads of chewing-gum, stuck there by children, young people, men and women, who were tired of chewing it at the time, but who didn't want to throw away such a delectable morsel, hoping to retrieve it and chew it some more at another time.

The trouble with a good many theories is that they are not in accord with the facts.



## THE CHRISTIAN CENTURY AND THE SHEPPARD BILL

By Bishop James Cannon, Jr.

The editorial in the issue of the Christian Century of March 26, on "What About Army Vice?" is quite belated, and as written it fails to furnish any strong lead to the solution of the problems which the Church and all the other moral forces of the country have been facing for months in their warfare against liquor and vice at the camps. There can be no mistake that this is a major battle between the Church and liquor and vice. The question is "Which Will Win the Battle?" The four articles by Dr. Hall in the Christian Advocate (Chicago) are detailed, circumstantial and call the names of various persons in different parts of the country. The immoral conditions he describes are unquestionable. I have personally investigated conditions at Fort Jackson (Columbia, S. C.), at Fort Wheeler (Macon, Ga.), at Fort Benning (Columbus, Ga.), at Fort Blanding (near Jacksonville, Fla.).

Dr. Hall's articles and my personal observations both emphasize that it can not, it must not be minimized that the liquor traffic is the most open, effective enemy of the conscripted men, and that appetite, stirred by drinking, leads on to vice. Liquor and vice have always gone together hand in hand, and it is so at the camps today.

We are faced today by exactly the same problem which we faced in April, 1917. In 1917 provisions against liquor and vice were a part of the Selective Draft Act, and the nation was actually at war. Today we have called together the young men of the nation between 21 and 35, under the Conscription Act, which Act was passed by Congress while the nation has not openly declared war. In 1917 Congress acted to protect the drafted men from liquor and vice. Today the Sheppard Bill is introduced "To provide for the common defense in relation to the sale of alcoholic liquors to the members of the land and naval forces of the United States, and to provide for the suppression of vice in the vicinity of military camps and naval establishments."

The Sheppard Bill proceeds on the principle that if Congress has the authority to conscript men for military service, without declaring war, that it has equal authority to legislate to protect the physical and moral powers of men thus conscripted. Personally, I rather think that I prefer Section 12 of the Draft Law of 1917, which provides "That it shall be unlawful to sell any intoxicating liquor, including beer, ale or wine, to any officer or member of military or naval forces while in uniform, except as herein provided—for medicinal purposes."

I cannot understand the objection of the Christian Century to the provisions of Senate Bill 860 on prostitution, on the ground that it might be possible under the Bill for the military authorities "to legalize and establish a 'supervised' form of prostitution." The Sheppard Bill is essentially a grant of power to the Secretaries of War and of the Navy to establish zones, in which zones it shall be unlawful to "engage in prostitution, or to aid or abet prostitution, or to receive any persons for purposes of lewdness, assignation or prostitution in any vehicle, conveyance, place, structure or building. The Secretaries of War and of the Navy are hereby authorized and directed to do everything by them deemed necessary to suppress and prevent the violation of such provisions, and to accept the cooperation of the authorities of states, counties, districts and

other political subdivisions in carrying out the purposes of this Act."

Surely it is amazing to even intimate that the Secretaries of War and of the Navy could or would, as the Christian Century declares, "probably use the power granted them to legalize and establish a 'supervised' form of prostitution." Certainly Secretaries Baker and Daniels did nothing of that kind in 1917 and 1918. Moreover, the grant of power is specifically and solely for the purpose of suppressing prostitution in any shape or form, and Secretaries Knox and Stimson are authorized and directed to do everything by them deemed necessary to suppress and prevent the violation of such provisions, and positively to aim to carry out "the purposes of this Act." It is, indeed, not only an amazing, but an utterly unwarranted reflection upon Secretaries Stimson and Knox to suggest that they would endeavor to use their power to legalize and establish a "supervised" form of prostitution.

Major-General Magee, Surgeon-General of the Army, is quoted in an Associated Press Dispatch from Atlanta, only a few days ago, as declaring: "That segregation and periodic examinations are not the answer to the Army's big problem of camp followers. We have got to aim for just one thing, and that is suppression and elimination. I don't believe in redlight districts. I have never seen one yet that wasn't a blot on the community."

As indicated above, the Christian Century's objection that the Sheppard Bill is a violation of Democratic principles, and not the proper way in which to handle the liquor and vice traffic, minimizes, or ignores the fact that the Conscription Act in time of peace has not been the American way. But if the Conscription Act is legal, the physical and moral welfare of the soldiers should be protected. Personally, I think the prohibition of the sale of liquor to any officer or man of the Army or Navy in uniform is the best way to handle the liquor question, and that the authority to establish zones against prostitution by the Secretaries of War and of the Navy is the only practical kind of legislation which will meet the situation.

I again must emphasize that the liquor forces and many of the "brass hats" are working to secure the passage of the separate bill against prostitution in order to head off any protective liquor legislation. The Christian Century utterly fails to consider the liquor question, and the suggestions of the Christian Century concerning the activity and the mobilization of the moral and religious forces in all parts of the country are being followed, and it is hoped that sufficient funds will be found to provide for great recreational centers at all the camps. I think it was a mistake for the Army to put the Y. M. C. A., the Salvation Army, Knights of Columbus, Jewish Welfare and other moral organizations outside the camps. I believe a large fund could be raised for such organizations to carry on their work without the camps.

The four articles in the Christian Advocate in Chicago conclude with a statement by a military officer of high rank, that the churches should join together and send up such a holy howl to Washington that the needed legislation would be passed. It is, indeed, a major battle between the Church and liquor and vice—which will win the battle? It is to be hoped that the Christian Century will use its great influence not to delay, but to press the passage of the Sheppard Bill with such slight changes as may be necessary.

## ANTI-SALOON LEAGUE OF LOUISIANA

Dear Editor: The Anti-Saloon League of Louisiana had a very successful meeting March 19th.

Combining the business of the Board with a program on "Preparedness and Liquor," and a luncheon thrown in, brought together a hundred members and friends.

Several fine addresses were delivered: namely—"Louisiana's Part In Preparedness," by Rev. A. C. Lawton, of Mer Rouge, La., Chairman, Louisiana Methodist Board of Temperance. "Keeping Our Soldiers Sober" was discussed by Major W. Herbert Bartlett, Divisional Commander of the Salvation Army, New Orleans; "The Church's Obligation," by Rev. W. B. Slack, pastor of First Methodist Church, New Orleans; and "Liquor and Physical Function," a stereopticon lecture by Evangelist W. D. Frazee, Baton Rouge. All of these addresses were much enjoyed by those present.

The superintendent's report showed progress in the reduction of the number of saloons in the State from 6,325 two years ago to 5,171, or a difference of 1,654. Local option in parishes and wards accounted for some of this reduction, and the higher rate of taxation levied by the last session of the Legislature for many more. The report also showed that the people of the state are spending on drink and drink-caused crime around \$40,000,000 per annum and in return receive about \$4,000,000 in revenue from the traffic.

Two recommendations of the report were adopted:

(a) That the churches put the Anti-Saloon League in the annual budget for at least \$1.00 per month as the very minimum measure of their financial part in this fight to prevent the liquor traffic, and its associated evils, gambling and prostitution, from sabotaging the government's defense program. A fine bunch of churches are doing that now, but their number should be greatly increased—and immediately.

(b) A "Temperance and Prohibition committee in every church" was also recommended. Certainly every church needs just such a committee devoting its efforts to educating the congregation, old and young, as to the evils of beverage alcohol.

Most of the old officers were re-elected as follows:

Elder J. L. Neil, New Orleans, President; Rev. M. E. Dodd, D. D., Shreveport, First Vice-President; Rev. Gleen L. Sneed, D. D., New Orleans, Second Vice-President; Mr. R. I. Raymond, New Orleans, Third Vice-President; Rev. W. L. Doss, Jr., D. D., Monroe, Fourth Vice-President; Miss Estie A. Dupree, Watson, La., Secretary; Rev. M. M. Snyder, New Orleans, Treasurer; Rev. J. D. Grey, D. D., New Orleans, Chairman Finance Committee; Leon W. Sloan, Superintendent; Mr. Thos. E. Furlow, New Orleans, Attorney.

Members of the Board of Directors of the Anti-Saloon League of America were elected as follows: Elder J. L. Neil, Rev. J. D. Grey and Rev. Elmer C. Gunn. Dr. M. E. Dodd is an honorary vice-president of the National League by their own action.

A Legislative and Law Enforcement committee was authorized—and steps are being taken to set up such a committee.

Resolutions asking the United States Senate and House of Representatives to pass Senate Bill S. 860, by Senator Morris Sheppard—prohibiting sale of liquors, including wine and beer, all gambling and prostitution

(Continued on page 9)



# CONFERENCE NEWS AND PERSONALS

The new church at Collinston, just completed, cost about fourteen thousand dollars and all of it has been paid for except \$700.

Rev. J. L. Nabors, Jr., reports the work as going well on the Mooreville charge, with prospects for a good year in every respect.

The parsonage at Wheeler, Miss., has been cleared of debt recently, much to the delight of Rev. A. C. Bishop, the pastor, and his people.

Rev. J. E. Roberts, pastor of the Booneville circuit, reports the clearing of all debt from the circuit parsonage located in Booneville.

Rev. B. F. Bullard held a supper meeting of his board of stewards on the night of March 21, when plans were made for church-wide activity on the Kossuth charge.

Miss Dorothy McConnell, associate editor of the *World Outlook*, is delivering a series of lectures on "Women's Work In the Church," at Gammon Theological Seminary, Atlanta, this week.

Rev. Ashley T. Law says that the work at Leesville, La., is making satisfactory progress and that many fine things are taking place in the church, a summary of which he will report a little later.

The Chalybeate-Walnut charge is keeping stride with the concerted movement throughout the Corinth district, and Rev. N. L. Threet, pastor, had his charge meeting on March 18.

Rev. W. J. Dawson, pastor at Brooksville, Miss., is carrying forward his Advocate campaign with the energy and loyalty which have been characteristic of him in all other places where he has served.

Rev. Jolly B. Harper, pastor at Franklin, La., calls our attention to a slight error in the Day of Compassion offering in his church. It should have been \$161.55, the error having been made in the copy sent to us for publication.

The editor acknowledges with sincere appreciation an inspiring message from Mrs. J. S. Callaway, of Huntsville, Texas. Among other things she says: "We need more than ever the information and inspiration it (The Advocate) brings to us each week."

We regret to learn that Dr. Harmon U. Sanders, a physician at Carrollton, Miss., is not in robust health. The editor has known Dr. Sanders practically all his life and counts him among the good friends of his home county.

Rev. A. C. Lawton, the pastor, reports that he is beginning the educational building at Mer Rouge and that it will cost approximately \$4,500. The Men's Bible class at Mer Rouge has an attendance of fifty each Sunday.

Rev. Carl F. Lueg, pastor at Natchitoches, La., writes that Mrs. Grace Sloan Overton made a great contribution to the student life of Normal College during her three-day visit there recently. She addressed the congregation of the Methodist church at the morning hour on Sunday, March 23.

The editor of the Advocate acknowledges with very great pleasure a visit from Mrs. Serex, wife of Dr. A. M. Serex, of Shreveport, on Tuesday of last week. We appreciate the fact that Mrs. Serex found time to visit the Advocate office during her brief stay with friends and relatives in the city.

Rev. C. Fenwick Reed reports the organization of a Woman's Society of Christian Service at Harrisonburg on the Sicily Island charge. Bro. Reed says that his congregations have been holding up well despite a scourge of sickness caused by the severe weather.

Mrs. Alma G. Riley, of Houston, Texas, who has many friends in Louisiana and Mississippi, says she couldn't miss the news from the New Orleans Christian Advocate. Mrs. Riley seems to be well adjusted in her church relations in Houston and, as is her custom wherever she goes, she keeps busy in the work.

Mrs. Slack, wife of Dr. W. B. Slack, of New Orleans, went to Oklahoma a few days ago on account of the illness of her mother, who has been in rather poor health for some time. According to later report her mother was somewhat improved and was able to sit in the sun for a brief time each day.

Rev. C. C. Clark and his wife, of Columbia, Miss., were visitors in the Crescent City a few days ago. Bro. Clark is very happy over the splendid progress being made in the construction of the mission church which is being sponsored by First Church, Columbia. Everything seems to be going forward in a very satisfactory manner.

Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, recently made a final report of the Day of Compassion collections. The report shows that all the districts except two went beyond the amounts accepted and the total deficit in those two was \$67.12. After exchange, postage and other nominal expenses, the amount remitted was \$8,264.15, or \$592.15 in excess of the amount accepted.

A Lake Charles cooperative Christian Workers Training School will be held April 28 to May 2. Four courses will be offered, and the instructors will be Mrs. H. T. Wadley of Shreveport; Rev. Jolly B. Harper, of Franklin; Mrs. Alice Bays, of Tennessee; and Dr. Fred D. Gealy, of S. M. U., Dallas. Cooperating churches are Bell City, Cameron, DeQuincy, Hayes, Hackberry, Iowa, Lake Charles, First, and Simpson, Moss Bluff, Sulphur, Sweet Lake, Vinton and Westlake.

Dr. W. P. Buhrman, pastor at Sanford in the Florida Conference, says that the churches in that section are having a busy season with campaigns, among them a campaign to raise \$50,000 for a chapel at the University of Florida for the use of the Wesley Foundation. The director of Wesley Foundation work at the University of Florida is Rev. A. Ronk Buhrman, son of Dr. W. P. Buhrman. Dr. Buhrman was in the midst of a revival meeting at the time of his writing, and his work is going well in every way.

Rev. R. G. Moore, Water Valley, Conference Missionary Secretary, was present, and explained the new set-up of the former Missionary Committee in the local church, now functioning as the Board of Missions and

## WILLIAMS-CLOUATRE WEDDING

A marriage of unusual interest occurred at the Methodist parsonage in Gonzales, Louisiana, on March 15, when Miss Leola Marie Clouatre became the bride of Mr. James C. Williams. Both are graduates of the Gonzales High School, and the groom, a graduate of Louisiana State University, is teacher of Agriculture in the Bogalusa High School. He is also a member of the Board of Stewards and a faithful worker in the Methodist church. The ceremony was performed by Rev. C. J. T. Cotten in the presence of a group of friends and relatives.

## COLUMBUS DISTRICT MISSIONARY INSTITUTE

Twenty-five pastors and approximately one hundred laymen and lay women met at Ackerman, Miss., on Tuesday, March 18, for the District Missionary Institute, for which a splendid program had been prepared under the joint direction of Dr. L. P. Wasson, district superintendent, and Rev. Sam E. Ashmore, District Missionary Secretary.

The speakers, who were from the bounds of the district, were Mesdames Ashmore and Leggitt, of Kosciusko; J. H. McKinnon, of Ackerman; and Rev. W. R. Richerson, of Macon.

The guest speakers were Miss Julia Wasson, retired missionary to China, and Dr. W. B. Lewis, medical missionary, home on furlough from his work at Tunda Station, Africa.

Rev. T. B. Thrower, of Grenada, was present, and spoke briefly in the interest of the Methodist Hospital, Memphis, with particular reference to the observance of Hospital Week and the Golden Cross enrollment. Brother Thrower is Conference Golden Cross Director.

Rev. R. G. Moore, Water Valley, Conference Missionary Secretary, was present, and explained the new set-up of the former Missionary Committee in the local church, now functioning as the Board of Missions and





Church Extension of the Local Church. Bro. Moore and Bro. Ashmore gave attention to the sale of the study book by Dr. Van Dusen, "Methodism's World Mission," quickly disposing of all the copies they had on hand, and taking several orders for direct shipment.

All in all it was a day well spent, and we left the seat of the Institute feeling that it was indeed good to be there.

J. J. BAIRD, Reporter.

### GONZALES CHARGE

Dear Dr. Duren: Our work on the Gonzales charge is moving along nicely.

When we came here we found a well-furnished parsonage and some people ready and anxious to work, and there's always something to do in a Methodist church. We have had lots of sickness in the church field and some in our home.

We raised a good offering for Memorial Mercy Home, and our goal for Compassion Day Offering was \$10 and we raised \$18. We intend to have a good Easter offering for the orphans at Ruston.

We came here from the Monroe District, and we like it fine.

During this year we want to repair one church, or if possible rebuild it. If anyone has any of the Lord's money on hand and wants to put it to a good cause, we'll be glad to have donations from \$1 up to \$100. This is next to the weakest circuit in Baton Rouge District, so would you lend a helping hand? Donations should be sent direct to the pastor, Rev. C. J. T. Cotten, Gonzales, La.

REPORTER.

### LEESVILLE SUPPORTS SENATE BILL No. 860

Leesville, La.  
March 19, 1941.

TO THE HON. JOHN H. OVERTON AND HON. ALLEN ELLENDER, UNITED STATES SENATORS FROM LOUISIANA, AND THE HON. A. LEONARD ALLEN AND ALL OTHER MEMBERS OF THE HOUSE OF REPRESENTATIVES IN THE UNITED STATES CONGRESS FROM LOUISIANA:

Gentlemen:

At a joint meeting of the Boards of Trustees and Stewards of the First Methodist Church, Leesville, Louisiana, held on March 16, 1941, it was unanimously resolved that all Senators and members of Congress from Louisiana be requested to give their hearty support to Senate Bill No. 860, of the present Congress, introduced by Senator Morris Sheppard, providing: (1) a complete prohibition of any and all sales of intoxicants of any alcoholic content whatever at or within any military camp; (2) that the Secretary of War shall have the power to establish a dry zone about any camp, and that the Secretary of the Navy shall have similar powers relative to naval and marine camps; and (3) that the Secretaries of War and the Navy shall be given control over zones, the extent of which is to be determined by them, relative to prostitution.

Some of the members of these important Boards and the pastor having been in army camps during the first World War, and veterans of that war, know first hand the great importance of the necessity of the finest moral conditions obtaining in army camps and cities adjacent to army camps.

We feel that said Bill No. 860 is of major importance, and that the military authorities will act swiftly and effectively in mak-

ing it practical and workable. Furthermore, that such legislation will greatly relieve the anxiety of millions of fathers and mothers and sweethearts of these fine young men who will make up our armies.

Therefore, you will please consider this as the request of these two official Boards of our Church, that you give Senate Bill No. 860, as referred to, your prayerful consideration, your influence and wholehearted support.

Respectfully submitted,

The members of the Boards of Trustees and Stewards of the First Methodist Church of Leesville, Louisiana.

(Signed) G. R. FERGUSON, JR.,

Secretary.

ASHLEY T. LAW,

Pastor.

### HOW LONG IS A SERMON?

By Rev. W. B. Slack

A sermon is long in proportion to its depth, breadth and height. If it is all length it is nothing. But if it has depth of convictions, breadth of sympathies and height of aspirations, it can be corresponding in length. Listening to a sermon is like a trip on a highway. If there are deep valleys, and rolling prairies, and high mountains, with beautiful flowers, gorgeous skies, and clear streams, then the highway will be pleasant to travel. Instead of hastening to the end you will stop along and enjoy the scenery.

A sermon of one dimension is out of proportion, also, if that one dimension is depth, so deep the congregation is left in the dark; also, if that one dimension is height, too other-worldly to be part of this world; also, if that one dimension is breadth, so broad it becomes shallow.

The sermon is most effective when it creates one idea, makes it clear, desirable, and furnishes handles of inspiration by which the congregation can take hold of it.

The most interesting sermon is that sermon which magnifies some virtue of Christ, which personifies some ideal of Christ and which brings the congregation to the desire to live with Christ.

### IN MEMORY OF GEORGE H. DYE, JR.

It was on the night of March 17, 1941, that the death angel slipped quietly in, and took the only child of Mr. and Mrs. G. H. Dye, to carry him home to heaven so he might be with Jesus.

Junior, as he was called by all who knew him, was a Ruston High School sophomore. He was a child that was loved by young and old alike.

To know him was to love him, for he was unselfish, gentle and kind to all he met. Being an only child he was unusually thoughtful of other people.

We all shed tears of sorrow and ask ourselves, "Why does God take such a precious jewel from our midst?" But it is not for us to question for we know that everything works together for the good of those who love God.

Our eyes are dim with tears and our hearts are broken, but we know that Jesus must be happier today for there has been added to heaven another little boy.

We know too, the wondrous fact that up there no sickness or pain or trouble will ever come, and when Jesus calls us home we shall once again be with those we have "loved and lost awhile."

A home is lonely tonight and there's a vacant chair, but God in His tender mercy will help the loved ones left here to bear their grief and in a little while see the way more clearly.

Junior, we miss you and your cheery "hello's," but we know you are happy with Jesus and some day we shall meet again; and oh! what a glorious reunion that will be.

I'm glad God gave you to us for even fifteen short years, for I know my life has been enriched and made happier by having had such a grand little boy for a nephew.

In closing I want to leave a few lines of consolation for the bereaved parents of George, Jr.

He that made the summer flowers,  
Made the winds to blow;  
He that made the birds to sing,  
Protects them from the snow;  
He who gave the sunshine,  
Brings the shadows too;  
And in this hour, His loving care,  
Will guide—and comfort you.

JOYCE DYE MILLER.

### MERLE MORRISON MILLER

Merle M. Miller, long-time Methodist and a steward of the Methodist church in Tupelo, Miss., died at his home in that city on February 28. He was born August 7, 1870, and was the son of Dr. J. W. and Mrs. Bettie Miller. For many years he lived at Shannon before moving to Tupelo, but he spent his entire life in Lee County. He is survived by two sisters, Mrs. Asa W. Allen, of Fresno, California, and Mrs. T. C. Lauderdale, of Shannon Miss.; and two brothers, Durell Miller, Yoakum, Texas, and K. Miller, of Los Angeles, California.

He was a man of esthetic tastes, broad sympathies, was particularly fond of young people and was the embodiment of many praiseworthy traits of character and splendid Christian virtues. His seventy years were lived nobly and well and at the bidding of his Heavenly Father he has exchanged an untarnished shield for an unfading crown; and he leaves his loved ones and friends a worthy mantle and a shining trail. Peace to his ashes and may a double portion of his spirit rest upon those whom he loved.

### RESOLUTIONS OF WINNSBORO QUARTERLY CONFERENCE

Whereas, due to the wise and inexorable laws of Almighty God our Father, brother E. D. Walter has passed from us; therefore be it

Resolved, that we, as official representatives of our church, express our deep appreciation of Bro. Walter for his interest in the church, his character, and his progressive citizenship. We feel that his death is a great loss to the community as well as to the church. His name is inscribed on a plaque in the vestibule as a trustee, and as chairman of the building committee of the building in which we now meet. This shall be a constant reminder of his noble efforts; be it further

Resolved, that a copy of this resolution be placed in the minutes of this Conference, that a copy be sent to the New Orleans Christian Advocate, and a copy sent to the family.

Yours in Christ,  
W. L. DOSS, JR., District Supt.  
J. W. GIVENS, Secretary.



## DR. R. H. HARPER ILL

A card from Rev. R. T. Pickett, Colfax, announces the postponement of the Alexandria district conference on account of the illness of Dr. R. H. Harper, district superintendent. Dr. Harper had an operation for the removal of gallstones at the Baptist Hospital, in Alexandria, on Thursday, March 27. At the time of Bro. Pickett's writing his condition was undetermined. We sincerely hope for a better report at an early date and that Dr. Harper may soon be entirely recovered.

## BISHOP DOBBS AT CANTON, MISSISSIPPI

Gentlemen: I thought a few lines from Canton, the Northern part of the Mississippi Conference, might be of interest to some of the readers of the Advocate. So here goes.

The Canton Methodist folk, and in fact all creeds, have been kind and gracious toward this preacher and his wife. They have been thoughtful of our comfort and happiness and have been loyal in their support of the Church and the kingdom of God. This has been true in all the years that I have served them as pastor, and it seems that this, the sixth year of my pastorate, is going to be the best of all the years. This being true, naturally, I want to do everything I can for their happiness and well being. So I got in communication with Bishop Hoyt M. Dobbs and got him to come to Canton last Sunday, March 23, and preach at the 11 o'clock hour. He preached a most wonderful sermon on Christ, the Foundation of the Church, using the words of Christ to the disciples, "Whom do men say that I am?" and Peter's answer, "Thou art the Christ, the Son of the living God." It was a masterful sermon and all present were strengthened in their faith and Christian lives.

The Bishop brought with him Mrs. Dobbs and Dr. and Mrs. T. M. Brownlee, District Superintendent of the Jackson District. Mrs. Wesley and I took them out to Allison's Wells for lunch and the day was complete. The pastor and congregation extended to Bishop Dobbs a standing invitation to come to Canton every opportunity that he has to do so.

Blessings on the Advocate and all who make it possible.

Sincerely,  
C. W. WESLEY, Pastor.

## UNLESS—

They tell us liquor is a food  
And using it will do us good.

"'Twill help the farmer, growing grain,  
To add much to his yearly gain."

They tell us we must temperate be—  
To drink just so much, don't you see.

'Tis good for us, both young and old!  
A falser story ne'er was told.

I wonder, does the liquor crowd  
All feel so kindly, shout so loud?

They love their fellowman, you know,  
And would great kindness to them show.

I fear, I fear 'tis money that  
They want to make their pockets fat,

And think their business may be "out"  
Unless they can bring "temperance" 'bout.

"The boys in camp should have their drink  
To help them o'er the stormy brink."

"'Twill thus endow with courage true  
These boys from home in what they do."

And then, too, yes, why don't you see  
The boys should have their "liberty."

Methinks I see the booze hound band  
As on they go and take their stand—

Go forward ruining, one by one,  
Each father's, mother's beloved son.

## UNLESS

All Christians will stand firm  
And rout this hellish demon, rum.

—Benjamin A. Beard, in The  
Religious Telescope.

## MISSIONARY NEWS

### Bishop Moore Inducts Leper Mission Head

"As Christians we must give ourselves to a crusade for redemptive action," declared Bishop Arthur J. Moore, of Atlanta, president of the Board of Missions and Church Extension, at a dinner in honor of Dr. and Mrs. Eugene Roland Kellersberger, on March 21, in Town Hall Club, New York. At this time Dr. Kellersberger was inducted as the general secretary of the American Mission to Lepers, the first medical officer with actual experience in treating leprosy so to be honored.

"This hour calls for Christian witness at home and abroad," said Bishop Moore, the principal speaker at the dinner. "We must come down out of the clouds and spread health, knowledge and faith. . . . These perilous times do not discredit the church and its agencies around the world. They demand it. The only way to peace is to implant seeds of the Kingdom of the Lord Christ. . . . We must speak clearly, practically to lead groping humanity to peace."

Dr. and Mrs. Kellersberger have just returned to this country from Africa, where Dr. Kellersberger founded the Bibanga Hospital and Leper Colony in the Belgian Congo, Africa, more than twenty years ago. Before leaving Africa, the doctor was decorated by the Belgian Government for his service to lepers. Both he and Mrs. Kellersberger spoke concerning their work among lepers in Africa, where they reported 255 clinically cured cases out of 1,500 arrested cases. "I am glad I became a leper," one is reported to have said, "because I had a chance to know God."

Dr. Kellersberger succeeds Dr. Emory Ross as head of the American Mission to Lepers. Dr. Ross presided as toastmaster and was introduced by Dr. William Jay Schieffelin, of New York, chairman of the Board of Directors of the Mission. Dr. Douglass R. Collier, superintendent of the Chiangmai Leper Asylum in Thailand, also spoke. He is a collaborator of the American Mission to Lepers and has conducted research and experiments in the use of diphtheria toxoid as a cure for leprosy, recognized as valuable by medical authorities throughout the world.

### University Rises Near Tibet's Border

There is a fertile valley in China's Far West, near the borders of Tibet. Tall snow mountains nearby mark the boundaries of

one of the last geographical frontiers. Here a generation ago Christian pioneers decided to found a university. This was before the day when church unity was popular, and several dominations were involved. In addition to China, three other nations were represented: Great Britain, Canada and the United States. In fine Christian brotherhood, these friends banded together to create a unique institution of higher learning.

Chengtu (the name may be translated as "The Royal City") is an ancient center of Chinese civilization with a history running back beyond the time of Christ. In sight when the weather is clear are the snow mountains of Eastern Tibet. The water descending swiftly from these great peaks was disciplined two thousand years ago by the engineer Lin Pin, and the irrigation system he created is a wonder of the world, making possible in the mild climate of this sheltered valley a constant rotation of crops, sometimes four in twelve months from the same fields.

There is wealth here, and a rich culture; caravans from Turkestan, Tibet, and all of Central Asia have traded here for centuries. Marco Polo entered China here after a prolonged journey across deserts, grasslands and mountains, and he left a record of his admiration at the beauty and wealth of this ancient Royal City.

There is also bitter poverty here, far more apparent and prevalent than the accumulated wealth. The fertile Chentgu plain is an oasis surrounded by less fortunate areas. There have been recurrent famines in West China as far back as men can remember, complicated by wars and pestilences. There have been social abuses which have added to the misery of the masses. Such conditions are being strenuously combatted by the Chinese authorities, who welcome all the help they can get.

The campus of West China Union University is a broad tract outside the south wall of the city. The founders planned on an imperial scale; making the most of the low costs of construction which then prevailed, they put up fine buildings in the traditional palace architecture of China, but employing modern materials and techniques. The grounds, crossed by many canals of running water from the mountains, were ornamented by flowers and trees. What had been farmland for centuries has blossomed into a beautiful park liberally sprinkled with the buildings of the various colleges.

Because of the prevalence of poverty and disease, it was early decided that special efforts should be made to develop a strong College of Medicine and Dentistry, which is now one of the finest institutions of its kind in Asia. The other sciences, and the arts, are also well represented. There is an interesting museum, and the music department finds it difficult to meet the demands on its resources.

Above all else, this is a Christian university. It is a lighthouse of faith on the far coasts of Central Asia. The program of the University was designed to serve the multitudes who are weak and heavy laden. Because of the University, countless lives are richer, and the united church in West China has in every way been greatly strengthened.

### Guide This World Pain, Says Stanley Jones

"It is possible to waste this world pain we are now suffering with no purpose accomplished through it," says Dr. E. Stanley Jones, Methodist missionary to India. "This happened during the last World War four years of pain and the best we could bring out of it was the Versailles Treaty. World



we waste our present world pain and have it end in meaningless dull suffering? The answer to that depends on the Christian people, for Christians believe that pain can be guided to beneficent ends; it may be made redemptive as in the Cross. . . . If we guide this world pain we may turn tragedy into triumph and make a new world."

## WISE OR OTHERWISE

By Rev. James H. Felts

The Christian Advocate, Chicago, is my dream paper. No church paper has ever come to my desk that pleased me more.

If your clothes are worth more than you are you had better take an invoice.

The preacher who never discovers leadership except his own is an utter failure.

My pastor recently discussed, "When the Undertaker Undertakes." It was not sensational, but I have seldom heard a more unique or impressive presentation of vital truths.

"I don't care" may sound big in pinwheel brain cells, but it is usually a mark of punk bravado.

Economy seems to be a lost art. Few are brave enough to practice it. Even those who preach it are talking largely for the benefit of others.

If you want to be elected to office offer voters something for nothing and make them believe you can deliver the goods.

Young man, if you are thinking of going into the braying business remember mules have been in that business for generations without improvement.

"Death is the long road out of this world." Life must therefore be the short road in this world. Wise people use the short road to prepare for the long one.

When a woman "is as fussy as an old hen with a wet comb," her husband is likely to crow like a defeated rooster after a fight.

And now I am hearing, "Any fool just out of college can teach philosophy." What is the significance?

True or false? A sheep that grows no wool turns to a goat?

## THE BIBLE IN ENGLISH LIFE

It is difficult for us, who today have vast libraries within easy reach, and for a pound or two can fill our shelves with classics, to realize that there ever was a time when there was only one book known to the men and women of these islands—the Bible. Strange, too, to think that once upon a time the homely Saxon of the Authorized Version kindled (in J. R. Green's phrase) "a startling enthusiasm." Today this Book is no longer in the old sense the book of the people. Even the preacher to a modern congregation can no longer assume (as his father could) that his hearers are well acquainted with the Word of God.

The historian of England has to take account of two facts; one, that for centuries the Bible has exerted a unique influence on English life and thought; two, that, whatever be the reason, the old-fashioned family Bible rarely takes its place in the drawing-room (as it did in Victorian times), and even where a Bible reposes on a shelf it is prone to accumulate dust. Anyone who does justice to these two facts will have done much to explain the course of thought and life in the England of the past twelve hundred years: to illuminate both our national

successes and our more recent national failures.

\* \* \*

There is no disputing the first fact. Here is an eloquent passage, not from the pulpit, but from the lecture-room, delivered by a Professor of English: "Twelve hundred years ago the Bible began to whisper in English ears, to mould the nation's thought, and direct its early steps. It became the life blood of generation after generation, which had little or no other mental food: it continued to provide the poetry and romance, the human interests which neither youth nor age can resist; it opened a wonderland of legend and biography and adventure. In itself a whole library, it gave not merely instruction and education, it gave sheer happiness to a degree that we, in an age surging with books, can but dimly imagine." If we ask what the Bible has done for England we can refer to the verdict of the specialists. Beginning with its influence on our national literature we note the effect of the beautiful Authorized Version on our great poets and prose writers. Men in every age have turned to it to find not only inspiration of theme, but also concrete and vigorous diction. John Drinkwater said of Bunyan that he derived both his thoughts and his style from the English Bible. His "Grace Abounding" and "The Pilgrim's Progress" lead us back to this well of homely religion and English undefiled. Mark Pattison said of Milton that he found in the Bible a theme with its immense sweep, its austere moral implications, its insistence on spiritual realities, exactly suitable for his soaring genius.

Not less potent was its influence in the sphere of morals. The historian Lecky declared, "A familiarity with the sacred text seldom fails to do something to purify, regulate and elevate the character, to exalt the imagination, to color the whole texture of a life," and went on to assert that "the pure, simple and lofty language of the English Bible has done more than any other single influence to refine the taste of the great masses of the English people. It is the most powerful antidote to vulgarity of thought and feeling." And, in the highest realm of all, the message of the Bible came to our fathers with the authority of God, making clear the Divine will, and opening the way into fellowship with its central Figure, which is the most transforming thing in all experience.

\* \* \*

But the scientific developments of the nineteenth century altered the position. On the one hand, geologists, astronomers and biologists began to make statements in apparent conflict with the pronouncements of the early chapters of the Bible: and from the scientific point of view many a hard blow was delivered at the supernaturalism which had been the refuge of generations of men perplexed by the problems of the human scene; on the other hand, the science of Biblical criticism devoted itself to the examination of the Bible as a collection of documents. It declared that they must be judged by the canons of ordinary literary and historical criticism. With the result that the plain man, unversed in these things, was now confronted with something beyond his comprehension. On what in the Bible, he asked, am I to rely?

\* \* \*

As often happens in such matters, Biblical criticism swung too far. Its enthusiasts took up positions from which their followers have had to withdraw. Similarly in the scientific realm, the confident dogmatism of nineteenth century enthusiasts has had

to give way to a less critical attitude. So that we are now able to see that the detailed study of the documents which compose the Bible has rendered us a real service. It has drawn attention to what the spiritual message of the Bible really is. It enables us to appreciate the essential spiritual truth, true for every age, and to disentangle it from modes of thought and expression strange to the modern mind. So much so that the modern reader of the Bible is delivered from the old conflict between science and religion. He can appreciate God's revealing in the world of Nature, but for that revealing in the history of a nation and supremely in the Person of the world's Saviour he turns to the Bible, finding in its pages, no less than did his fathers, the lamp of his feet and the light of his path. If it is true that the Bible has moulded the form of British character in bygone centuries, it is no less true that the Word of God will shape our destinies amid the challenges of the modern world.—From Christian-World, London, England.

## REV. R. H. B. GLADNEY

An honest, faithful, enthusiastic, intelligent, devoted Christian worker and man. He knew how to smile, laugh, tell a good story, and turn defeat into victory. Not great as men count greatness. Not small as men count smallness. Just God's man, and the friend of mankind. He preached from a personal experience that knew no serious question marks. He taught from a heart full of holy desire. He gave of his time and energy without stint, always looking ahead with a vision undimmed by difficulties, unchanged by the apparent indifference of those he taught. He loved his family with a devotion that had no crass selfishness. His loyalty to his friends was a part of his brotherhood spirit. He was at all times and places a representative of his Lord. Such men are still needed. His memory is as ointment poured forth. May a living faith steady those who loved him most, and blessed reality abide with them in the translation of sorrow into the coming days of joy.

JAMES H. FELTS.

Fulton, Kentucky.

## ANTI-SALOON LEAGUE OF LOUISIANA

(Continued from page 5)

in the vicinity of camps, posts and reservations of army and navy were unanimously passed.

Also a "petition" to be signed by individual voters asking all United States Senators and Representatives from Louisiana to work for the passage of the Morris Sheppard Bill S. 860, as read and numerous signed.

LEON W. SLOAN,  
Superintendent.

We may fail a thousand times; but as long as we are ashamed of our failure, as long as we do not try to comfort ourselves for it by a careful parade of our other virtues, we are in the pilgrims' road.

—A. C. Benson.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

April, 1941

**Prayer Month:** April has been designated as "Prayer Month" by the Committee on the World Federation of Methodist Women. The Prayer Card which is to be used presents the thought that "a broken world can only be united by prayer." We are to pray for a "new earth, wherein dwelleth righteousness." "Prayer changes things"—it will become a spiritual leaven which can permeate more definitely through life than radio, or press, or political power."

**Holy Week:** We are to cooperate with our pastor in special services during this week.

**Negro Health Week:** "One of the most promising and encouraging developments in recent years is the organization of the Negro race for the improvement of their health. This year marks the twenty-seventh observance of National Negro Health Week, which was organized in 1915, and is always celebrated the first week in April." We can cooperate with our local health units and Negro friends in this observance.

**Pan-American Day:** April 14th is Pan-American Day. With each year the celebration of Pan-American Day has acquired a new and deeper significance. It is rapidly becoming the outward expression of the unity of ideals of the American Republics. It will be participated in by school children throughout the continent, thus developing in the younger generation those qualities of heart and mind which, in the years to come, will assure the strengthening of the ties between the American nations. We are to cooperate in these observances.

**Annual Meeting:** April 29th and 30th and May 1st are the dates for the First Annual Meeting of the Woman's Society of Christian Service of the Mississippi Conference, to be held in Centenary church, McComb. We are to pray daily for this meeting, and each conference has been asked to keep a "Morning Watch" during the sessions.

### The Christian Home

The course to be offered by the Department of Christian Social Relations and Local Church Activities, at both Mount Sequoyah and Lake Junaluska during the summer, will be "The Christian Home." We hope to have some type course on the same subject at our Pastors' School in Biloxi (June 16-21).

In the April number of "Better Homes and Gardens," the editor writes:

"As we have seen only too clearly, treaties are in themselves no guarantee of continuing tranquillity. They may be torn up like scraps of paper and thrown to the winds. Moreover, governments do not always make sure of peace. The basic truth about peace then, is that it must begin at home. For people who have homes and love them never clamor for war. x x x It was not possible even in Germany to drive the people to war until homes—not forgetting the churches—had been invaded.

The task after the war will be such a building and rebuilding of homes as the world has never seen. No home has ever been a menace to other homes, and these homes will be allies. A league of homes will make the League of Nations a reality. Let

every home, in every land, be a fortress of peace. Let the family within the home stand sentinel as a garrison against mischiefs that may be afoot."

### Leadership Schools

Dates for the School of Missions for the summer of 1941 are:

Mount Sequoyah, Fayetteville, Arkansas, July 8-18; at Lake Junaluska, N. C., July 24-August 5.

In addition to the course mentioned (The Christian Home) courses will be given in the two mission themes, "Christians and World Order," and "Christianity and American Democracy." There will be conference periods on different phases of the work, vesper services, chapel hours, and missionary addresses.

### China, Again!!!!

Mrs. E. V. Perry gives two additional references for those who are preparing the study of "Dangerous Opportunity," as follows:

The Saturday Evening Post, March 22, 1941, "All China Was Our Factory," by Day.

The Reader's Digest, April, 1941, "The Most Unforgettable Character I've Met," by Komroff.

### Annual May Luncheons

The National Committee of Church Women again issues a call to all Christian women in the United States to unite in a nationwide observance of the May Luncheons, Thursday, May 1, 1941.

This luncheon is to be observed in the same manner as the World Day of Prayer.

The theme for this year is "Thy Kingdom Come—Through the Work United Hearts Can do."

Send for the booklet containing program helps (price 10 cents), and sponsor this luncheon in your community.

Write: National Committee of Church Women, 297 Fourth Ave., New York, N. Y.

### For Spiritual Life Groups

Have you read "Prayer Is Power," by Dr. Alexis Carrel, in the March "Reader's Digest"?

### Publications Campaign

When your society made its check of subscriptions to the "World Outlook" and the "Methodist Woman," at the close of the quarter, did you have one subscriber for every eight members?

At \$1.25 for the two magazines, we are getting a real bargain. We cannot be informed about the rapidly changing conditions in the mission fields and how we, as church women, may help, without the "World Outlook," and we cannot intelligently carry on the work of our organization without the "Methodist Woman."

The campaign closes May 11th, so we must get busy and send in our quota of subscriptions.

### Octagon Coupons

A sheet of suggestions for collecting Oc-

tagon coupons has been sent to your secretary of C. S. R. and L. C. A. Help her to round up these coupons and keep the products before the entire church. Send them to the Methodist Home, Jackson, Miss., once a month.

### We Extend Sympathy

Another of our former conference officers has experienced a sorrow during the past ten days. Mrs. W. T. Hegman, of Holly Bluff, formerly superintendent of supplies, has our deep sympathy in the passing away of her father.

### Charge Meeting

The W. S. C. S., of the Barlow charge, held its quarterly meeting in the home of Mrs. Frank DeCell, with the Pleasant Valley Society as hostess. Mrs. A. C. Walley was elected chairman, and Mrs. S. K. Butkin, secretary.

Rev. A. C. Walley, the pastor, outlined his plans for the year and asked for the cooperation of the societies of the charge.

Mrs. Mary Smith and Mrs. John H. Green told of how they conducted their accredited mission study classes last year and gave suggestions for the studies of this year. Mrs. Green presented the church literature and asked for more subscriptions to the publications.

Mrs. DeCell led a round table discussion on National Defense.

The hostess society served delicious refreshments.

### News from Former Workers

Friends of Misses Mattie and Ethel Cunningham, who have served our conference at both the Biloxi and the Meridian Wesley Houses, will be interested to know that they are happy in their present fields of service.

Miss Mattie, who is head resident at the Mexican Center, in San Marcos, Texas, is busy with the full program carried on by our centers. Two Mexican college girls live with her at the Center and assist with the work.

Miss Ethel is happy in Sergent, Kentucky, where she works with a mining population. She has been helping with the church-wide study of "Methodism's World Mission," and the W. S. C. S. has been making covers for Britain.





# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### The President's Message

By Mrs. W. H. Ratliff

#### "I WILL LIFT UP MINE EYES . . ."

##### In Appreciation

Our theme is most fitting for the first annual meeting of the Woman's Society of Christian Service. First we would lift up our eyes in appreciation of the past, this precious heritage which is ours today and which has been made possible by the sacrificial service of many women. We usually think in terms of the women who were leaders, outstanding in their ability and generous with their services. Their names will be honored through all the years. But we must not fail to pay tribute to the local women, many of them only shadowy memories today without whom no organization would have been possible, no leadership necessary. So today we honor each person who has had any part in building our great women's organization in the Methodist Church.

1940 will be recorded as one of the greatest years of our history, with more than a million women coming to the altars of their local churches in a great kingdom-building venture. The possibilities of this venture are breath-taking—words are inadequate to prophesy its future as we catch a vision of its potentialities.

Each Conference pursued the same method of disbanding and setting up a provisional organization while the possibilities of the new plan were studied and the best methods made effective. In our own Conference we received the most patient consideration and cooperation from the local women, the local pastors, the district superintendents and the bishop. This made a difficult task much less difficult. All this planning resulted in the very excellent charter meeting at Winona, September 23. Here were gathered many more women than could be seated. Throughout the sessions, numbers of them stood in the rear, in corridors, in entries, on the street. Loud speakers, hastily installed, added to the comfort of the speakers and to the delegation. This evidence of very great interest was a heart-warming experience to all of us as we completed our Conference organization with a registered charter membership of 7,720 women and 242 charter societies.

Our Jurisdictional Organization was completed in Richmond in December. Five of your duly elected delegates and one alternate gave you your full quota of six women at this meeting. This seemed like a small council meeting, as most of the women there had been members of our former council. We are anticipating our national conference next fall when we will greet all our former council friends and add many new ones from other sections of our country.

The regular conference work was continued along with this work of reorganization. This made a very full year, but a very interesting one for the Conference officers. I would like to express my appreciation of these fine women. They are capable, efficient, loyal and consecrated. All this extra

work seemed to inspire them to new achievements in their own departments. Nine of these women went out of the state for special study and training—six to Sequoyah, one to Junaluska, and two for six weeks courses at Scarritt. All this gave us a feeling of sureness and security as we went through this transition period. As these women give their reports, you will note progress in each department.

However, the local women are the organization. You set the pace for the whole program of work in the Conference. The officers can go no faster than the women in the local societies. All our reports are therefore your reports, and our pride of achievement is in you and your faithfulness.

Last year we set up some goals. Your response was truly remarkable. We asked for an increase in members, you brought in more than a thousand new ones. Each six women in the Conference brought in one new member. We rejoice in this. But there are approximately 16,000 Methodist women in the Conference who are not enrolled in any group. There are about 350 preaching places in the Conference with no organization. Let us continue in this great program of helping our friends find a larger and more satisfactory way of life through service.

We had a slight increase in finances. We were justly proud of our \$7 per capita in giving to all purposes. Our giving is based on our interest and ability. With 14% of our membership new, it will require some careful cultivation along this line this year. Let us not be impatient with results, but help these new members find the same understanding, catch the same vision and inspiration you have had. The desired financial result will be sure.

Realizing there were about 1,200 Methodist young people in state colleges with no definite religious program on the campus, you voted to make a contribution to this work, cooperating with the Board of Christian Education. While we did not secure all the funds we had hoped during 1940 for this purpose, the Board of Christian Education is completing arrangements to supplement our contribution that a program similar to the one at M. S. C. W. may be set up in another state school in September, 1941.

In the reorganization of the Woman's Work, we inherited, so to speak, two Home Mission projects. Wood Junior College, at Mathiston, is one of these. This school is doing excellent work and we are very happy to claim it as our own. The other project is the work being done for Negro girls at Rust College, in Holly Springs. We will have reports from both these schools tomorrow.

Last September, we opened our first Community Center in the Conference. This center is located at Malvina, in a neighborhood where about 100 white tenant families can share in the Health, Home Demonstration, Adult Education and Recreational projects we are now able to promote. An attractive chapel furnishes a place for church and Church School on Sunday afternoons. Pastors from different denominations in the towns nearby assist with these services. We expect to add a Day Nursery for the cotton-

picking and cotton-chopping months and equipment for a Library Center. The credit for this center is due Mrs. J. D. Dorrah. Boxes of clothing sent last fall made it possible for many of these children to go to school who otherwise could not have gone.

Your president represented you on the Memphis Hospital Board. The new wing and nurses home are completed and running to full capacity. The notes we signed looked like the national debt to me, but I am sure Dr. Heddon and his staff will be equal to this as they were to the former indebtedness. I also represented you on Inter-racial and Child Welfare Committees.

I was invited to speak to a group of Sociology students sent by the Friends' Service to the Sherwood Eddy Project. These students, from all parts of the nation, were very much interested in the many phases of our Christian Social Relations Work and the activities which had grown out of this department in the Conference. We had a most interesting evening and one which was mutually helpful.

Several times in the recent months I have met with a group studying the possibility of organizing a State-Wide Committee similar to Georgia's Fact-Finding Committee. The purpose of this committee would be to study the economic and social maladjustments in the state and to work out some solution whereby health, education and a better standard of living might be made available to our Mississippi people. We have millions of dollars in our banks, great natural resources and people who need work. This should prove very interesting research. I hope it will continue and I can bring you a more definite report next year.

A group of us cooperated with the Alpha Kappa Alpha Sorority last summer in health work in Bolivar county. This is a Negro sorority which furnishes funds and experienced graduate doctors, nurses, dietitians and dentists to bring better health facilities to the Negroes in Bolivar county. This was a six weeks program, carried out under the Bolivar County Board of Health for three consecutive years. Recognition was given this work in such magazines as The Reader's Digest, Survey Graphic and periodicals in Canada. This was a very practical and constructive Interracial program.

(Continued next week)

### BIRTH STONES AND OTHERS

For laundresses, the soapstone;  
For architects, the cornerstone;  
For cooks, the puddingstone;  
For soldiers, the bloodstone;  
For politicians, the blarneystone;  
For borrowers, the touchstone;  
For policemen, the pavingstone;  
For stock brokers, the curbstone;  
For shoemakers, the cobblestone;  
For burglars, the keystone;  
For tourists the Yellowstone;  
For beauties, the peachstone;  
For editors, the grindstone;  
For motorists, the milestone;  
For pedestrians, the tombstone.

—Religious Telescope



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### A Letter to YOU!

Dear Co-Workers: I am taking this opportunity to answer some questions that have come to me during this quarter.

1. Where to send Wesleyan Service Guild money?

Answer—That comes to your Conference Treasurer through your local society treasurer, but should be listed separately.

2. Can Charter Membership Collections be used as Cultivation Fund?

Answer—No. Those amounts are used for entirely different purposes.

3. Does supply money go to the same places?

Answer—You direct it to the institution same as formerly, according to the minutes. I wrote and asked Mrs. Fulton about where the money was to be sent and I am quoting her reply: "The cash supply money comes to you, and then you send it on to me. It cannot be credited on your pledge, but you may direct the way it shall be spent."

4. How often do we send in reports?

Answer—Quarterly—March 31, June 30, September 30 and December 31.

5. The World Day of Prayer?

Answer—That collection is sent to Church Committee of China Relief. Address, 105 East 22nd Street, New York.

6. Money for Life Memberships?

Answer—All money for Life Memberships comes to your Conference Treasurer. Always give plenty of time as certificates and pins have to be ordered from New York.

This is the end of our first quarter of W. S. C. S., and I believe things are working out splendidly, and in this time of stress and world unrest, we should, as Christian women, be working harmoniously to bring in the kingdom.

"Grant us wisdom, grant us courage  
That we fail not, man or Thee."

MRS. C. C. CARVER,

Conference Treasurer.

### An Urgent Message

Mrs. D. C. Metcalf, Conference Secretary, urges the immediate attention of every society to the following message from Miss Thelma Stevens, Executive Secretary of the Department of Christian Social Relations and Local Church Activities!

The Standing Committee of the Department of Christian Social Relations and Local Church Activities, in session in Chicago, March 11-12, instructed me to rush the following requests to you. (The same request will be presented to the Executive Committee of the Woman's Division.) You are urged to use every available channel to disseminate this information among church women and men in your conference, asking for immediate action!

1. Senator Morris Sheppard introduced a bill (S. 860) in the Senate of the United States in February. This bill seeks to do three things:

(a) To prohibit all alcoholic beverages within military camps and naval stations or any place used for defense mobilization purposes.

(b) To authorize the establishment of a dry

zone around such defense bases in which no alcoholic beverages will be sold or supplied by any method.

(c) To outlaw or prohibit prostitution and other vices in this same area.

2. Communicate with your United States Senators by wire and letter, individually and as groups. Present the matter to church-wide groups and urge every voting member of your church, man or woman, to write a personal letter urging the passage of this bill. When it has passed the Senate, follow a similar procedure with your Representatives in the House at Washington.

3. Make special note of the fact that communications should go to "wet" as well as "dry" members of Congress. Pressure from home is very important.

### Make a Note of It

The First Annual Report of the Woman's Division of Christian Service may be ordered now from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 25 cents per copy, and send your money with your order.

"I Traced the Line of the Horizon" is the title of the booklet of programs for new societies. This booklet of eight programs may be used at any time of the year in which the society is formed and should prepare new societies for the later use of the regular monthly programs. Order from Literature Headquarters.

The report book for the Corresponding Secretary containing blanks for the Corresponding Secretary and all other secretaries may now be obtained from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. Price, 35 cents.

A \$2 credit card is now available at Literature Headquarters, 420 Plum St., Cincinnati, Ohio, for your convenience in ordering and paying for materials.

A map or guide for Methodist tourists for this coming summer is being prepared by the Interdivision Committee of our Division of Home Missions and Department of Home Work. Watch "The Methodist Woman" for further details.

For the Efficiency Aims and how they should work, see article by Mrs. V. F. DeVinny, page 24 of the April issue of "The Methodist Woman."

### May Luncheons

A call to all Christian women in the United States to unite in a nation-wide observance of the May Luncheon, Thursday, May 1, 1941, has been issued by the National Committee of Church Women.

The theme is "Thy Kingdom Come," with a special emphasis being placed on the threefold purpose of the luncheon, namely: (1) a growing sense of church unity; (2) the joy of Christian fellowship; and (3) the power of Christianity in this day of need.

If your community does not have a committee on the May Luncheon, plans should be started immediately by a local woman's interdenominational group, a church woman's group, or some one woman. It is essen-

tial (1) that the theme for the luncheon be "Thy Kingdom Come"—through the work united hearts can do; (2) that the luncheon be interdenominational; and (3) that it be held May 1, 1941. Send for the booklet containing program helps; price, 10 cents, to the National Committee of Church Women, 297 Fourth Avenue, New York.

### JULY DATE OF ALASKA MEETING

By S. E. Evans

July 11 to 13 are the dates chosen to organize the Alaska Mission in Seward, Alaska. Bishop Bruce R. Baxter, resident bishop of the Portland Area, will preside. Bishop and Mrs. Baxter, Executive Secretary E. D. Kohlstedt, of the Section of Home Missions, and several other representatives of missionary interests in Alaska will sail from Seattle on the S. S. Yukon on July 3rd.

The new pastor-superintendent of the Alaska Mission will be formally installed at the organization meeting. Heretofore the Alaska Mission has been a missionary district of the Pacific Northwest Conference. By action of the General Conference the future status of the Alaska work will be that of an organized mission, whose administration will be related to the Portland Area.

The party plans to spend the week-end of July 5 and 6 at Ketchikan, and at the Metlakatla Christian Mission, on Annette Island, about fifteen miles from Ketchikan. Metlakatla, established by the William Duncan Estate, is administered by three unsalaried co-trustees, Dr. B. L. Myers, Kansas City, Mo., prominent Presbyterian elder; F. A. Wright, public accountant of Kansas City; and Dr. Kohlstedt.

### THE LOST VISION

O God, the vision has grown very dim  
Blotted with Blood and dulled by smoke of guns!

Once, just ahead, we thought we saw the walls

Of the celestial city bathed in light;  
But now the plains around are strewn with slain,

Abel is murdered and his blood cries out  
And Cain's once more a wanderer on the earth.

It is so hard to walk by faith alone,—  
To lift the heavy burden and go on;  
Help us to catch again the gleam we've lost:

The light upon the white celestial walls.

—Eliza Van Wyck

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—Faber.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON APRIL 6, 1941

By Rev. W. C. Newman

### CHRIST PROMISES POWER

Lesson Text: Acts 1:1-12

**Golden Text:** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Shortly before the birth of Jesus the Roman Empire was established by Augustus Caesar. With "power politics" prophetic of modern European conditions, Rome brought under her control a vast area centering around the Mediterranean Sea. In comparison to so large and so mighty an empire, the Christian group was insignificant. Yet in a comparatively short time after the death of Jesus the Christian Church had over-run the boundaries of the Empire and outlived and out-grew both Rome and every other secular government. Why?

#### Spirituality—The Invincible Power

We seem to live in a world in which "God is on the side with biggest guns." But it only seems to be so. In every contest between brute force and spiritual ideals the inevitable winner is the spiritual. The victory does not always take place quickly; it may require a century, or a thousand years. Nor is it always accompanied by the sound of trumpets and the shouts of conquest. It may come as quietly as the falling of a shadow. But it comes. There is no force that can resist it, no army that can finally defeat it.

#### Acquiring Spiritual Power

"We cannot buy yesterday!" So said the president of the United States in speaking of the time that had been lost in preparing an adequate defense of this country. He also knew that you cannot buy the things that are essential to a successful defense. For though our money and our genius may build the materials of war, they are useless unless in the hands of men of patriotism, courage and honor. And these things are not for sale.

Neither is spirituality. No one doubts that it is the need of the church of our day, and of every Christian of our day. But too many of us have tried to get it by short cuts. The result is a distressing poverty of the one real wealth—spirituality.

#### Expectant Waiting

"Take time to be holy!" I believe that is not mis-interpreting the words of Jesus in our lesson, when he said that the disciples were to wait for the promise of the Father. They waited, and were empowered. Possessed of spiritual impatience we of this day do not have time to tarry anywhere. We get things done by action and energy, by organization and drives. But are we so sure that this is the power that Christ promised? Dare we match our organization and our wits against the "powers of this world?" Is it safe for us to depend upon the same forces the world uses for its purposes?

I do not believe so. They have more material resources than we; they are more ingenious and less scrupulous in the use of those resources than we. At that game they can beat us every day. But we have something far better—if we are willing to use it.

#### Sources of That Power

Wherein lies the difference between our church and the church which "turned the world upside down" after Christ's resurrection. Let us make these frank comparisons:

Their faith was enthusiastic—ours is indifferent. Their fellowship was unshakable—ours is often shaken. They were utterly dependent upon God—we are self-sufficient.

These are not pleasant truths—but they are truths. And we will find our power, if we find it at all, in a zealous faith, a true love for each other, and a humble and deep hunger for God.

## "WHO'S WHO" AMONG THE PREACHERS' SONS OF LOUISIANA

The old "saw" that sons of ministers are the most worthless in the community has long ago been disproved by those who have become famous in church history, statesmanship, literature and science.

So large a number of the younger generation of Methodists in Louisiana are doing distinguished work that it has given me great pleasure to list them for the church paper. I am sure there are others, but I do not know about them. For fear of making my article too long, in this writing, I shall pass by those splendid fellows who have followed their fathers into the ministry of Christ's church and mention only those who have achieved in other fields.

Dr. Keller Doss, son of Rev. W. L. Doss, after preparation in several noted universities and hospitals, including two and a half years fellowship in the Mayo Clinic of Rochester, New York, is practicing his profession in Fort Worth, Texas, as a specialist and surgeon.

Dr. Robert P. Walton, son of Rev. and Mrs. R. S. Walton, heads the Department of Pharmacology at the University of Mississippi. He has had two textbooks accepted by publishers. A younger son, W. L. Walton, is in line for his Ph. D., at the University of Illinois in June.

Dr. Samstone Holmes was selected by the New York Academy of Dentists as their representative to the Grenfell Mission in Labrador. His work there was as both doctor and dentist. Since his return from Labrador, he has been located in Shreveport until his appointment very recently into national service at the Naval Hospital in San Diego, California.

Both sons of Rev. and Mrs. N. E. Joyner were born in Mexico, when their father was a missionary there. Calvin was sent to Soochow, China, by the Board of Missions as civil engineer. Later he was city engineer for the British Concession in Shanghai and Tientsin. War stopped his work abroad and he is now Purchasing Agent for the Government Construction Company near Alexandria. Dr. Austin Joyner graduated at Duke

University, and spent two years at Rockefeller Institute in New York. He is now Director of Research at the Lederle Laboratories at Pearl River, New York.

The youngest child of the late Rev. T. K. Fauntleroy, John Y. Fauntleroy, is on the Board of Directors of Louisiana State University. For years he was stationed in New Orleans as Collector of Internal Revenue.

Then there are the Rickey boys, sons of Rev. H. W. Rickey. Dr. Wynn Rickey graduated at Bordeaux University, France, and is now Dean of the French Department at Southern Methodist University, Dallas. He was decorated by the old French Government for his teaching work. Horace B. Rickey is a successful architect of New Orleans and the Gulf Coast. Dr. Frank Rickey is Professor of Mathematics at Louisiana State University.

Cleanth Brooks, Jr., was a Rhodes Scholar from Louisiana, 1929-32, to Exeter College, Oxford, England. He is now Associate Professor of English at Louisiana State University and editor of "The Southern Review." He is author of four books besides articles in national magazines.

Robert S. Wynn is Professor of Engineering at Louisiana Tech, at Ruston.

Robert F. Harrell, Jr., is teaching History and Problems of American Democracy in a New Jersey high school.

At their father's death the two sons of Rev. and Mrs. H. N. Harrison had not completed their university education, but with the faith of their mother and their own praiseworthy efforts, have acquired outstanding positions in the business world. Hatley Harrison is a United States Civil Engineer, a registered engineer with the State Board, and is working with a large construction company in New Orleans. Weeks Harrison is inspector for the Radio Corporation of America.

I have been told that the son of Dr. and Mrs. R. H. Harper is Secretary of the National Highway Association in Washington, D. C.

Paul M. Brown is President of Bayou State Oil Corporation, and Chairman of the Board of Trustees of Centenary College. Marlin Drake, son of the late Dr. W. W. Drake and Mrs. Drake, is President of Drake-Linsay Printers and Stationers, Inc., Shreveport. Robert Lambuth Brown ("Bobby"), son of Rev. and Mrs. R. M. Brown, is a graduate of Southern Methodist University, and is an official in the U. S. Post Office at Shreveport.

Hon. James I. McCain, son of the late Rev. Leon I. McCain, is Assistant Attorney General of Louisiana.

I asked one of these boys who is an excellent public speaker if he did not sometimes feel that he should have been a preacher. He answered, "No, the Church needs good laymen." Another gallant story could be written about those young sons who have answered the high calling of the ministry.

A METHODIST.

God's promises were never meant to ferry our laziness like a boat; they are to be rowed by our oars.—Rev. H. W. Beecher.



# THE CHRISTIAN FIRESIDE

## THIEVES OF TIME

By Rev. Vivian T. Pomeroy, D. D.

You would never think that I keep company with thieves and robbers; but I do. My thieves are not bold bad men who hold up banks, or stealthy burglars who break into houses, or mean fellows who snatch handbags in the street, or black-hearted scoundrels who run away with a blind man's pennies. No! Many of them are beautiful persons, splendid and charming. Some of them, indeed, are my best friends, and one of them at least, if you said anything against me, would be simply furious.

But they all are thieves; and I will tell you why. They are thieves because they are habitually unpunctual. If I ask them to dinner, they calmly arrive half an hour late. If they beg me to meet them in town, I have to wait long. If they make engagements, they keep them an hour later. And so they are thieves who steal my time.

So it is not surprising that sometimes, with all these thieves at work, I feel poorly and blue; and sometimes I wonder what is the use of trying to be prompt and decent in a world where there are so many tiresome people. I was feeling just like this the other day, when I suddenly remembered something which made me feel different and much better.

It was something which happened last summer. In the summer time on Sundays there were services in my Little Church. Every Sunday a member of the Children's Church was to come and help me—to show people to their pews, to light the candles and see to all the little things which make a service quiet and good. So every Sunday morning I called at the house of my young helper so that together we might go to the church. And—never once in all those weeks did I have to wait a minute. No noisy tooting of my horn to disturb the people who were not going to church. No voice from the window crying, "Just coming," and then another quarter of an hour waiting in my car. Most mornings, indeed, my helper was ready before I arrived, and always he was on the dot. So none of the bright summer mornings were spoiled by fret and crossness; and I felt that there are far more honest people in the world than there are thieves. My helper, by the way, was a Scout. I am not sure whether punctuality is one of the rules of Scouts; perhaps it is; surely it is

the spirit of Scouting. And let me tell you that it is much more important than learning to light campfires, or rescuing young cats from house-tops, or swimming out to tow back to the shore the stout old gentleman who otherwise would float away in the direction of Europe.

I begin to see that punctuality is not only an agreeable trait, but that I am pretending I am always on time. Oh, no! Oh, dear me, no! I am only saying that it is a definite virtue to be so. Therefore, look out! Don't you be a thief of time.—Reprinted by special permission of the author and The Christian Leader.

## JOHN WESLEY

Sunday next will be the 150th anniversary of the death of John Wesley. He had reached the venerable age of eighty-seven, but he had never sought the ease of retirement. In the last year or two his strength had begun to fail, and he found it difficult to preach more than once a day, but he continued preaching until very near the end, his last sermon being delivered only a week before his passing. It was the close of one of the most amazing careers in Christian annals. Distance does not always lend enchantment to the view, and the passing of time diminishes the stature of some men whose contemporary reputation was great. But that is not the case with Wesley. One or two recent books about him have stressed some of his limitations, but he would be a foolhardy person who attempted to "debunk" the founder of Methodism. Of few men has it ever been more conspicuously true that their works do follow them. The mighty development of Methodism into one of the great spiritual forces of the world, and the extent to which, in spite of inevitable changes and adaptations, it remains true not only to the spirit and teaching of its founder, but also in essential things to the form that his genius gave it, are quite sufficient testimony to the unique quality of that genius.

—The Christian World.

## THE PRIMROSE FABLE

A primrose in a shady corner of the garden grew tired of its seclusion and, jealous of the flower that gained attention out in the sunshine and on display, begged to be removed to a more conspicuous place. But, transplanted to the hot sunlight, it lost its beauty and began to wither away. The wise Gardner, the divine Husbandman, knows best where to plant each flower. Some of His children flourish in the sunlight and under the public gaze, while others grow best amidst the shadows and in solitude. It is not for anyone to complain of his lot, but to send forth beauty and fragrance in his own appointed place.

Humboldt, the naturalist and traveler said that the most wonderful sight he had seen was a primrose flourishing out on a crag amidst the glacier:

"The brightest souls which glory ever knew Were rocked in storms and nursed where tempests blew."

—The Uplift.

## THE BOOK OF BOOKS

The Bible is the Book of books—both literally and ideally. Sixty-six relatively distinct volumes are merged into the literary and spiritual masterpiece of all time.

The first book ever printed, it has been the best seller ever since.

Because no other written word is so universal in its appeal, so timeless in its teaching, so comforting in its helpfulness, so challenging in its ethical demands, so empowering in its spiritual dynamic, so revealing in its disclosures of man's possibilities and of God's reality, it abides supreme.

It is humanity's book. It knows no cult, class, nationality or race exclusively, yet finds them all.

It is not the Jew's book, nor the Catholic's, nor the Protestant's, nor the orthodox's, nor the heretic's. It is meant for and belongs to everybody.

It is the common reservoir, the spiritual storehouse, the inexhaustible power plant from which all men may draw supplies for their daily needs and their most needful days.

It treats of the most interesting of subjects: how to live and how to die, how to suffer and how to succeed, how to conquer the world—and live forever.

It is the accrued wisdom of the ages through which the ageless voice of the infinite gets itself uttered most clearly.

It likewise utters the soul of man. It is mysterious, as he is full of mystery. It shows him his sin in all its hideousness, so that he hates it. It rouses his conscience and keeps it intelligent. It shows him what he might become and tells him how the heights are scaled.

It restrains crime more than all the police. It solves more problems than all the philosophies. It wins more enduring victories than all the armies. It promotes progress more than all the reformers. It is the terror of the oppressor, the liberator of the slave, the hope of the disillusioned, the solace of the burdened, the strength of the weak, and the redemption of the lost.

Best of all, it shows us God as He is revealed in the Hero of history, the majestic alluring, inescapable Jesus—the Light of the world, the Savior of mankind.

—Henry Crane.

If you do not practice friendship with people you do not like, you will not be able to make friends with people you do like.

—Newton.

## Don't be a Blowhard!

Remember that your nose is not made of rubber. If you keep on blowing and blowing, it's bound to become red, sore, and swollen. So stop blowing.

The easy, modern way to clear stopped-up nostrils due to a cold is to use Mentholatum. All you need do is insert this gentle ointment inside your nostrils—spread some outside, too. See how quickly it clears up the stuffiness and relieves irritation—how it checks sniffing and sneezing.

Once you use Mentholatum you'll say it's wonderful. It helps in so many different ways that you should always remember this: For Discomforts of Colds—Mentholatum. Link them together in your mind.



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Boston, Mass.



## THE PLACE OF YOUNG PEOPLE IN MISSIONS

By Miss Maxine Wilson

The new Methodist Church is fully determined to make intelligent and reverent use of its young people. The General Conference has decreed that youth shall sit in its councils. Giving us a place on the boards of the church has made the church become ours, not yours or theirs. Young people must be thoroughly aware and informed concerning their opportunities to further Christ's kingdom through the organizations of the Methodist Church.

And when we do see just what a really big organization we have here, how much there is for us to learn, how much there is for us to do, and how much responsibility rests on us, we realize that there is such necessity that we should not relax our efforts for even a few minutes. Feeling this great responsibility in a world of crisis, we are heartened when Mary Lou Cole, of Glen Falls, New York, a youth member of the national board, reports that a group of young college students not connected with any church are earnestly sure of themselves when they, too, urge the necessity of a missionary program to keep the world from utter ruin.

Youth has a job to do in the missionary program of our church. On the local Church Boards of Missions and Church Extension, in the districts and the annual conferences, in the Jurisdictional Boards, and on the General Board of Missions and Church Extension itself, young people are represented. Six young men and six young women have seats on the highest administrative missionary board in the land.

More to the point for this occasion, however, is the young person's task in the local church. One young man and one young woman are members of each Local Church Board of Missions and Church Extension. There will be tasks to do, there will be dreams which have to be carried into action, and there will be times when these two young people will have to captain the entire youth of the local church for a missionary goal.

Young people must translate their dreams into action! We must do something! Today, in some countries, our youth are being taught to destroy the world—through hatred and war; if only our church groups can be awakened to the importance of missions, our young people may be taught to save the world—through Christ. It will be then, and not until then, that we shall have world peace.

It is not enough to think only about the possibilities of the Christian church as an institution. There must be a personal religion for every young person. This religion cannot be presented to us too soon. Grace C. Steiner, in an article in the January issue of *The Methodist Woman*, says, "We must begin our prayer with the babies in the nursery school." Then when we have this personal religion, there must be a drive to make the Christian family an actuality, and the family altar something more than what our grandmothers used to talk about as having existed once upon a time. This is now a world-wide task, not only the job for a few nations who have known the Christian tradition longer than have the pagan countries. We are partners in developing the world-wide church.

Young people should see the creation of a world Christian community as both a large task and a small one. It embraces the

world, but it begins in immediate missionary sharing within one's own community. We young people are not going to give away anything until we ourselves know what there is to it. Some things we like better if we keep, but Christianity is not one of them! It grows and becomes richer to us as we share it with others.

A recent conference of young people, discussing the missionary task, "recommended as the basis of the revitalized community a practicing fellowship of those who are truly seeking the Christian way. Once securely founded in such a fellowship, the Christian seekers will demand channels for their action—through already existing agencies which are dedicated to Christian ends, through political action, and through the impact of their own fellowship upon the world through new-style missionary activity in the name of Christ." Thus, young people can press for missionary emphasis within the local church through study, discussion, prayer and meditation, through affiliation of church groups with relief agencies, for example, and through projects which are missionary in character and carried on by the young people themselves.

Young people, through their interest in the Church School and other educational departments of the church, can work to keep missionary interest alive and sparkling among themselves. Young people are having their attitudes crystallized in these Church School days, and it is here that right thinking must be developed toward the job of creating a world Christian community.

Young Earl Printz, of Pueblo, Colorado, summed up our attitude when he said that the "youth of American Methodists have been challenged! We have been given a place of some influence in the united church." We all know that out of our group will come the missionaries, the ministers, the laymen, and the Sunday school superintendents and teachers of tomorrow. And when we think of leaders who have gone before us, such as John Wesley, E. Stanley Jones, and Dr. Lewis, who is here with us today, we realize what a great task is ours.

"Success? Failure? One or the other will be the end. The youth members of the Boards of Missions and Church Extension are not looking forward to defeat, for in our new responsibility we have found new inspiration and zeal, and new hope for the future. In a chaotic, transitional world we see the need for someone to keep alight the lamp of brotherhood, and we see the opportunity—indeed the necessity—for American youth to take upon themselves this responsibility. We have asked for a place in the new church. Now we must demand of ourselves something that will justify and compensate for this confidence the church has in us. It is with this feeling in mind that we urge all youth groups to 'get sold' on missions. This is an exacting field once you are working in it. And this is the only way to keep things 'nailed down' in a world which seems to be falling apart."

### MRS EVIE WATSON DIES

Mrs. Evie Watson, mother of Rev. Jesse T. Watson, pastor at Eunice, New Mexico, died suddenly at Carrollton, Miss., on February 22. She was sixty-five years old on February 17, when, according to report, she was in her usual health. She died from a heart attack. She had been a member of the Methodist Church since early girlhood, and made large contribution to the Church through her children, among whom is the

minister-son, Rev. Jesse F. Watson. Two other sons and a daughter survive her: Leon Watson, of Greenwood, Miss.; Ivo Watson, of Carrollton, Miss.; and Miss Monteal Watson, a teacher in the public school at Louisville, Miss. Mrs. Watson was buried at Valley Hill, beside her husband, whose death occurred thirty-seven years ago.

### RESOLUTIONS

In the recent death of Mrs. Lettie Ricketts, the entire community of Shiloh suffered a great loss.

She was a woman of rare vision, tireless energy, and had a sincere interest in human welfare. The possessor of a dynamic personality, an unusual character, a willing, unselfish desire to serve in whatever capacity she could render the most valuable aid to humanity, she was constantly in demand.

She was a devoted mother, a real homemaker, a devout Christian, always loyal to her Church and a staunch defender of its faith.

She was a public-spirited citizen, working always for bringing about the Kingdom of God on earth.

Therefore be it resolved, by the Woman's Missionary Society, to extend their deepest sympathy to all members of her family and express their sincere appreciation of her inestimable services in all capacities in which she served. That in her death Shiloh Methodist church and this society loses a faithful and valued member.

Be it further resolved that these resolutions be spread upon the minutes of this society, a copy of them be sent to the family of the deceased, and one mailed to the New Orleans Christian Advocate for publication.

Respectfully submitted,  
Woman's Society of Shiloh,  
MRS. A. S. BRISCO, Pres.

### RIGHTEOUSNESS BY FAITH

By Mrs. Irvin Rowland

As in the days of Paul, today we still have those who try to attain righteousness by works instead of by faith. They are particularly faithful, even radically so, in carrying on the outward appearances of Christianity, but their hearts know not the soul's renewal that comes through faith.

The expression of our religion must come through the heart as well as the hand, for Jesus said, "That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." These persons were the most learned in religious rites and most earnest in observances, but that did not attain righteousness for them.

We ask why? "Because they sought it not by faith, but as it were by the works of the law."

Then, our first duty is to keep our hearts right with God, by believing on Him, and having an undying faith. Salvation is a gift—we are saved by grace and not by our own strength or work. As we consecrate ourselves, He will lead us into channels of service.

In the great race of life, the flight of the years should be marked by the weights and sins that we have laid aside.—F. B. Meyer.

Material things take their worth from man. They rise in value as he rises in intelligence and moral power. The only thing of real worth in the world is the human soul.—D. M. Pratt.



He emerged from his house on Cherry Street  
precisely at noon, April 30,  
and the procession started.

When it reached Federal Hall the troops that had led the way  
divided, and he walked between them into the new Senate chamber.  
From there he was escorted to a balcony in front,  
approximately where his statue now stands on the steps of  
the Sub-Treasury Building at Broad and Wall Streets.

There he took the oath,  
as administered by the Chancellor of the State of New York,  
while the assembled citizens watched and listened.  
As he finished, the guns at the Battery roared their salute  
and a long shout burst from the crowd—

"Long live George Washington, President of the United States!"

★ ★ ★ ★ ★

Five short blocks away, twenty-five ministers of an infant Church  
met together in a little chapel and wrote  
a letter of congratulations.

It was the first that he had received from a religious organization,  
and his letter of reply was among the first he wrote  
as President of the infant nation.

★ ★ ★ ★ ★

In this later April,  
(the nation grown, the Church eight million strong)  
we face the future mindful of our debt to the Father of Our Country;  
And to the men of God who wished him well,  
for they were the men who founded The Methodist Publishing House.

*The Methodist Publishing House*  
FOUNDED IN 1789

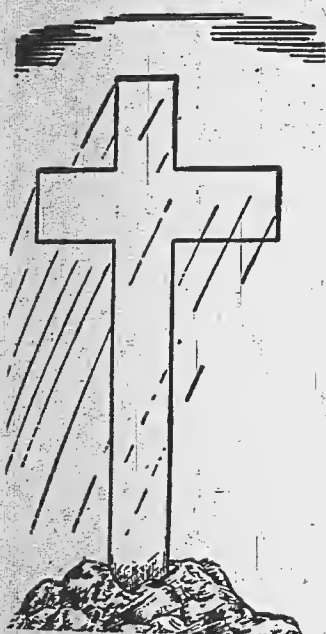


Ewing Galloway



New Orleans

# CHRISTIAN ADVOCATE



#### DIMENSIONS

The beam of the Cross reaches high  
Bringing Omnipotence nigh.

The beam of the Cross reaches low,  
To the needy and the foe.

The beams of the Cross reach wide,  
To all for whom Christ died.

—Otis Moore.

#### THE PRAYER-ROOM TODAY

My Father, I believe that my life is  
part of Thy great purpose. I adore Thy  
blessed will, and gladly offer myself that  
Thy will may be fully done. Help  
me that with each new day I may say  
Lo, I come to do Thy will. Help  
me that in each new need that I may  
whisper to my heart, The  
Master is come, and calleth for thee. For-  
give me for so many calls of Thine that  
I have gone unheeded, so many encounters  
in which I have failed to recognize Thee  
in some new disguise. Let each passing  
moment become to me a true sacrament  
wherein, under the veil of duty or of dif-  
ficulty, I find the presence of my God.

## A Fearless Heart

By John Gray Rhind

Fear not, O shaken victim of the storm!  
Dread circumstance has spent its fury; now  
The trees once bent in suppliance affirm  
A God who standeth sure, the cross his vow.

Fear not, though steps may falter in the gloom,  
Grim shadows lengthen, terrors cloud the sky.  
A glorious light breaks forth within the room;  
God robed in lustrous splendor standeth by!

Fear not, O lonely pilgrim. Sing, rejoice!  
The seas that menace, lifting fearful hands,  
Are soothed to tranquil silence by a Voice;  
The thunder's roar is hushed at His commands.

Fear not when Death shall summon. Unafraid,  
With eager fingers clasp the Presence there.  
Step forth upon a path that love has laid;  
A Father's world has richer gifts to share.





## WALLET OF THE WEEK



THE STATE OF OREGON, at its last election, is said to have defeated a measure to permit gambling for the next four years. The campaign is said to have been bitter and gross misrepresentation of fact was common. At the same election the "liquor control" laws of the state were retained, and a law for the regulation of night clubs was enacted. Best of all, was the fact that a vote of two to one represented the moral tide which swept the liquor and gambling interests to ignominious defeat.

\* \* \*

LICENSES TO MARRY are to be required of all persons in Maryland by a statute recently enacted by the legislature. It appears that previous to the passing of this statute, Roman Catholics and Episcopalians were exempt from such requirement provided the banns were proclaimed in the church services for three Sundays preceding the ceremony. It is said that the authorities of the exempted churches approved the new measure. The remarkable thing is that such a discrimination should have been tolerated for so long in a state dedicated to equality before the law.

\* \* \*

DRINK AND THE SOLDIER, in Britain as in America, are aggravating a social issue in national life. Justice Atkinson, commenting on the case of a twenty-two year old soldier who was acquitted on a charge of manslaughter, said: "It is rather disturbing that soldiers can go to public-houses to be served with drink after drink and be turned out at closing time in the condition this man was in. I feel strongly about licensees who serve drink after drink to young soldiers." The Christian World, London, observes, "There is reason to believe that it is all too common."

\* \* \*

THE SNAKESKIN BOOK is the name commonly applied to a book in the British Museum on the subject of witchcraft. The Battak characters are said to be those used by Sumatran cannibals. The origin of the letters or characters is believed to have been in the early centuries of the Christian era. The characters are written on folded bark and the leaves are bound with snakeskin. The subject, witchcraft, reflects the superstitions of the people whose whole literature deals with witchcraft and incantations.

\* \* \*

THE MEGILLAH MAY NOT BE READ, nor the Purim holiday observed in Poland, according to a Nazi decree. Even the grager (noise-maker) blown by the children in disapproval of Haman was banned. According to Congress Weekly, "At the same time the Nazi radio broadcast a lecture declaring that the anti-Semitic movement of Haman had failed because it lacked a leader such as Hitler." In addition to these repressive measures, it is stated that ghettos have been established in twenty-five Polish communities, and it is intimated that more than a hundred thousand Jews from Central Europe are facing deportation to Poland.

GERMAN MISSIONARIES IN PALESTINE who have been permitted to continue their work, according to a report from Jerusalem, have contributed from their own meager resources to the Danish missionaries stranded in Syria whose need they believe to be greater than their own. The deaconesses in the German hospital in Jerusalem recently made a special contribution to be added to half the collection at Sunday services and thus made up a gift of nearly one hundred dollars to be sent to the Danish mission.

\* \* \*

THE CHURCH OF ST. MARTIN, near Guadalajara, Mexico, has a rather unusual adaptation of the "God's Acre" plan for financing the parish church. It appears that many of the members of the church are frog-fishermen and their wives. Alternately on one day of each week, one-half of the women catch the frogs and the other half sell the catch to the wealthy citizens of the town. They give the proceeds of this day's joint-enterprise to the church as their share in its support.

\* \* \*

THE DEMOTIC WRITING is what was used as the language of the common folk and the business men of Egypt. It appears to have been the successor to two older languages—the hieratic and the hieroglyphic, to both of which it bears a resemblance. It is one of the three languages in which the same historical incident is inscribed on the Rosetta stone, and was one of the keys with which the hieroglyphics and the mysteries of Egyptian history were finally unlocked. The other two languages were the Egyptian hieroglyphics and Greek.

\* \* \*

THE OLDEST BOOK IN THE WORLD is said to be the Prisse Papyrus. It is the Hieratics of the Egyptian priests and its date is about two thousand five hundred B. C., or before the building of the pyramids. The book contains the regrets of an old man that "times are not what they once were." This lamentation goes to show that there has always been a certain type of mind to which the past is glorious, and the present well-nigh infamous. To say the least, the pessimistic wail which we hear in our day is not original.

\* \* \*

COPYRIGHT LAWS, which originated in England, we have come to think of as the protection of an author or an artist in his work, and as being the outgrowth of a deeply fixed sense of justice. As a matter of fact, these laws had no such benign origin. A charter was granted to the Stationers Company, London, for the avowed purpose of preventing the spread of the Reformation. Then followed the Star Chamber despotism of Charles II, regarding the licensing and publication of books. The first statute providing for granting a copyright to an author was passed in 1710, and it gave him sole property in his production for a period of fourteen years, renewable for another fourteen if he were living at the end of the first period.



# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### OUR EASTER RESPONSIBILITY

Some years ago a distinguished Mississippi jurist said to his pastor at the close of an Easter service: "Your message was a surprise to me. I had imagined that you would yield to the poetry of the occasion." The pastor replied that he had never felt that he could afford to surrender to poetry the greatest opportunity of the entire Church year.

Before the next issue of the Advocate shall reach our readers, we will have celebrated another Easter. On that day millions of people will throng our altars. Some will come with the scars and the heartaches of a generation ago, others with fearful apprehensions for their soldiers will offer their petitions with burning hearts, and all will be conscious of the awful shadow which hangs like a pall upon the horizon of the world. Every Methodist pastor in our land should regard this occasion as an opportunity for bringing to his people a message filled with the love and the sacrificial implications of that first Easter morning. Every Christian pulpit should ring true to the profoundly spiritual and personal meanings of a risen Lord. St. Paul's message to the Colossians, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth," should run like a strand of gold through the meditations of this Easter Day.

### "PILOTS WANTED"

This war appeal which has reached every corner of the British Empire has already found its place in the literature of the churches of England, where the symbolism is being used to create an inspiration to spiritual adventure in one of the darkest and most difficult days in the history of Christianity.

It goes to show the completeness of the church's identification with the life and problems of the people to whom it ministers. It has ever been thus. Jesus reflected the pastoral life in which he lived. St. Paul reflected the athletic atmosphere of Greece and the legal terminology of Rome. Our Methodism has reflected every form of the problem in which it has been immersed. "No Man's Land," and every other symbol of the trench warfare of a quarter of a century ago had their day in church life. So today when mechanized units have largely displaced the individual soldier and battles are being fought above the clouds, the Church, true to its history, is thinking and talking in the symbolisms of pilots and the newer developments in the art of war.

This means more than the adoption of phrases forged upon the anvil of Vulcan, or related to the winged com-

merce of Mercury. It implies that religion is a part of life. It instinctively siezes upon the symbols of conquest and turns them to holier uses. It translates the implications of war into thrilling challenges to noble adventure and thus helps to lift the generation above the bitterness of the sordid enterprises whose coinage it has adopted.

The use of this call touches the clouds with the radiance of redemption and turns the minds of men into enterprises of peace and good will. In this day of cunning, craftiness, and the determination to conquer at all costs, Christianity needs pilots whose unerring devotion to Christ shall qualify them to be guardians of the future as heralds of hope and a new order of human brotherhood.

### INDIVIDUAL INITIATIVE

After personal experience, it is likely that the preservation of personal initiative is next in importance in Christian life. By means of individuality and initiative, Christian experience is translated into action—service at its best. This fact is not more true of individuals than it is of community or church groups. We do not think that it does violence to truth to say that wholesome group action requires that there be no more regimentation of church life than is necessary for harmonizing individual cross-currents and definitely indicating consistent objectives. That much regimentation seems to us to be necessary to bring the united strength of the church to bear upon the religious and social problems of the age.

In our study of the effectiveness of denominational units, as such may be determined by their responses to benevolent causes and social activities, we have been made to feel that those churches which have retained in their members the greater measure of personal initiative have shown up best in the scale of denominational audits. Of course none of them are equally strong at all points and regimentation has its values, but we feel that the groups which have retained individual freedom have shown a consistency of response and a dependability not always manifested by churches whose thinking and planning is largely done outside of their own local circle. We offer no comparisons because we are speaking of a principle and not seeking to invoke a competitive interest.

Take the pastor, the central figure about which church activity revolves in any case, the effectiveness of his leadership depends in no small measure upon whether he is a purveyor of mail-order wares, or whether his ministry expresses the forthright attitude which goes with the sense of prophetic responsibility. It is easy enough to account for an apparent failure in the success of a pastor by saying that his heart was not in it, or other



equally superficial explanation. In some cases such may be true, but in many other cases, back of the failure is a personality robbed of its self-respect by substituting ecclesiastical orders for a spirit of initiative born of the experience of redemption. Whether we realize it or not, the call of duty is far less effective than that inner compulsion about which we are talking. We offer no apology for any minister who deliberately ignores his responsibility, but we know that there are those who feel very keenly that they are "caught in the middle," as a minister once said to us. It is certainly not easy for a man of worthy independence to feel that a truckling and obsequious hand-clapper is a constant threat to him and to those whom he loves. The repression of initiative in the minister, no matter how well-intentioned it may be, loses sight of the greatest asset in Christian life and creates at the same time a type of fawning sycophancy which is always and everywhere as distasteful as it is unworthy.

### PAINT AND PERSONALITY

The Philippine Magazine observes: "There is a big difference between war paint and make-up." To put it another way, there is a big difference between savage reality and cosmetic artificiality. It is something to be proud of that we have left behind the smears of color which screened the vengeance of the savage heart. But one wonders if our pride may be altogether justifiable if we have only exchanged the marks of a terroristic and brutal earnestness for artistic artificiality. We make no plea for the savage, but neither have we pride in decorative screening of unmilitant souls. At least it is not the paint but the person back of it that counts.

### A NEW SERIES OF WESLEY LETTERS

A series of autograph letters from John Wesley to Joseph Benson, Master of Wesley's School at Kingswood, and the editor of his works, were sold at Sotheby's on March 25. The letters cover the period from 1773 to 1790, and were written from various places in England. Among other things Mr. Wesley discusses Dr. Benson's perplexity regarding the invitation to visit America. There are also letters denouncing smuggling, and one in 1784, when he, regarding "the Kingdom to be in imminent danger," makes an offer to the Government of "raising some men."

### THE BALKANS AGAIN

Two thousand years ago unhappy Palestine was the battlefield of the world. It was in the valley of Jezreel and on the magnificent plain of Esdraelon that warriors of surrounding nations deployed for mortal combat. In modern times, the Balkans have succeeded to the evil fortune of the lands at the eastern end of the Mediterranean. It is either the seething cauldron where wars are brewed, or it is the battleground where more powerful nations measure swords. In any case the Balkan people, although they may retain the semblance of their national identity, are the equals of the principals in sufferings and property destruction. Perhaps they pay less in indemnities, but that is due to the fact that peoples without property, tangible resources, have nothing upon which to levy in-

demnities. Whatever may be the results as respects the major contenders, the fate of the Balkan states, whether for or against the Axis, is easy to forecast.

## Editorial Miscellany

By Dr. H. T. Carley

### "MANY MICKLES MAKE A MUCKLE"

Apart from its statement of a truth, the proverb at the head of this piece furnishes material for an entertaining study to those who are interested in the development of a language. "Mickle" and "muckle" originally meant the same thing—"large," "great"; but by a strange linguistic process "mickle" came to mean "little," "small." So the proverb means, as all know, "many small things make a big thing."

We are not especially interested at the moment, however, in the word-history of the proverb, but in the truth it states. This truth is stated with equal force and clearness in other familiar sayings: "Mighty oaks from little acorns grow," "Take care of the dimes, and the dollars will take care of themselves,"

"Little drops of water, little grains of sand,  
Make the mighty ocean, and the mighty land,"  
etc.

And we have been led to consider this general truth by a very limited observation of the gathering of the strawberry crop in this neighborhood.

According to authoritative estimates, the average size of a strawberry farm is less than three acres. If you want to know how much—or how little—that amount of land really is, step off a square of 210 steps to the side. Then reflect upon the fact that at the height of the season more than two hundred carloads of berries a day will be shipped from Ponchatoula and Hammond! That's a lot of stuff to come of three-acre patches—and it takes a good many of them to make it.

But that is not the half of it. These carloads are made up of about 700 crates each, each crate containing 24 pint-boxes of berries. The making of these boxes and crates is a big industry in itself.

And that's not all of it. These boxes are filled with berries picked by hand, one at a time. And this picking is not a "grab-and-throw-in-a-box" process; each berry must be picked with its stem on, and it must not be even slightly bruised or crushed by the picker. If you think it is easy to do this hour after hour—try it! I did, the other day. At least, I picked one berry. I went into the field where my friend was picking and, innocently enough, thought I would help him fill a box. I pulled one berry and started to drop it in the "carrier." He looked at it, said, "That won't pass," and showed me my mistake—no stem, berry slightly bruised. So I ate it. It was fine. So, after that, all I picked were either minus a stem or slightly bruised—or both. I got a nice bait—and quit trying.

Think of loading a car with berries picked one at a time! "Many mickles make a muckle."  
It's the same way with life.



## IDEALS

By Bascom Anthony

Ideals are the North Star by which we guide life's crafts. No ship ever reached the North Star, but it did reach a harbor in safety by being guided by it. From Plato to Woodrow Wilson men have dreamed of an ideal world. Of course we will never reach it, but I'm confident the ideal will some day bring us to a warless and law-governed world.

Universal education is an ideal that will never be realized, but in striving for it progress will be made. Our homes are not perfect, but in trying to improve them by improving ourselves happiness is found. The Master said that tares would be here growing with the wheat when the Reaper came at the last day and yet he set as an ideal to be sought the prayer and the effort to have God's will done on earth by us weak mortals just as it's done in Heaven by the angels of light and the redeemed in white. It's an ideal that lifts life and inspires hope of a goodly land so far that we cry out in the simple eloquence of Bunyan's Pilgrim when he saw the spires of Heaven, "and I wished in my soul I was there."

Recently I read the words of a man who said that it had been such a short time since we were beastly savages running naked in the woods that he was not surprised at the amount of evil in the world but he was amazed at the prevalence of good. He evidently believed "we have lost no crown but that we have shed a tail." A Federal headship in Adam is not the same thing as a "Federal tailship in an anthropoid ape." The ideal of being "a son of Adam which was the son of God" is not the same as being "the son of a wise old ape which was a son-of-a-gun."

That writer stops us from swinging in the air by the tail, but he still leaves us up in the air about our destination. I am not ready to give three cheers for "we, us and company," until I see where we are to land. If I am to end like a brute then I'm not concerned about the sort of a brute I am, but if I'm in God's image and share in His life, then the ninety and nine in the fold can never be enough so long as there is one lost in the wilderness that needs the Shepherd's tender care.

Ideals are never reached, because high ones when approached reveal yet higher heights while lower ones disclose yet deeper depths. When finished they land us in heaven or hell, of which they gave us a daily foretaste.

Ghandi lies down to dream of brotherhood while Hitler is in a nightmare of war. Mussolini knows less of peace of mind and rest of soul than does the humblest priest in Italy. It's a matter of ideals.

I sometimes read the social pages of our papers to find out what society is concerned about. Last night I found in substance this ideal expressed, "Oh, don't bother yourself about the future welfare of the country. Let's drink our cocktails until the world becomes a merry-go-round. Tomorrow will be finer and better than today. The people in office will attend to that." I also read a description of a hostess and her party. After telling how they were dressed in fashion's latest mode, a detailed account was given of the dainties eaten and the choice wines served. The reporter broke all rules by telling how they sprawled over the lounges in drunken abandon. No, it was not yesterday's paper telling of Hollywood, or a social function in Washington, but it was

Isaiah and Amos telling of ideals that destroyed their land in the long ago.

Yes, high ideals, and low, selfish ones, have always been here. One lifts—the other lowers. I wonder which will win out with each of us. And I wonder which side you are on.—Wesleyan Christian Advocate.

## EVEN CARLYLE WAS WRONG!

By E. Stanley Jones

The foundations of our faith are going to be tried to their depths by the approaching storm which will beat upon us. Already one democracy, France, which was founded on secular foundations, has crashed. Will this democracy, founded on religious foundations, survive? If so we must be sure of our basic fact. The basic fact of Christianity is Christ. Christians are people who believe in God and man and life through Jesus Christ. Can He stand the test?

When Carlyle was going through the mountains of Italy he saw a wayside shrine with Christ hanging on His cross. He stopped and thought and said, "Poor fellow, you've had your day." But Carlyle lived to see that he was wrong, that the day of Christ had not yet dawned.

The breakdown of civilization is because Christ has been refused His day. A Russian novelist once said, "Europe has lost Christ and Europe will perish." But that is not true alone of Europeans; it will be true of us if we lose Christ.

We do lose Christ if we take only a half-Christ ruling over a half-realm. The Christ we believe in must be a totalitarian Christ ruling over the whole of life. This is the kind of a Christ we find in the pages of the New Testament. There we find that the absolute order, the Kingdom of God, and the absolute Person, Christ, came together and were one. The cause and the Person coincided. This is important.

The thing that makes Hitler significant is not Hitler. It is the fact that the Germans believe that in Hitler, this new Germany is embodied. To be loyal to Hitler is to be loyal to Germany.

The thing that makes Gandhi significant is not Gandhi as a person, but the fact that in Gandhi this new India has come to embodiment and speaks through his lips.

What is the thing that makes Christ significant—the Person? No. It is because a new Order, the Kingdom of God, is embodied in Him. The cause and the Person are one. To be loyal to Him is to be loyal to the New Order embodied in Him. That gives Him cosmic significance. Moreover, it makes our faith at once personal in that we have relations with a Person. It also makes it social in that relations with the New Order embodied in Christ. . . .

In Russia, two verses rose out of the pages of the New Testament to reassure me, for I needed it as I faced the Russian experiment. The first was this: "For we have a kingdom which cannot be shaken." An unshakable kingdom amid the shaking of kingdoms around us. Second: "Jesus Christ the Savior today, yesterday, and forever." An unchanging person. Amid the changes going around us we have an unchanging Person. I came out of Russia with two things on my lips and in my heart: An unshakable kingdom and an unchanging Person. But these two were one: The kingdom was embodied in the Person. That Christ, embodying that kingdom, is the hope of the world and the hope of America.

## CHINA ELECTS THREE BISHOPS

By W. W. Reid

Three Methodist clergymen, one American and two Chinese, were elected as bishops of the Methodist Church for terms of eight years each at the quadrennial session of the Central Conference of Southern Asia, which has just closed its sessions in Shanghai, according to cable advices received by the Board of Missions and Church Extension of the Methodist Church. The cable was sent by Bishops John Gowdy and Ralph War from the seat of the conference, at which 111 of a possible 117 delegates were in attendance.

The new bishops are the Rev. Carleton Lacy, M. A., secretary of the American Bible Society in China; the Rev. Z. T. Kaung, Chinese pastor of the noted Moore Memorial Methodist Church in Shanghai, and the clergyman who ten years ago baptized Generalissimo Chiang Kai-shek a Christian; and the Rev. Dr. W. Y. Chen, secretary of the National Christian Council of China.

Bishop Lacy was born in Foochow, China, the son of American missionary parents, and he is a master of the Foochow dialect of the Chinese language. He was educated at Ohio Wesleyan University, Garrett Biblical Institute, Northwestern University and Columbia University, holding the degrees of B. A., B. D., M. A. and D. D. For several years he held pastorates in Michigan and Wisconsin, and in 1914 was appointed a missionary of the Methodist Church to Foochow. He has been in both educational and evangelistic work, serving for a period as president of the William Nast College in Kiukiang. Since 1921 he has been in Shanghai as China agent of the American Bible Society.

Bishop Kaung is a product of the mission schools of the former Methodist Episcopal Church, South, and the pastor of the largest and most influential of all Methodist churches in China. Moore Memorial is an institutional church, especially busy during these war years in caring for refugees and homeless people. It feeds from 3,000 to 4,000 people daily, has sleeping quarters for 400 people, and has a large orphanage. A noted evangelistic preacher, Dr. Kaung is also chairman of the Student Volunteer Movement in China, and a member of the Board of Managers of Nanking Theological Seminary, of the Chinese Home Missionary Society, and of the China Sunday School Union. He has been in the United States as a delegate to two General Conferences of the Methodist Church.

Bishop Chen is a native of Foochow, China, and was educated in both China and the United States. After graduating from the Anglo-Chinese College in Foochow, he came to the United States and received his B. A. and M. A. degrees from Syracuse University. Later he studied at Duke University and was awarded the degree of Doctor of Philosophy. For several years Dr. Chen was pastor of the Institutional Church in Foochow, and later a professor and acting president of Fukien Christian University in the same city. For several years he has been secretary of the National Christian Council, and was a delegate from China to the meeting of the International Missionary Council in Madras in 1939.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George MacDonald.



# CONFERENCE NEWS AND PERSONALS

Rev. J. L. Nabors, Jr., is looking forward to a good year on the Mooreville charge in the North-Mississippi Conference.

Mrs. Lucy Simpson, who has spent the winter in Sardis, Miss., writes that she is going back home, Route 1, Coffeerville, after a very pleasant winter.

Rev. H. W. Van Hook, retired member of the Mississippi Conference, has changed his address from Handsboro to 1934 West Beach, Biloxi, Miss.

Rev. G. P. McKeown reports that the people of Brandon and Pelahatchie charge are kind and responsive. Naturally he is looking forward to a good year and a good harvest.

Mrs. E. L. Spann of Brandon, Miss., Route 3, has our thanks for a message concerning her interest in and devotion to the Advocate.

Mrs. Malva T. Jackson, Moss Point, Miss., expresses her interest in the Advocate by saying that she cannot afford to miss a single copy as it causes her to lose contact with her church.

The seniors of Mississippi high schools will be the guests of the student body and faculty of Millsaps College on Saturday, April 26, at which time High-School Day will be observed by the college.

Mrs. J. S. Pigott, of Zachary, La., writes that she has been a member of the Methodist Church fifty-one years and that the coming of the Advocate each week is an event which she anticipates with pleasure.

Mrs. L. P. Brannon, of Winona, Miss., places us in her debt by her devotion to the Advocate. The shadows lengthen in her life, but her interest in the Church and its literature abides.

Mrs. G. W. Thomas, Blue Mountain, Miss., expresses her appreciation of the pages devoted to the work of the Woman's Society of Christian Service, as well as of the Advocate in general.

Rev. John J. Rasmussen, pastor at Minden, La., addressed the men of First Methodist Church in El Dorado, Arkansas, on March 25, and the young people of Belcher, La., on March 28, both being banquet occasions.

We appreciate the splendid loyalty of Mrs. S. M. Richardson, of Blue Mountain, Miss. Her pastor, Rev. J. Noel Hinson, says that she has been a subscriber for forty years and that she expects to continue as long as she lives.

A letter from Mrs. R. H. Harper, of Alexandria, La., reports that Dr. Harper is progressing nicely following his recent operation. We are happy to be able to pass along this good news to his friends throughout Louisiana.

Mrs. W. C. McDonald, who has lived for the past three years at Cotton Valley in the Ruston district, moved back to Shreveport and home folks, but without losing her appreciation of the friends and associates of the past three years.

Rev. E. W. Ulmer writes that he is hoping to complete the new church at Pascagoula by the middle of July. He has received 104 new members since Conference. He says that's news in Pascagoula, and we say it's news anywhere else.

Rev. W. F. Henderson, Jr., who found it necessary to seek release from his work at Athens, La., is now located at 206 East 67th Street, Shreveport, La. He writes that after nine weeks in bed he is able to sit up a little each day.

The many friends of Bishop and Mrs. Edgar Blake in this section of our Methodism will be happy to learn that they are so far recovered from the accident of some months ago as to be able to return to their home in Florida. The Bishop is now able to attend to his own correspondence.

Mrs. J. R. Abels, as was her late husband: is among the staunchest citizens and the no less staunch Methodists of Ponchatoula, La., and maintains her interest in the Advocate and in the well-being of the superannuate preachers. We do not know any nobler character than is Mrs. Abels.

Hon. Fred B. Smith, of Ripley, Miss., an alumnus of Millsaps College, was the Founders' Day speaker on Wednesday, April 9. At the same time tributes were paid to other church and educational leaders having an important place in the history of Millsaps College.

Rev. B. P. Durbin, recently assigned to the pastorate at Athens, La., wishes to express his appreciation to various parties for their contributions and assistance in the promotion of his work at that place. Among these friends are the donors of roofing and the transportation company by which it was delivered.

Rev. David M. Ulmer, of the Ocean Springs-Mentorum charge, reports splendid cooperation and some material progress for the beginning of his new pastorate there. He has received 13 into the membership of the church, with another class ready for reception on Easter Sunday, his budget is out of the red, and a substantial payment has been made on the parsonage debt.

Gentilly Methodist Church, of which Rev. Don L. Harwell is pastor, will hold a Sunrise Easter service which will be followed by an Easter breakfast served to the members of the Young People's League and the classes of the Church School. Breakfast will be served at the home of the pastor, 2551 Wisteria Street, by Mrs. Harwell, Youth Counselor.

Dr. B. J. Marshall, superintendent of the blind institute at Jackson, Miss., is in a hospital, where he had an operation recently. Dr. Marshall is the brother of Rev. Euba Marshall, who died recently, and is a retired surgeon of the Army. We are glad to report that he is recuperating nicely and

expects to resume his work in the near future.

The vice-president of the National Council of Methodist Youth, the Rev. John Swomley, preached before a darkness-shrouded congregation in Denver in a black-out service recently. Recordings made during an actual air raid were played to create sympathy with war sufferers. "The lights are going out in Europe. Are they also going out here?" the young preacher asked.

A desolate picture of the burned-out interior of Tabernacle Methodist Church, Philadelphia, appearing in the Evening Public Ledger of that city, not only mutely urges church trustees in general to see that their insurance policies are in good order, but carries another specific warning: "Fire Marshall Clinton holds to the theory of a 'dust explosion,' explaining that in most old churches large quantities of dust accumulate between the ceiling and the roof."

Elsewhere in this issue we carry an Easter letter from the Chief of Chaplains, William R. Arnold, to all the chaplains in the service. In addition to this letter all commanding officers are authorized to excuse from duty soldiers who desire to attend Good Friday services, either on the post or in adjacent communities, for such a period as may be necessary to enable them to be at the place of service from 12 to 3 p. m., on that day, provided no interference with the public service is occasioned.

The Membership Committee of the First Methodist Church in Tupelo, F. M. Laney, chairman, successfully promoted a series of "Get-Acquainted Meetings" on the evenings of March 25, 26 and 27. This was an effort to have the more than 1,400 members know each other. The membership was divided into groups, one coming each night. Everybody present had to shake hands with and talk to everybody else. At the end of the get-acquainted period light refreshments were served.

Dr. Henry F. Brooks, district superintendent at Greenwood, Miss., complains of having missed his paper for three successive weeks and he sent us a check for another year's subscription in the fear that he might have been cut off. As a matter of fact he was paid up to the end of this year already and the fault is not ours. We have made complaint to the post master in this case and have extended Dr. Brooks' subscription for another year. If there should be others who have missed their paper, who desire to remit for another year, just send it along and we will report the matter to the post office.





## MEETING OF DEACONESS BOARD

Call for Meeting of Deaconess Board of the Louisiana Conference, South Central Jurisdiction of the Methodist Church

By action of the Annual Conference, in session in the First Methodist Church of Baton Rouge, La., Nov. 13-17, 1940, the undersigned was instructed to convene the Conference Deaconess Board for organization. After consultation with Mrs. Geo. Sexton, Conference President of the Woman's Society of Christian Service, this organization meeting is being called in connection with the annual meeting of the Woman's Society, and is to be held in the Noel Memorial Methodist Church in Shreveport, at 3:30 p. m., on Tuesday, April 29. All members are requested to be present at that time.

Paragraph 1002, Discipline of 1940, indicates the personnel of this Board. The following are members, all licensed deaconesses of the Conference, all district superintendents in whose districts deaconesses are at work, two representatives from the Conference Society of the Woman's Society of Christian Service, and at least one non-deaconess representative from each deaconess institution.

Representatives of the Conference Society of the Woman's Society of Christian Service have been elected and I have their names. All deaconess institutions will please elect their non-deaconess representatives and forward names and addresses to me. All members of this Board are requested to read the sections in the Discipline indicating the work of this Board and also to be present on time for the organization on the date above indicated.

W. L. DOSS, JR.

## BOSSIER CITY FAVORS SHEPPARD BILL

Dear Dr. Duren: We in Bossier City are heartily in favor of the bill introduced in the Senate by Morris Sheppard, and in the House of Representatives by Paul W. Shafer, which bill will give power to the Secretaries of War and Navy to establish dry zones around training camps and otherwise control moral conditions. We have already circulated petitions to send to our representatives at Washington.

With Barksdale Field, the largest airport in the world, just about two miles from Bossier City Methodist Church, we feel our responsibility in helping to take care of the spiritual life of the trainees. We have had many of the boys to worship with us since the field was established, but with the increase in personnel we know we have a big job ahead of us if we are to do our part. Our church is working in cooperation with the chaplains at the post and we are carrying on a systematic program to help minister to the religious life of the men.

This past week our church provided entertainment for about eighty of the boys who were transported to us in large army trucks provided by the post. We are going to keep in touch with our Methodist boys by use of a card index system. We propose to write to the home folk to let them know their boys are working in our church.

Our work in general is doing nicely, and our people as a whole are responding to our religious program.

Sincerely,

ALVIN P. SMITH.

## MILLSAPS COLLEGE SUMMER SCHOOL

Seventy-three courses in 20 departments will be offered during the 1941 summer session at Millsaps College beginning May 30, Dr. Ray E. Musgrave, summer school-director, announces.

The first semester, beginning May 30, will close July 5, and the second semester will run from July 7 through August 9. A special commencement at which persons completing their graduation requirements during the summer session will be formally presented degrees, is scheduled at the conclusion of the second semester.

New course offerings scheduled for the summer school include library science, recreational leadership, public speaking, rural sociology, public welfare administration and philosophy.

A special chapel lecture series introduced last summer and featuring addresses by educational leaders, and state and federal government agency heads located in Jackson, will be a part of the summer program again. One outstanding figure will be presented each week. These lectures are open to all summer school students.

A planned recreational program for summer students, directed by Miss Frances Decell, physical education instructor, which will include picnics and other group activities, is also being arranged.

Members of the summer school faculty will include: Miss Decell, Prof. H. S. Emigh, professor of chemistry; Prof. C. B. Galloway, professor of physics; Dr. A. P. Hamilton, professor of classical languages; Prof. R. R. Haynes, professor of education; Miss Edith McIntosh, instructor in library science.

Dr. B. E. Mitchell, professor of mathematics; Dr. Ross H. Moore, professor of history; Prof. Paul Ramsey, professor of philosophy and speech; Dr. Edmond Ricketts, professor of economics; Dr. W. E. Riecken, professor of biology; Prof. A. G. Sanders, professor of Spanish and French; Dr. J. M. Sullivan, professor of chemistry; Miss Virginia Thomas, instructor of religion; Dr. E. S. Wallace, professor of economics; Dr. Vernon L. Wharton, professor of sociology; and Dr. M. C. White, professor of English.

## EASTER LETTER TO CHAPLAINS

My dear Chaplain: As Easter, or the Feast of the Resurrection, approaches, I am sure that you are again reading the 24th chapter of St. Luke's Gospel and similar chapters of the other evangelists. The events therein related have been debated, denied, or ignored—but, no man has ever succeeded in obliterating them from the world of historical facts.

Christ, Son of God and Son of Man, had been tortured, crucified, and buried in a sealed and guarded tomb. For space of three days evil seemed triumphant. Then He came forth alive, appeared to His disciples, ate with them, commanded them to touch him, and taught them.

"It behooved Christ to suffer and to rise again from the dead—Why are you troubled and why do thoughts arise in your hearts—You are witnesses of these things—Peace be to you—" words from the lips of the living God.

The world has never been the same since. Men and nations and governments have been made aware of a force that cannot be conquered and will not be denied its purpose. Acquiescence or resistance alike prove

the declaration, "All power is given to Me in heaven and in earth."

Not only at Easter time, but daily, it is your responsibility and task to open the Scriptures to the minds of men for their understanding until their hearts burn within them. These are dark and fearsome days, and men are yearning to hear the voice of God and to feel the strength and comfort of His power.

You speak to soldiers under arms facing the might of worldly power and spiritual evil. The way of the Cross and some form of Crucifixion are ahead for all of us. By word and example you must show forth the living Christ who says, "I am the Resurrection and the Life; he that believeth in Me, although he be dead, shall live, and everyone that liveth and believeth in Me shall not die forever."

This faith makes men loyal, courageous, enduring and cheerful in spite of hardships, suffering and human failures. Worthy soldiers of Christ are valiant defenders of home and country.

Peace be to you and yours.

Sincerely,

WM. R. ARNOLD,

Chief of Chaplains.

## REV. THOMAS EUBANKS MARSHALL

Rev. Thomas Eubanks Marshall, retired member of the Tennessee Conference, native of Carroll County, Miss., graduate of Millsaps College and of Vanderbilt University, died in the Jackson, Miss., Infirmary, on February 20, 1941. His remains were interred in Evergreen cemetery at Carrollton, his home town.

Before he had finished the work for his literary degree at Millsaps College, he volunteered and served in Company A, First Mississippi Regiment, in the Spanish-American War, and at the time of his death he was chaplain of the state organization of Spanish-American War veterans.

He graduated from Millsaps College and Vanderbilt University School of Theology, and served for a time as superintendent of the public schools at Carrollton and Grenada, Miss. He was admitted on trial in the Tennessee Conference, at Lebanon, Tenn., in 1906, Bishop Charles B. Galloway presiding, and was appointed to the Presidency of Clarksdale Female Academy. He retired from the active ministry in 1936, and went back to Carrollton, Miss., to live.

In 1903 he was married to Miss Margaret Douglas, of Nashville, Tenn., who died a number of years ago. He is survived by a son, Sergeant David Marshall, Fort Riley, Kansas, and a daughter, Mrs. Alfred R. Smith, of Raymond, Miss., and three grandchildren. Besides these a brother and a sister survive: Dr. B. J. Marshall, superintendent of the School for the Blind, and Miss Bessie Marshall, both of Jackson, Miss.

He had a remarkable mind, he sought no conspicuous place and he shunned no service, civic or religious. In character, he was a man against whom there was no whisper of impurity and he was a loyal and true friend. His college mates and those who knew him feel a sense of personal bereavement because of his going. The loss of his wife added pathos to his infirmity. He retired at 58 years of age, and at 64, he answered the summons and went home to his Father's house. It was a joy to have known him as a friend and, as an expression of sorrow and appreciation, we count it an honor to pay this tribute to his memory.

W. L. DUREN.



## REPORT ON DAY OF COMPASSION OFFERING

Dr. O. W. Auman, treasurer of the Methodist Emergency Commission, reports that through March 31, the total receipts from the "Day of Compassion" offering on March 2, was \$704,000. The indications are that when all churches have remitted their offerings, the total will be close to the million dollars asked for overseas relief, help to British Methodism, and Methodist service in military training camps.

## BROADMOOR METHODIST CHURCH, OF SHREVEPORT, PLANS CHURCH DRIVE

On September 17, 1939, the first service of the Broadmoor Methodist Church was held in the Music Hall of the Centenary campus, at which time 12 members joined the church. There we were with no money, no buildings, and 12 members. That was 18 months ago and today we have a Church School enrollment of 300 and an active church membership of 280, representing 125 families. An important item to note about our membership is that over 50% of them have come by profession of faith or by letter from out-of-town churches. Among those coming by profession of faith are a number of adults.

The site for our church home, a beautiful triangular lot located right in the heart of the Broadmoor subdivision, costing \$3,850, has been paid for.

We are already in a campaign for our church building which will cost \$50,000. Our goal is to raise half that amount, \$25,000. After paying out the church lot, our people have already pledged over \$5,000 on the building, and many other pledges will come in during the next week, bringing our total much nearer the goal of \$10,000 for our own members.

Our campaign among outside friends will open the week following Easter Sunday. We feel that our church will be able to render a much greater service for the kingdom when we have buildings of our own. Our people are very happy over our progress thus far in the campaign, and are going to carry on in the true pioneer spirit until we get sufficient funds for our church buildings.

Sincerely yours,  
GEORGE PEARCE, JR.

## HOW IT WAS DONE

At an early morning hour on February 22, 1938, the Methodists of Edwards, Miss., lost by fire their beautiful church in which three generations had worshiped, thus fulfilling Isaiah's statement in Isaiah LXIV: 11—"Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste."

There was an insurance policy for \$3,000 only, and it seemed impossible to build such a church as we needed. However, it was the desire of the congregation to rebuild as early as possible. A committee called upon friends for a donation, to which there was a cheerful response. In October we began the task of rebuilding, though we had not the required amount.

In December the building was completed and a joyous Christmas congregation met for a sunrise service of praise and thanksgiving to God for our new church, each

bringing an offering toward the furnishing of the building, although we stood throughout the service, with a few little oil heaters for warmth because there had been no funds for these things, but our hearts were full of gratitude for the building. Voluntary contributions were given to secure the furniture, lights and heating plant.

The pulpit and pulpit chairs and other articles were special memorial gifts. A piano was donated by Dr. and Mrs. Ragan, a communion table by our young people of the League; also several lights were individual gifts. We labored together, all needed funds were raised, and our beautiful new brick church was finished and furnished by Easter, and a church full met on that glorious Easter morning to behold the miracle—a finished building pronounced "a thing of beauty," with a large auditorium, six spacious Church School rooms, two rest rooms, a library, and special side entrances to the Church School rooms—a plant well worth \$10,000, with only \$1,000 indebtedness on the building. This deficit was borrowed

## A PARABLE FROM CHINA

Recently a Chinese faculty member of one of the refugee colleges in West China went for a walk after an air raid. During his stroll he encountered a friend who was also a refugee, who had suffered much before re-establishing his family in a new home in free China. The first teacher asked his friend why he was smiling.

"My home has just been destroyed by a bomb—"

"Is your family safe?" the shocked teacher inquired.

"Yes. But that is not the only reason for my happiness."

"Then why else are you happy?"

The answer came in the form of a quotation from the classics which may be paraphrased as follows: "My poor palace has been laid low. Now I may build me a new and more beautiful palace."

by the congregation to be paid at the rate of \$200 per year over a period of five years. We continued to labor to raise the deficit, as if it was to be done in two years; therefore, in March, 1941, the entire thousand dollars had been paid, and we are ready for our dedication service as soon as a bishop can give us a date. We hope our friends and our former pastors will watch for the date and be with us at that time of rejoicing.

MRS. LILY HACKLER.

## RELIGIOUS FILMS AVAILABLE

Religious films are now available to religious and educational organizations in the Southeast through the Religious Film Cooperative, Inc., a non-profit, non-sectarian organization sponsored by the Christian Council of Atlanta. Library and offices of the Cooperative have been placed in the Candler School of Theology at Emory University.

The Cooperative saves its members money through lower transportation costs and by savings, according to Dr. Henry M. Johnson, Professor of Religious Education in the Candler School of Theology and managing director of the Cooperative. With the location of a library in the School of Theology at Emory, transportation costs will be unusually low for users in the Southeast. After operation expenses are deducted, all net earnings are shared by the members at

regular intervals in proportion to their rentals of purchases. Permanent fee is \$2.

All inquiries should be addressed to Dr. Johnson, at Emory University, Ga.

Among the films available are *Barrabas*, a remarkably effective portrayal of the fact that Christ died in *Barrabas'* stead; *Beyond Our Horizon*, the life of a devoted minister of the Far North, set against a background of magnificent Norwegian scenery; and *Faith Triumphant*, a gripping portrayal of the arrest of St. Paul in Jerusalem and his imprisonment at Caesarea.—News Bureau, Emory University.

## EARLY CHRISTIANS IN LIBYA

The following interesting information about early Christianity in Libya is contributed by the Rev. S. L. Greenslade, of St. John's College, Oxford, a specialist on the history of North African Christianity.

"A Ptolemaic kingdom until 96 B. C., Cyrenaica formed one province with Crete under the early Roman Empire, though its cultural ties were rather with Alexandria. Its chief cities were Ptolemais (Tolmeta), Berenice (Benghazi), Teucheira (Tokra), Cyrene, Apollonia and Barce. Probably the first Libyan Christians were Alexander and Rufus, the sons of Simon of Cyrene, who carried the Cross (St. Mark xv, 21). Libyan Jews were present at Pentecost, and it was men of Cyprus and Cyrene who first preached the Lord Jesus to the Greeks at Antioch. There, too, we find Lucius of Cyrene among the prophets and teachers (Acts ii, 10; xi, 20; xiii, 1). But there is no evidence that any of these returned to Cyrenaica with the Gospel, which more probably spread there from Alexandria; how soon, it is impossible to say.

"By A. D. 250, several Libyan cities had bishops, whose leanings towards Sabellianism brought about the intervention of their primate or patriarch, Dionysius of Alexandria. The Council of Nicaea (325) was attended by six Cyrenaican bishops, among them two supporters of Arius; Secundus of Ptolemais, and Theonas of Marmarica, who alone refused to accept the Council's creed. If the province cannot boast of any of the greatest heroes of the Church, it at least produced a most picturesque figure in Synesius of Cyrene, Bishop of Ptolemais early in the fifth century. A Neoplatonist philosopher, educated at Athens and Alexandria, friend of Hypatia, lover of learning and of hunting, he found orthodoxy difficult, but ably defended his city against barbarians and an oppressive governor. His hymns and letters survive. Across the desert, Latin-speaking Tripolitana depended both civilly and ecclesiastically upon Carthage. Though Archaeus, Bishop of Leptis about 190, wrote on the date of Easter, and bishops of Oea (Tripoli) and Sabrata attended Cyprian's Council of Carthage in 256, there were never more than five or six sees in the province, which played little part in the splendid history of African Christianity. Tertullian, Cyprian and Augustine belonged to provinces now French.

"The fifth century brought trouble to all North Africa. Justinian encouraged a revival, but the Arab conquest crushed the Church. Here and there, however, Christians lingered into the tenth and eleventh centuries."—*The Spiritual Issues of the War*.

My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind.

—George Washington



## DR. ROY L. SMITH HONORED

By G. B. Ahn, Jr.

Garrett Biblical Institute, Evanston, Ill., conferred the honorary degree of doctor of divinity upon the Rev. Roy L. Smith, editor of The Christian Advocate, at a special spring convocation yesterday afternoon, after Dr. Smith had given the convocation address on the subject, "The Religious Roots of Democracy."

Addressing President Horace G. Smith, of Garrett, Prof. Harris Franklin Rall read the following citation:

"On behalf of the faculty of Garrett Biblical Institute, and upon their recommendation, I have the honor of presenting to you the Rev. Roy Lemon Smith for the honorary degree of doctor of divinity. As pastor he has ministered to large congregations and excelled in effective organization and wise administration. As author and contributor to various journals he has reached large numbers in his own and other communions. As editor-in-chief of The Christian Advocate, he has come to a place which will give scope to all his gifts and an unexcelled opportunity for service in the religious life of this country."

The hood was placed upon Dr. Smith's shoulders by his son, the Rev. Frank E. Smith, associate pastor of Court Street Methodist Church, Flint, Mich., and Prof. Paul Minear, of the Garrett faculty. Both father and son are graduates of the seminary.

Students and faculty members heard Dr. Smith call attention to the fact that religion has given to democracy its foremost principles: moral order of the universe, divinity of humanity and the sanctity of the individual. He then said:

"The church is the only defender of religion today, and when we desert the church, we desert democracy."

Addressing the student ministers, particularly, Dr. Smith gave this warning and advice: "No generation ever before has had to live through such a period of change and problems as yours and no generation before has been under the necessity of making such major decisions as yours. You must decide as Christians what your attitude toward religion is going to be."

The invocation at the convocation was given by the Rev. Fred D. Stone, D. D., publishing agent of The Methodist Church, and the benediction was given by the Rev. T. Otto Nall, D. D., managing editor of The Christian Advocate.

### "THAT WE MAY DIE WITH HIM"

Jesus has withdrawn to the wild region beyond the Jordan. A message comes that His friend Lazarus is sick. He lets two days pass by and then tells His disciples that they would go to Jerusalem again. His friends protest. They know the ugly temper of His enemies. They fear the worst. But He will not be deterred. His mind is made up. Then Thomas bravely declares: "Let us also go, that we may die with Him."

We may well adopt these splendid words as our motto for Lent.

During this holy season we follow Jesus, as for us men and for our salvation He treads the wine-press alone. He agonizes in the Garden. Judas earns his thirty pieces of silver. The soldiers bind Him. One hearing after another takes place. Caiaphas pronounces the verdict. The Son of God endures insults and blows. Pilate interviews

and hesitates. Herod questions and mocks. We shudder as the scourge tears His holy body. We behold the Man. The death-sentence is confirmed. We walk the via dolorosa to Calvary. Then the crucifixion and all its horrors. The Saviour speaks precious words. There is the three-hour darkness. At last all is done and God dies for man.

So during Lent we go to Jerusalem with Jesus.

And the purpose? "That we may die with Him." For Thomas and his fellows death with Jesus on this journey was a real possibility. Eventually they all, with the exception of John, did so die. We do not face that death. It is another death to which companionship with Jesus commits us, death to self, death to sin, death to everything that is contrary to God.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." That is "our reasonable service." Gratitude to Him who suffered and died for us will compel such dying for Him. Lenten self-denials are very much in order, if so we would perfect ourselves in the great Christian art of being dead to all but Him, of knowing no other master, no other life even, than the Christ who so dearly bought us. The better we understand what He has done for us, the more complete will be the sacrifice of ourselves to Him.

God grant us all grace so to go up to Jerusalem with Jesus and so to die with Jesus!—American Lutheran.

### THE MESSAGE OF THE MINOR PROPHETS FOR TODAY

(Amos)

#### "Let Judgment Run Down as Waters"

In an introduction to its special Lenten services the B. B. C. Director of Religion says, "Whenever the Christian Church has offered only comfort and consolation it has failed: whenever it has offered a cross it has attracted the heroic in ordinary people." It is for this reason that Amos is a prophet for these times. There is nothing soft about his message. He does not flatter our spiritual conceits. His book—and he was the first prophet to make a book himself out of his utterances—his book smacks of the open-air life he lived as a herdsman at Tekoa.

If we want to endure hardness, we can't do better than heed the prophet Amos. What he has to say is good for us as individuals. Most of us could do with a little more iron in our religion, and Amos can supply it. Take but one of his sayings, "Prepare to meet thy God." That is sharper than a two-edged sword. It is what William Law would call a serious call to a devout and holy life. Live under the constraints of this challenge, and you must fill up each hour with what will last.

A course of preaching after the pattern of Amos would be good for the Church. One test of faithful preaching is that it sometimes makes the congregation feel uncomfortable. Amos always made his hearers feel that way. He did not hesitate to tell them where their elaborate forms of worship fell short, and he was right. He was right for all time. He declared the futility of mere religious observance without any ethical and social result. That is always perilous for the Church. In 1917, when the Russian revolution was raging, a congress of the Orthodox Church spent two days in discuss-

ing whether a white or a yellow surplice should be worn by the priest at a certain part of the ceremony. No wonder that a Church like that could not face the storm of social upheaval! This is not to say that the details of worship are unimportant. It is to say that worship is not an end in itself, but should lead to a deeper consecration in the concerns of everyday life.

Amos is a voice for the nation. We shall do well to listen to him. His God-inspired doctrine is that privilege involves responsibility. "You only have I known of all the families of earth; therefore I will punish you for all your sins." (Chap. iii. 2). The popular plea was that, since God had chosen Israel as His people, they could rely upon His indulgence. Amos argued that it was just the reverse. Their election was for service. Because they were God's chosen, they were all the more faithfully to do His will. This must come home to us. We as a nation have been greatly privileged. God's hand has been upon us for good. This means that our responsibility to Him is great. If He pleases to give us an happy issue out of all our troubles, the right response on our part will be a new national consecration to Christ and His kingdom.

—E. Maynard Wilson.

### SUICIDE

The moral decay which our Japan trade in war materials has represented even turns into physical decay. We have sold so much scrap iron to Japan that we are now short of it, and, as a result, are compelled to use pig iron in increasing quantities. As a secondary result, we are short of pig iron, and this is one of the reasons for the rejection of Mr. Philip Murray's plan for making more steel by using 2,000,000 tons of idle Bessemer furnace capacity. Those furnaces use pig iron exclusively, and we have it not, because we sold too much metal to Japan.

We are short of copper; we talk of giving subsidies to the owners of poor-grade copper mines to make it profitable for them to operate. The biggest of these mines produce 8,000,000 pounds of copper per year. We sold 233,000,000 pounds of refined copper to Japan last year.—Samuel Grafton, in Protestant Digest.

We need the peace of God in our heart just as really for the doing well of the little things in our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eyes ought to be clear, and our nerves ought to be steady, as we press through the task of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—Dr. J. R. Miller.

Johnnie was reading aloud to his class when he came to a word he did not know. "Barque, Johnnie," the teacher repeated impatiently.

Johnnie glanced nervously at his classmates, and then cried out, "Bow-wow!"

—Selected.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Appreciation

Mrs. V. F. DeVinny, Secretary of Organization and Promotion of the Woman's Division of Christian Service, suggests that we "make appreciation the key-note of the next quarter and see what will happen." She says: "We have to learn how to live in this chaotic world and at the same time better it, how to keep hopeful, how to keep poised, how to maintain an eager enthusiasm in our work. One of the ways that this can be done is by developing a fresh appreciation of our blessings and privileges:

"Appreciation of our own God-given talents that will stir us to develop new skills in their use in His service.

"Appreciation of those with whom we work from day to day in our homes, our churches, and in every contact.

"Appreciation of our country—this free democracy with its varied peoples of all races and classes which afford a medium to demonstrate real Christian brotherhood.

"Appreciation of our responsibility to make the ideals and teachings of Jesus realized more fully in our day and generation.

"Appreciation of this new organization which opens to us larger opportunity for service than any other known to Methodist women."

### A Chinese Tea

Mrs. E. V. Perry, Secretary of Missionary Education and Service, writes that in reply to the question of what should be served at a Chinese Tea, Miss Mathilde Killingsworth says:

"I would suggest that you have a very simple tea. If we were having one in our church in Soochow, we would have hot tea (without sugar, cream or lemon), little wafers, salted peanuts and some little hard candies. Often we have a small orange on the plate. This is a semi-foreign tea, but it is used most. If I gave you a real Chinese tea menu, you would not be able to buy the food."

### Suggestions for the Second Quarter

#### Organization

Mrs. DeVinny says: "With the coming of spring and better road and weather conditions, the major task of the conferences should be that of completing the organizational processes in the local churches. Every unorganized place should be visited within the next three months. It is conceivable that there are very small rural churches which cannot maintain a society by themselves, but circuit charges may be organized for such, under a group or circle plan, with bi-monthly or weekly meetings in each church and a general meeting of the group of churches in the charge, held monthly or quarterly, with the officers chosen from the several churches."

Zone leaders and societies in the larger towns can serve in promoting organization.

#### Cultivation

Not only are there unorganized women, but there are thousands of women who have not yet become members of the W. S. C. S. in their church. It is time for the Membership Committee to cultivate these women.

Personal visitation and special invitations to attend group meetings is most important. (See "Pointers on Winning New Members," in the April "Methodist Woman").

#### Spiritual Life

The quarter begins with April as Prayer Month, so we are to promote the distribution of the Prayer Card and the "Upper Room." We are to sponsor cottage prayer meetings, church visitation, personal evangelism, studies in stewardship, and put on display in our local churches a selection of devotional literature.

#### Finances

Educate the women in the society regarding "where the money goes," by the use of charts, pictures, etc. Do not stress money at all meetings, but frequently state what the money accomplishes in terms of the work and workers, hospital beds, etc.

#### Young Women and Girls

Make a survey and call the young women and girls together to discuss an organization.

#### Children's Work

Now is the time to plan for cooperation with the Superintendent of the Children's Division of the Church School, for the special missionary emphasis and for the Vacation School. There should be a Vacation School in every church.

#### Student Work

Are you keeping in touch with your boys and girls who are away from their church home? If you have not been writing them, now is the time. Begin plans to enlist them in Christian service during the vacation.

#### Wesleyan Guild

"Where there are five or six employed women" there may also be a Wesleyan Service Guild. Has your church one?

#### Missionary Education and Service

This is the quarter to study China, using as our text "Dangerous Opportunity." We should begin this month.

#### C. S. R. and L. C. A.

Since Pan-American Day comes in April, the May Day Luncheon and Goodwill Day in May, we should emphasize the "good neighbor policy" this quarter. We cannot be a good neighbor as a nation unless we, as individual citizens, are good neighbors. (Of course, we must do spring cleaning in our church and parsonage!)

#### Supplies

Shall we follow the suggestion to make cash donations in place of one of the boxes to Moore Community House? Remember the Meridian Wesley House.

#### Publications

Just thirty days more to reach the goal of 100,000 subscribers to "World Outlook" and "Methodist Woman." We must do our part.

#### First Annual Meeting

The Methodist women of McComb are busy getting ready to entertain the delegates and visitors to the First Annual Meeting of the Mississippi Conference Woman's Society of Christian Service, to be held April 29 and 30 and May 1.

Mrs. R. E. McInturff is general chairman, and is supervising arrangements.

Names of delegates are to be sent to Mrs. E. P. Jones, 506 Michigan Avenue, McComb, Miss.

### NORTH MISSISSIPPI W. S. C. S.

(Carried forward from page 11)

tendent. Money to be sent to Mrs. D. H. Hall, Conference Treasurer.

3. That money be given for equipment of the Lewis Memorial Hospital in Africa. Funds to be sent to Mrs. D. H. Hall, Treasurer.

#### IV. Scarritt Associates

1. That in September each society present to the church school, prayer meeting, or large adult classes, one program on Scarritt College, presenting the Associate plan with the aim of enlisting Associates.

2. That material for this program be sent to society presidents before September 1st, by Scarritt representative.

3. That effort be made to interest church members outside the Woman's Society of Christian Service in Scarritt College and to enlist their gifts.

#### V. Status of Women

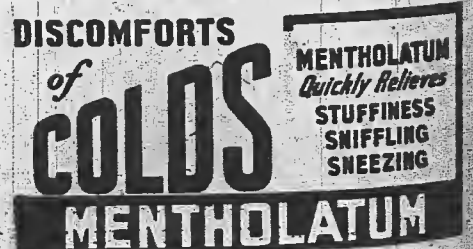
1. That all members of the Woman's Society of Christian Service make a study of themselves and their purpose in the light of the progress made in a Woman's Century, so that they may define anew the ways in which they are to participate in the places open to them in the church, in the business and civic world, and in the wider social life, and that they avail themselves of new opportunities open in the united church to serve on local and conference boards.

2. That women who are sponsors of youth groups become less insistent on planning superior methods and programs for younger members, and become more eager to give young women and girls responsibilities to work out their own methods and programs so that the church of the future may be administered in a stronger manner than in this present age.

3. That the Committee on Status of Women cooperate with the Christian Social Relations Committee in a study of the women of minority groups and women in other lands, and by sympathetic understanding, prayer and active participation where possible, work for rebuilding of the status of women throughout the world.

4. That a conference organization be set up to promote Octagon products in cooperation with the Methodist Orphanage. This conference organization shall consist of a Conference Secretary of Octagon Products, a secretary in each district and in local societies.

(Continued next week)





# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### The President's Message

(Continued from last week)

By Mrs. W. H. Ratliff

#### In Evaluation

But where do Methodist women stand today? Let us evaluate our resources, our problems and their possible solutions. We have over a million members, many of them trained efficient leaders. We have more than 400 stations, property valued at about 20 million dollars (in many parts of the world both at home and abroad). In these centers we have nearly 2,000 trained, active workers, missionaries, deaconesses and rural workers, bringing health, education, and a better way of life to many people. We have a more adequate conception of our missionary task than ever before. Much of our work is necessarily temporary, yet through study and planning, some of it is more permanent.

We find our organization has been enlarged for more efficient work, for a larger program.

Our former Mission and Bible Department is now Missionary Education, Service and Bible Study.

Student work is a new field altogether.

Our Business Women's Groups are Wesleyan Service Guilds, with a program planned to meet their own needs for study and service.

Young Women's Groups have been extended to include definite work with girls.

We have found it expedient in our own Conference to add a Conference Historian to care for our records, and a chairman to promote Octagon Products for the benefit of the Orphanage.

Our Christian Social Relations work has been increased to seven departments instead of the former five.

Our Council Bulletin has grown up into a lovely "Methodist Woman," and how useful we find her!

Dr. Quillian said women set the pace for sensitiveness to the teachings of Jesus' Social Creed, and as you study this new organization, its possibilities, its enlarged scope of work, its new opportunities for service, you will find it has been built with these same teachings as a foundation. May the super-structure we erect prove worthy!

In a Conference-wide Rally called in January, Bishop Dobbs gave us ten aims. Five of these can be promoted or aided by the women. (1) Beautifying the church grounds; (2) Having Bible Readers' Clubs in each congregation; (3) Enlisting every member for active participation; (4) A church paper in every home; (5) Increased Church School attendance. I would like to see you set these up for goals in your Local Church Activities under the Christian Social Relations Department.

Much has been done by women in the past but today we find ourselves in a world at war, in a world of many economic and social injustices, where many unChristian practices affect the lives of all of us, where there is almost universal lack of recognition of the principles of stewardship of life

and property—so we find much is still to be done.

E. Stanley Jones, in a recent book, relates this legend: "There was an ardent soldier in India who, though beheaded, continued to kill many people until a woman called out to him, 'you are dead', and he forthwith fell down and died." Dr. Jones said, "Perhaps it is the women first of all who will discern that war has lost its head, will see the senselessness of the whole program of devastating war and will say so." We do know that great reforms can come about without these costly upheavals—may we work toward that end.

In the light of all this our task is not easy nor simple. But Jesus did not promise us an easy life but a victorious one if we fulfill the conditions.

#### In Prayer and Meditation

Through all our planning and working, we set apart a time, as individuals, as groups, when we may lift up our eyes in prayer and meditation. We are so conscious of our need for inspiration, guidance, strength and courage. An old peasant sat in a church long after all the others had gone; when asked the reason, he said, "I am looking at Him and He is looking at me." And so must we, not only look at Him, but give Him a chance through responsive quiet, to look at us, to weigh and measure our lives, to find that in us which He can use, and to challenge us to new heights and new capacities worthy of members in our Woman's Society of Christian Service.

### First Meeting of Zone Three, Greenville District, March 31, 1941

At 2:30 o'clock Monday afternoon, March 31, fifty-eight women met in the Methodist church at Clarksdale for the first meeting of the year. Mrs. H. D. Corley, newly appointed chairman presiding, opened the meeting with the singing of the hymn, "Where Cross the Crowded Ways of Life." The minutes of the last meeting were read and approved. A short business session followed including the report of zone funds on hand, \$3.45 in the treasury after having sent \$10 to apply on the Conference pledge to Council.

The program theme, "Building a Christian Community," was presented in a most interesting and impressive way. The opening devotional, led by Mrs. Paul M. Hunter, of Clarksdale, was based on Scripture from the 25th Chapter of Matthew, followed by the "Modern Story of the Good Samaritan" beautifully told. A fervent prayer concluded the hour of worship.

Mrs. Clyde R. Allen, of Clarksdale, named the seven areas of Christian Social Relations and Local Church Activities, giving a brief statement as to the meaning and purpose of each department. Special emphasis was put upon the section of "Alcohol and Other Narcotics," and upon the "Christian Home." Mrs. Grayden Flowers, of Mattson, a delegate to the Annual Conference at Amory, gave a resume of the address of Mrs. J. H. McCoy on the "Christian Home," given at the Amory meeting. This was most interesting and inspiring and challenged the women present to attempt more earnestly

the business of making our homes really Christian.

Mrs. W. H. Ratliff, of Sherard, spoke about the Sheppard Bill in Congress, known as S-860, which is proposed legislation to prohibit the sale of liquor in or near the army camps, and to protect all soldiers in training from other immoral influences. She urged all groups and individuals to write our representatives in Congress, asking them to support this measure, stating that such letters were of real value in securing the passage of desired legislation in this or any other field.

Miss Mavis Shinn, deaconess in charge of the new Malvina Community Center, was present and spoke to us about the splendid work being done there. She solicited funds and supplies for the work there, saying that there was great need in this community without church and other community advantages. The district meeting will be held at this Center on Wednesday, April 9th.

The meeting was dismissed with the singing of the hymn "Blest Be the Tie That Binds Our Hearts in Christian Love."

\* \* \*

### Committee on Education and Promotion

There are unusual demands on our initiative, our courage, and our faith this year. We are revising our work and enlarging it, and we have a closer bond than ever before since we are linked together in a pioneer endeavor. In view of these facts we recommend:

#### I. Plans for Advance

1. In order that we may meet our new duties and responsibilities efficiently, there must be unceasing cultivation of every officer for larger vision, more definite cooperation with the total program of the Church, and great faithfulness and loyalty on the part of the members.

2. That we continue to enlist every woman in the Million Member Movement by definite planning for an increase in organizations and members.

3. Securing an increase in regular maintenance funds through intensive cultivation of pledges, life memberships and specials.

4. Giving young women larger places of responsibility in all activities of the Woman's Society, and using them on society, zone, district and conference programs in preparation for trained leadership in the new Church.

#### II. Concerning Baby Specials

1. That every society elect a Baby Secretary who is especially adapted to missionary work.

2. That societies continue to use literature sent free from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

3. That Baby Life Memberships be stressed.

#### III. Concerning Supplies

1. That we make contributions to Malvina Community Center, our Conference Home Mission Project.

2. That we make contributions of money for mission charges or superannuate ministers recommended by the district superintendent.

(Carried forward to page 10)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Conference to Meet In Shreveport

The first Annual Session of the Woman's Society of Christian Service, of the Louisiana Conference, will convene in Noel Memorial Church, Shreveport, April 29, 30 and May 1, 1941.

The Executive Committee of the Conference will meet promptly at 10:30 on the morning of the 29th, and the opening session of the Conference will be at 2 p. m. the same day. The Conference will adjourn on Thursday, not later than 3 p. m.

There will be a "World Federation Dinner" on Tuesday evening at 6:30, and the guest speaker will be Mrs. J. W. Mills, Vice-President of the Woman's Division of Christian Service.

The following sessions committees will be held on Tuesday afternoon: (a) COMMITTEE ON EDUCATION, including secretaries of Literature and Publication, Missionary Education and Service, and Children's Work; (b) COMMITTEE ON CULTIVATION, including secretary of Young Women's and Girls Work, Student Work, Wesleyan Service Guild; (c) COMMITTEE ON SPIRITUAL LIFE; (d) COMMITTEE ON CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES; (e) COMMITTEE ON SUPPLIES AND FINANCE, which includes secretaries of supplies, deaconesses and treasurers; (f) COMMITTEE ON ORGANIZATION, which includes district secretaries and zone leaders. Delegates will be notified in advance of their committee appointment in order that advance study for the work of the Committee may be made.

Dr. F. M. Freeman is the pastor-host, and Mrs. E. A. Sartor is President of the Noel Memorial Society. Mrs. Marlin Drake is General Chairman of Entertainment. Shreveport Methodism will cooperate with them in making this first Annual Conference of the Woman's Society of Christian Service a time of genuine Christian fellowship. Several of our missionaries as well as Mrs. Mills will be with us and a splendid program is in preparation.

### Elizabeth Entertains Zone Meeting

The Methodist women of Elizabeth recently entertained Zone Two of the Alexandria District, for its first quarterly meeting. This zone includes Alexandria, Melder, Lecompte, Glenmora, Oakdale and Elizabeth, and all auxiliaries were conducted by Mrs. C. M. Pulliam, zone leader.

The opening song, "Lead On, O King Eternal," was followed by a Scripture reading. An inspirational devotional was given by Mrs. B. G. Dowies, President of the Elizabeth Woman's Society of Christian Service, who also extended a cordial welcome to the guests in behalf of the Elizabeth society. The next number was a talk, "Worship Changes Things," ably given by Mrs. Jeff Paul, of Glenmora. Mrs. McCoy, of Lecompte, then led in prayer. Following this were instructive talks by Mrs. John Current, of Oakdale, on "The Power to Grow," and by Mrs. J. E. Selfe, of Elizabeth, on "Can We Worship."

The visiting ministers and their wives were then introduced, followed by a talk by Dr. R. H. Harper, district superintendent.

Mrs. R. H. Harper then gave a very interesting and uplifting talk on the different phases of the work of the Woman's Society of Christian Service. A business session followed, including the roll call of auxiliaries. After this luncheon was served.

Rev. J. E. Selfe, of Elizabeth, opened the afternoon session with a splendid devotional. A song by the assembly followed, and "A Prayer for Oneness" was given by Mrs. J. J. Bridges, of Lecompte. By request, Mrs. Current, of Oakdale, sang a beautiful solo.

At this time the ladies of Elizabeth presented a pageant written by Mrs. C. M. Pulliam. This pageant depicted the work of pioneer women in the three branches of Methodism, carrying it through to the union of the three churches of today. About twenty-five ladies took part in this pageant, which was in costume. Mrs. L. W. Riggs was the reader, and Mrs. J. D. Collins the pianist. At the close of the pageant everyone joined in singing "Blest Be the Tie That Binds Our Hearts In Christian Love."

Rev. Jeff Paul and Rev. J. E. Selfe had charge of the communion service. The meeting closed with the Benediction.

Many phases of the work were brought out at this meeting and much enthusiasm was manifested by all. The next meeting of this zone will be in Lecompte, in June.

\* \* \*

### Scarritt College Offers Summer Courses

The Department of Missions in Scarritt College for Christian Workers, seeking to meet the need for specialized teachers in the field of missionary education, again offers two courses in Missions during the summer quarter of 1941, June 10 to July 16. One course, "The Philosophy of Missions," is planned "to interpret the missionary enterprise in terms of the day in which we live."

The second course, "Missionary Education," seeks to prepare teachers for the courses "Christianity and Democracy in America" and "Christians and the World Order," which are the recommended courses of the Missionary Education Movement.

A special course in Christian Social Relations and Local Church Activities, covering Jurisdiction, Conference and District programs, and the opportunities for cooperation between the Woman's Society of Christian Service and other groups in the local church, will be studied.

(For further information regarding these and other courses, write to Dr. J. M. Batten, Scarritt College, Nashville, Tenn.)

\* \* \*

### Church-Wide Subscription Campaign

One Hundred Thousand New Subscribers is the goal set for the special "World Outlook" and "The Methodist Woman" campaign to be conducted during the week of May 4-11. Every Secretary of Literature and Publications in every Woman's Society of Christian Service is urged to cooperate actively, and every church is urged to participate actively in this campaign.

Suggestions are now available free from Circulation Department, 150 Fifth Avenue, New York, and 420 Plum Street, Cincinnati, Ohio.

### MISS ROLFE WHITLOW DIES IN CHINA

By W. W. Reid

A cablegram from Shanghai, China, to the Board of Missions and Church Extension, announces the death on March 29, of Miss Rolfe Whitlow, missionary and professor of English at Soochow University. Death was due to pneumonia.

Miss Whitlow first went to China in 1929, as a missionary of the former Methodist Church, South. Previous to her missionary appointment she had taught for several years in the schools of Arkansas, her native state. She had been educated at Galloway College, Searcy, Ark., and at the University of Iowa, receiving her Master of Arts degree from the latter institution.

From 1929 to 1937, Miss Whitlow taught at Soochow University, and then returned to the United States for two years of furlough. In 1939 she returned again to service at the University in Shanghai.

### 111 ATTEND CHINA CONFERENCE

By W. W. Reid

A cablegram from the Central Conference of Eastern Asia, meeting in Shanghai, China, under the presidency of Bishops John Gowdy and Ralph A. Ward, gives the news that "one hundred eleven out of a possible one hundred sixteen delegates are present. Remarkable spirit. Unafraid. Seeking and expecting divine guidance."

The cablegram was received by the Board of Missions and Church Extension in reply to its greetings for the success of the Conference.

Considering the condition and danger of travel in the province of China, this year, the attendance of the Central Conference is considered remarkable.

### GATHERING CHRISTIANS FOR MELAS

By W. W. Reid

"We are trying to bring the Christian people together in great 'melas,' or festivals, to make them feel that they have a really big brotherhood and that they need not marry their children to non-Christians," writes Miss Mary Richmond, Methodist missionary at Buxar, United Provinces, India. "This is the hardest pledge they have to make when they become Christians, and the hardest one for them to keep. . . .

"At Christmas, the children from the different schools, together with their masters and some men from each village, came for the Christmas Mela. There were sports for the children, a sermon by a Christian Sadhu, twenty babies and six women baptized, three men taken in as full members of the church, the Christmas program by the school children, and a dinner for four hundred people."





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON APRIL 13, 1941

By Rev. W. C. Newman

### CHRIST SHOWS HIMSELF ALIVE

Lesson Text: Luke 24:13-17, 25-35

Golden Text: I was dead, and behold, I am alive forevermore.—Revelations 1:18.

It is surprising how seldom the topic of conversation among church people turns upon the vital things of religion, but with what profit whenever it does. Recently in a boy's room in a college dormitory a dozen fellows and a preacher talked about religion as unembarrassedly as about the latest news. Hours passed before they realized it. Opinions were expressed reverently. When midnight came all were delightedly pleased to find themselves nearer to each other and nearer to God.

#### The Christ Who Draws Near

But there is nothing mysterious about such an experience. It is the old, old story of the Christ who stands at the door and knocks. Whenever, wherever, anyone stops long enough to open the door, the Christ comes in for fellowship. This was what had happened to the two travelers on the Emmaus road. They were talking of Christ, and of all the happenings of the last week. And they were thus spiritually attuned and sensitive. Sermons from the pulpit are needful and do much more good than is generally supposed. Did I not believe it I would not spend my life at that job. But sermons from a minister are not nearly enough to evangelize even one congregation, most of whom converse about everything else in the world except God and religion. We need more people who are not ashamed to speak together of Christ.

#### Inordinate Discouragement

Certainly one can understand the sadness of those two. They had been in Jerusalem; had possibly witnessed the crucifixion. Certainly they knew of that black tragedy. But there is something in their manner and speech other than sorrow for the death of one they had loved. There is defeat. They said to their unknown Companion: "But we trusted that it had been he which should have redeemed Israel." In other words they had given up hope—surrendered to despair. Is not that very similar to the rising cry of recent years that the church has failed? Have not editors, business men, teachers and critics said, in effect, "We trusted that religion would have saved the world from war?"

Let us not be deceived by prevailing despair. Christ is not dead, but living. That is the Easter message. There is no place for hopelessness in it. No matter what may seem to be the failure of religion in our day, it has not and will not fail.

#### When Christ "Comes Alive" to Men

But just as Christ must be born in every heart in addition to his birth in Bethlehem, so he must have an honored place in a man's thought and love and service if he is to be real to that man. The Emmaus Christians were so entranced with the stranger

who talked to them of the scriptures that they begged him to abide with them, which he did. And it was while he was their honored guest, sitting at the first place at their table, eating their food, blessing and breaking to them the bread, that their holden eyes were opened to recognize him as their own Christ.

So much of our time and effort go to business, or pleasure, and so little to prayer, and meditation, and penitence, and to holy aspirations that we need not wonder God seems vague and far away.

#### Enthusiastic News-Bearers

Nor did these Emmaus Christians rest content with discovering the risen Christ. They must be away at once to tell the good news. At that very hour, the lesson says, they returned to Jerusalem to give excited witness of their experience.

I have no doubt that there are equally as many people who find Christ today as ever. But it does seem that they keep mighty quiet about it.

This is no time for Christians to be inarticulate. Now, if ever, let our voices be heard. Not only in Easter anthems, but in confident faith, in radiant service, and in zealous devotion let us give our witness to our generation. Fervently, though humbly, let us speak of our Christ who was dead, but is alive forevermore.

## "ADVANCED" EDUCATION

### Can This Be Possible?

Pupils of three suburban high schools in the Detroit, Mich., area recently advanced their own ideas on school curriculum. Chief among their proposals were the substitution of table tennis for algebra and photography for English. One girl attending the forum where this "advanced" curriculum was under discussion suggested the substitution of dancing for Latin and dramatics for history. Flippantly, she added, "If our present teachers cannot teach those subjects, they should go to summer school and learn how."

The students may be right in assuming there is something wrong with present education. Judging from the above, it is possible that a little more attention to basic curricula and a little less to outside activities might benefit some of the present crop of high school pupils.

—Supreme Council Bulletin.

## "EASTER SUNDAY IN BRITAIN" TO BE DESCRIBED FOR CBS AUDIENCE IN FIVE PICK- UPS FROM ENGLAND, WALES AND SCOTLAND

Sunday, April 13

As the spirit of Eastertide breaks through the war clouds over the British Isles, the Columbia Broadcasting System will bring its American audience a word picture of Easter Sunday observance (April 13) in five key cities of England, Scotland and Wales. (WABC-CBS, 5:30 to 6 p. m., EST).

One of the most important holidays of the year for the British, Easter Sunday finds the embattled islanders preparing to attend services in sandbagged cathedrals and bombed out churches. The hardships which confront the British on the second Easter of the war, will be described on CBS's "Easter Sunday in Britain" by:

Paul Manning, from Edinburgh, who will tell of activities at the docks of nearby Leith.

Ben Robertson, from Cardiff, reporting on Sunday services of the Welsh in one of the few remaining churches in hard-hit Swansea.

Larry Lesueur, from Plymouth, telling how naval officers and men spend their Sunday ashore and comparing the channel port now with its appearance June 18 last, when he landed there with the British forces which evacuated France.

Charles Collingwood, from Manchester, telling how he passed Easter with a typical working family in that industrial center.

Edward R. Murrow, chief of the CBS European staff, from London, giving an account of the holiday observance in the British capital.

## LIFE'S SYMPHONY

Back of the clouds the sun still shines,  
And the rain but washes the earth;  
And those who mourn and weep today,  
Tomorrow may sing with mirth.

And the rain as it falls is but golden strands  
From which the sun weaves a bow;  
To span the sky an omen of hope  
For discouraged of life below.

For the lyre whose strings throb with melody,  
Or the voice that sings with cheer;  
May have found its song in pain and loss,  
Or the somber halls of fear.

And oft in the symphony of life,  
The minor chord is played;  
And deftly blended with brighter strains,  
That courage and faith have made.

—The Church Times.

## ODDS AND ENDS

By George E. Bergman

Sweden has letter boxes attached to the rear of their street cars.

\* \* \*

Once a banana plant has borne its fruit, it slowly dies with a new plant developing from a shoot at the base of the stem on the old plant.

\* \* \*

The first wheat to be harvested by the Pilgrims for a Thanksgiving feast was grown in a cemetery.

\* \* \*

It is estimated that 30,000,000 young people attend public schools in the United States.—Youth.



# THE CHRISTIAN FIRESIDE

## THE HERO

By Rev. Vivian T. Pomeroy, D. D.

Bill was eight years old. He was watching his father pack his bag. Bill's father was going away for fourteen days to the West. "Shall you see any bears, Father?" asked Bill.

"No, not where I shall go," said Father. "Now, Bill, out of the way. Let's get on with this packing."

"Shall you see Indians?" asked Bill.

"No, I don't think so. Go and bring my razor from the bathroom, Bill."

Bill wandered off and brought back the soap.

"Razor," I said. "Razor!" cried Father. "Where are your wits, Bill?" And he went and got it himself.

At last Father was all packed and ready to go.

"I wish I could go. I'd like to shoot bears," said Bill.

"Well, you must stay home and take care of Mother," said Father. "Now be good and take care of her. Do you hear, Bill?"

Bill nodded, but he was still thinking of bears.

Father seized his bag, and kissed Mother and Bill, and the car disappeared, and Bill and Mother went back to the parlor.

Mother was mending socks and she took up the next one. It was Bill's and it had huge holes in the toe. Bill lay on the rug by the fire.

"There are no logs left. Could you get two little ones from the cellar, Bill?" said Mother.

Bill kicked his heels in the air. "I shall take care of you, Mother," he said. "If bandits come or thieves, I shall scare them away."

"Yes, indeed," said Mother. "About those logs, Bill, do you think . . .?"

"I shall pretend to shoot them," said Bill. "I shall take Father's pipe and turn it upside down, and they'll think it's a gun, and they will be scared."

"Mercy! Yes," said Mother. "But we do need a log."

"Or I might ring up the police if I saw them creeping up the yard," said Bill. "And then they'd have a surprise, wouldn't they, Mother? I know the number."

"The fire is almost gone, and it would be a good thing to keep it," said Mother. "Do very brave men, who protect their mothers, ever fetch logs?"

"Oh, no," said Bill. "They save them from thieves and fires. Oh, Mother, if we had a fire, I'd wake up and show you a very easy way to escape; and then I'd try to get to the phone for the fire department, and perhaps the house would be burned but I'd have saved you, and Father would be pleased when he came back and knew that I'd taken care of you, wouldn't he, Mother?"

"He certainly would," said Mother. "But there's no need to worry about the house on fire at this moment. This fire here will be out in five minutes unless . . ."

"You would be proud of such a brave boy," said Bill, "and I would tell Father when he . . ."

"Just wait a moment, Bill," said Mother. "I must go to the cellar and get two logs." —Reprinted by special permission of the author and The Christian Leader.

## THE PRIME MINISTER AND THE CHIMNEY SWEEP

By Rev. Wilfrid H. Bourne

Many years ago a most un-Parliamentary figure would sometimes be seen walking through the corridors of the House of Commons. He was a big contrast to the well-dressed, top-hatted gentlemen who, for the most part, used those passages. He was a chimney sweep, for even the flues of so important a building could not do their work well unless a man who knew his job, however strange he might look, went regularly about his duties.

One morning the sweep was delayed, so that on finishing his round of chimneys in the House, he met no less exalted a personage than the Prime Minister himself. Ordinarily, no doubt, the sweep would have continued his journey towards the exit, with a feeling of concern that his lateness had caused him to meet the Prime Minister at that hour. What he did, though, was to touch his sooty forelock respectfully, and beg a word with the great man, who had bidden him a kindly "Good morning." The Premier was a very busy man, but when the sweep said, "My Lord, may I have a word with you?" he at once nodded his willingness.

"My Lord," said the man of soot and sticks, "I am a disciple of the Lord Jesus Christ, and you are always in my prayers, but though I so often pray for you, I sometimes wish I could pray with you."

This was a most astonishing thing for a sweep to say to a Prime Minister, and that great man looked his own surprise. But he was not only great. He was wise, also.

"When would you like to pray with me?" he asked.

"At this very moment, if I may, your Lordship," was the prompt reply; and as the Prime Minister at once led the way to his private room, the sweep remarked that he was a local preacher. Inside the room, without another word, they both knelt down, and the chimney sweep poured out his heart before God on behalf of the Premier, asking that God's blessing might always guide the Prime Minister in his conduct of the affairs of State.

When this remarkable prayer was ended, the great man, in some emotion, rose to his feet and said that many leaders of the churches had been his guests on various occasions, but not one ever knelt in prayer by his side as the sweep had done that morning. Gripping his new friend's hand tightly, the Prime Minister said he was convinced that God's blessing would certainly follow that earnest and simple prayer.

Neither of those men, so very different in station and duty, would ever forget that morning and its prayer. The sweep would keep his chimneys the cleaner for it, and the Prime Minister, burdened by many cares, would keep the issues of the Empire the cleaner for those moments so "rich in blessing."

It is not a difficult thing to pray for other people—we are always doing this—but it is sometimes harder, yet a better thing, to pray with them. Many a lonely soul, carrying heavy burdens in life, would be cheered and helped by somebody's sincere offer of

prayer in the way that the sweep prayed with the Prime Minister. It may mean an effort and courage to suggest it, but as we grow older, we can remember this true story, and in the same way bring cheer and blessing to those who are longing for such a simple sharing of prayer—The New Chronicle. (Copied from Southern Christian Advocate).

## I'M PROUD I AM AN AMERICAN

By Doris Dell Aldridge, 9 Years Old

I'm proud I am an American,  
Just as proud as I can be—  
And people who aren't proud  
Can't see what Americans see.

No bombs are always dropping  
And people aren't being killed,  
I'm proud I am an American,  
Happy, proud and thrilled.

We can hear the sound of laughter  
And see glad faces too,  
We also see our skies of blue—  
The AMERICANS kind and true.

I'm proud I am an American  
For I know I am SAFE and FREE.  
I'm glad I am an American,  
Just as glad as I can be.

Brandon, Miss.

## PART OF RESOLUTION ADOPTED BY ASSOCIATED CHURCH PRESS

Where millions of dollars are being invested in the printed word for the studied purpose of destroying both religion and democracy, and establishing totalitarianism, the power of the religious press is under a disturbing limitation. This limitation is failure of church people to give it adequate support either as readers or as financial backers. While millions of dollars are given annually to the support of all other church institutions, parishes, hospitals, settlements or schools, the religious press, giving vital support to all these organizations, suffers neglect. The meager financial aid advanced is designated as money to make up "losses" or "deficits," seldom as investment in an institution vital for the advancement of the kingdom of God.



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**"PROPHETS, YEA, MORE"**

By Ralph Stoody

Few higher distinctions come to American clergymen than the invitation to deliver the Lyman Beecher lectures on preaching at Yale University. This year, April 15-17, they will be given by Dr. Ralph Washington Sockman, minister of Christ Methodist Church, New York City. The general title of the series will be "Prophets, Yea, More." Two lectures a day will be delivered as follows: I. A Voice In the Wilderness: Our Contemporary Confusion. II. A Reed In the Wind: The Relative and the Absolute. III. A Prophet: A Voice of Authority. IV. More Than a Prophet: Preparing the Way of the People. V. The Least In the Kingdom: The Means of Grace. VI. The Children of Wisdom vs. the Children of the Market-place.

Dr. Sockman is heard Sunday mornings on a nation-wide NBC hook-up. He is unique as a pastor in that his entire ministry of twenty-five years has been related to one church. He began as a member, continued as a student assistant, became associate pastor and eventually minister of what was then known as Madison Avenue Church. The new church, though in the same block, faces on Park Avenue and therefore took another name.

Methodists who have previously been honored with an invitation to give the Yale lectures are Bishop Matthew Simpson, Bishop William F. MacDowell, Bishop Edwin D. Mouzon, Bishop Francis J. McConnell, Dr. Ernest F. Tittle and Dr. Albert E. Day. In 1940 the series was given not by one, but several lecturers, one of whom was Dr. Wyatt Aiken Smart.

**MRS. MOLLIE WILLIAMS GRANT  
—AN APPRECIATION**

When the angel of death came to Mrs. Mollie Williams Grant on February 6, 1941, he came not as a vision of terror, but as one to release from bondage a beautiful spirit and to conduct that soul across the narrow stream of death into the radiant city of God. To every life that is lived by faith in Jesus Christ, and that spends itself in sacrificial service for others, there can be "no moaning of the bar when it puts out to sea."

Mrs. Mollie Williams Grant was a daughter of the late Rev. Francis Marion Williams, long an honored member of the Mississippi Conference, and his wife, Katherine Hick Williams, and was born in North Alabama, February 22, 1854, died at the home of her son, Felix Williams Grant, in Jackson Miss. February 6, 1941, lacking a few days of reaching the ripe age of 87. In 1879, she was married to Mr. Sam P. Grant, of Oak Ridge, Miss. To this union four children were born, only one of whom survives, Felix Williams Grant, of Jackson, Miss.

Besides her son, she is survived by two granddaughters, Miss Francis Brent, of Jackson, Miss., and Miss Helen Brent, of Canton, Miss.; a sister, Mrs. Ida Weatherbee, of Mobile, Ala.; and a brother, the Rev. W. M. Williams, the beloved chaplain of the Mississippi State Sanatorium at Magee.

This writer became acquainted with Mrs. Grant and her family when, as a young minister, he and his young wife were appointed to the Oak Ridge circuit. She was then quite active in the work of the church, being a teacher in the Sunday school and performing in a consecrated way any and every duty that the church required, and respond-

ing loyally to every reasonable request of the pastor.

We can never forget the kindness and sympathy which was continuously shown, the kindly Christian advice given to us in times of doubt, and the gentleness shown when the way seemed dark.

Many years after our first association, and after the death of her husband, and after time had brought other sorrows, we met her again at a missionary meeting in First Church, Baton Rouge, La., and, as was her life work, she was again teaching a class of young women and again active in the Woman's Missionary Society.

She never lost interest in the work of the Church nor neglected an opportunity to help every soul with whom she came in contact.

In spite of the four score years and more her mind was active and alert, the body erect, the eye sparkling, the smile genial, the words kind and the spirit tender until she crossed into the "land of pure delight."

"You never can be dead, not while the laughter

And joy that you have made lives on and grows;

The garden spot is blest with fragrance after

The vivid life has gone from June times rose.

And you who gave the world new dreams of gladness.

"Who gave the faith of childhood back again,

Will never pass into a vale of sadness,

Just as the rainbow follows cooling rain,

The people whom you have blest will live,

and lighten

The path that weary earth-bound folk must tread.

"The thoughts of your sweet mind will always brighten

The lives of others. You cannot be dead.

You are transplanted just across the way,

And we will meet you, smiling there, some day."

G. P. McKEOWN.

**DR. JOHN SIDNEY EASON**

John Sidney Eason was born April 19, 1884, at Wall Hill, Miss., and fell asleep at Verona, Miss., March 3, 1941.

He was graduated in medicine at the Memphis Medical College in 1908. He moved to Coldwater, Miss., where he practiced medicine for nearly thirty years. He spent one or two years in Louisiana, but on account of failing health he moved to Verona, Miss., in 1940.

He united with the Methodist Church in early childhood and was always active in the welfare of his church and community. He lived a useful life and his deeds of mercy were many. He never refused to visit the sick, regardless of the hardships or sacrifices he might have to make. He was loved and honored by all who knew him.

He is survived by his wife and one daughter, Eugenia, of Shaw; one brother, Dr. W. H. Eason, Tupelo; two sisters, Mrs. L. P. Hall and Mrs. Callicott, of Memphis.

His funeral was conducted by the writer at the Coldwater Methodist Church, in the presence of a large crowd of friends and relatives, and his remains were laid to rest in the Coldwater cemetery.

His pastor,

G. A. Baker.

**DOMINATING OTHERS**

By Mrs. Irvin Rowland

"And his brethren said to him, Shall thou indeed reign over us? or shall thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words."

From the beginning of humanity, man has resented his brother's dominion over him. Each time Joseph dreamed of his superior power to his brothers and told them of the dream, they hated and envied him.

Man loves his freedom and likes to make his own choices. He wants to stand on his own judgment and live on equal rights with others, making obeisance to none. When some personality strives to dominate instead of cooperate, man hates that power which robs him of his freedom.

Cooperation, and not domination, can be applied to all our associations—in the home with the different members of the family, in the community, regarding its religious and civic organizations, in the nation, pertaining to its governmental affairs.

God gives us the freedom of choice and cooperates with us as we choose the way of righteousness. Why cannot man do the same and spare himself of learning the age-old lesson that one person does not like to be crushed by the selfish dominion of another?

**WISE OR OTHERWISE**

By Rev. James H. Felts

The attempt to get what you want by force means trouble. Honest effort at securing what you need means sympathetic appreciation.

The western preacher who advocated uniting all churches by force needs the "hollow horn" treatment—BORING.

Young man, learn to shave before you attempt to run the universe. If this seems unreasonable at least let your mothers milk dry on your lips before you tell us how.

No man is young who is dull and non-progressive. He is like an auto stalled in the mud—just spinning wheels and burning out casings.

Read a little. Write a little. Contact men and women who disagree with you. Mental alertness will save you from staleness and a dreary old age.

Brother Preacher, if you can't get joy out of the success of your younger brethren, ask for location, or the superannuate relation.

"The man who attends church now and then, is attending less now than then. It is easy to drift away from God, but one never drifts back." My Pastor.

"I'm just not going to make my children attend Sunday School. If one took the same attitude towards the day school, he would rear a dunce." My Pastor.

The man who fails in his effort to be and do the best is richer far than the one who succeeds in being and doing the worst.

"Time drags heavy on my hands." Try borrowing money from the bank for three months, neighbor. It will be due before you know it.

True or false? A preacher should be promoted just because he is young?



## BOOKS

**Biography of the Gods**, by A. Eustace Haydon. The Macmillan Company, New York, pp. 329, price \$2.50.

This book by Dr. Haydon, Professor of the History of Religions, at the University of Chicago, is one of the best written, most interesting and best documented books that we have read in a long time. As we see it, the book has for its thesis the theory that religion is a progressive intellectual adaptation of concepts of the divine, designed to satisfy emotional needs and to guarantee the values of man's noblest ideal. The author seems to think that the God of the Hebrews was but an ethicized rejuvenation of preceding religions, and the logic of such a theory is that the Christian Saviour is but an expansion of the Hebrew stage of the god-concept. According to Dr. Haydon, the philosopher, Philo, of Alexandria, was the author of the concept of God's perfections, and the Christian Trinity was an ingenious process for solving an intellectual difficulty in the early Christian centuries. The numerous company of saints embodied the remnant of pagan gods still living and not transformed into devils, and they were intellectually adapted to the thinking of "lowly folk." In the concluding chapter, *The Twilight of the Gods*, the moral values which give loveliness to life are declared never to have had dependence upon the gods, and there is the implication that the fantastic foundation beneath religion in the past is approaching collapse, and that an all-sufficient intellectual state is to be the final and full answer to the needs of men.

**Tabernacle Hymns, Number Four**, Tabernacle Publishing Company, Chicago, Illinois, pp. 352, price (paper) \$32.50, (cloth) \$52.50 per hundred, carriage extra.

This new volume contains three hundred and forty-two hymns, music for marching and processions, and twenty-two responsive readings. It presents in convenient form and clear printing a splendid collection of the hymns which have had so large a part in shaping the history of the Christian Church, which are well calculated to promote worship and contribute to wholesome devotional life. It does not feature the "jazzy" and sentimental songs which have had, we think, too large recognition in many collections which have been used in revival and church school services in recent years. We commend it to any church which desires a hymnal with a sound and wholesome message.

**This Is the Victory**, by Leslie D. Weatherhead. Abingdon-Cokesbury Press, New York and Nashville, pp. 276, price \$2.

This new book by Dr. Weatherhead represents his reaction to London's unprecedented disaster and, as he states, it is intended "to stiffen spiritual morale." Dr. Weatherhead is a minister of the British Methodist Church, who for the past five years has been minister of City Temple, London, as a loan from the Methodists. He is one of the most popular preachers in England, and is the author of eleven books which have greatly enhanced his reputation as a Christian leader.

This book of sixteen chapters is divided into three parts: *Our Faith*; *Some of Faith's Allies*; and *Faith's Forward Look*. Dr. Weatherhead says that "no development is worth calling progress unless it be spiritual," and he maintains that the greatest obstructions to progress are those who have

all the comforts and luxuries that money can buy and are still incurably selfish. In his opinion the nations have developed a sense of self-sufficiency under which our philosophy of life has broken down. He quotes Arnold Toynbee to the effect that fourteen of the twenty-one great civilizations of the earth have perished and the remainder are in a perilous state. The author suggests that God might be able to do more with a penitent nation in defeat than with a victorious nation spurred by pride begotten of success. Throughout the first division we hear the constant echoes of the fact that, "Religious affirmations are not merely wishful thinking," and that no intellectual equipment can solve the problems of life, or "justify the ways of God to men."

Part two deals with Beauty, Humor, Patience, Hope and Truth as the allies of faith. Of truth, he says, "The unintelligent effort has been made, not to find out truth, but to preserve Christianity unchanged," and that "we fight for details, die for a convention, argue passionately for a ritual, scream over unessentials, and miss the calm, solid eternal dignity of truth."

The author frankly admits that there will always be slums because it is human nature to be selfish, but that our faith will be justified by the church of tomorrow and the new world order which will follow the period of bloodshed and disaster through which the world is passing.

**South of God**, by Cedric Belfrage. Modern Age Books, New York, pp. 341, price \$2.50.

The author of this book is an Englishman and his hero, Rev. Claude Williams, is a Tennessee mountaineer, who first became a fundamentalist preacher and later became the champion of the white miner and the Negro sharecropper in Mississippi and Arkansas.

It appears that Mr. Belfrage abandoned the primrose path of faith marked by the feet of his parents until he finally experienced a revival of religious interest through the ecclesiastical vicissitudes of this "stormy petrel" of the Presbyterian Church. We find little inspiration ourselves in the interpretations of one who deserted religion and then returned under the circumstances described. As for his book, we have no

★ **Why does God permit War?**

★ **Is He on "our side" or the other?**

★ **Why does He not end War now?**

★ **Is His victory the kind we wish ours to be?**

★ To these questions—and many like them—men in "embattled Britain" are quoting the *Weatherhead* answers and taking courage. Americans now reading **THIS IS THE VICTORY** are doing likewise.

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knowledge of the ministry of the hero, but one who is described even inferentially as a devotee of the nude, a beer-drinker and a radical could hardly expect much at the hands of the theologically conservative South. Personally we think that there was much ground for the complaints of the sharecropper and others, but we are not convinced that it was entirely a one-sided affair. We do not like the more than half blasphemous title, not to mention its attitude, and we cannot commend the book.

## THE MINISTRY

It takes three things to make a good preacher: study, temptation and prayer. The last, no man that lives near to God dare neglect. The first, no man who endeavors to rightly divide the Word of truth will neglect. And with the second, every man will be more or less exercised whose sole aim is to save souls. Those of a different cast, the devil permits to pass quietly on in their own indolent and prayerless way.—Adam Clark.

## THE ONE THING NEEDFUL

There is a revealing story concerning a young artist who, when the master under whom he had studied died, came to the door of the studio and begged the gift of the master's brush. The request was granted. With high heart the young man went away, but later returned saying that he could not paint any better than with his own. Then the master who had given him the brush replied, "It is not the master's brush you need but the master's spirit."—*Watchman-Examiner*.

## THIS IS THE VICTORY

By **LESLIE D. WEATHERHEAD**

**An Unshakeable Faith for a Time of Crisis**

—stated in messages written in London amid the havoc of unprecedented disaster of the material world crashing about the author in a beleaguered city.

★ To these questions—and many like them—men in "embattled Britain" are quoting the *Weatherhead* answers and taking courage. Americans now reading **THIS IS THE VICTORY** are doing likewise.

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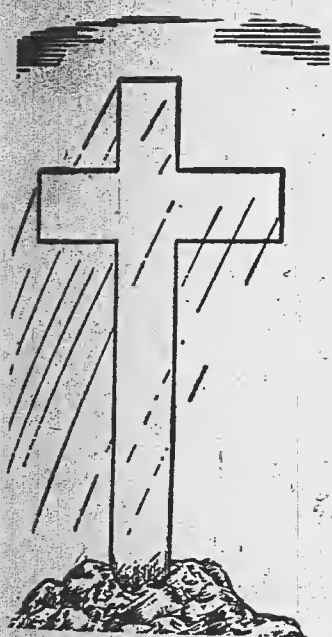
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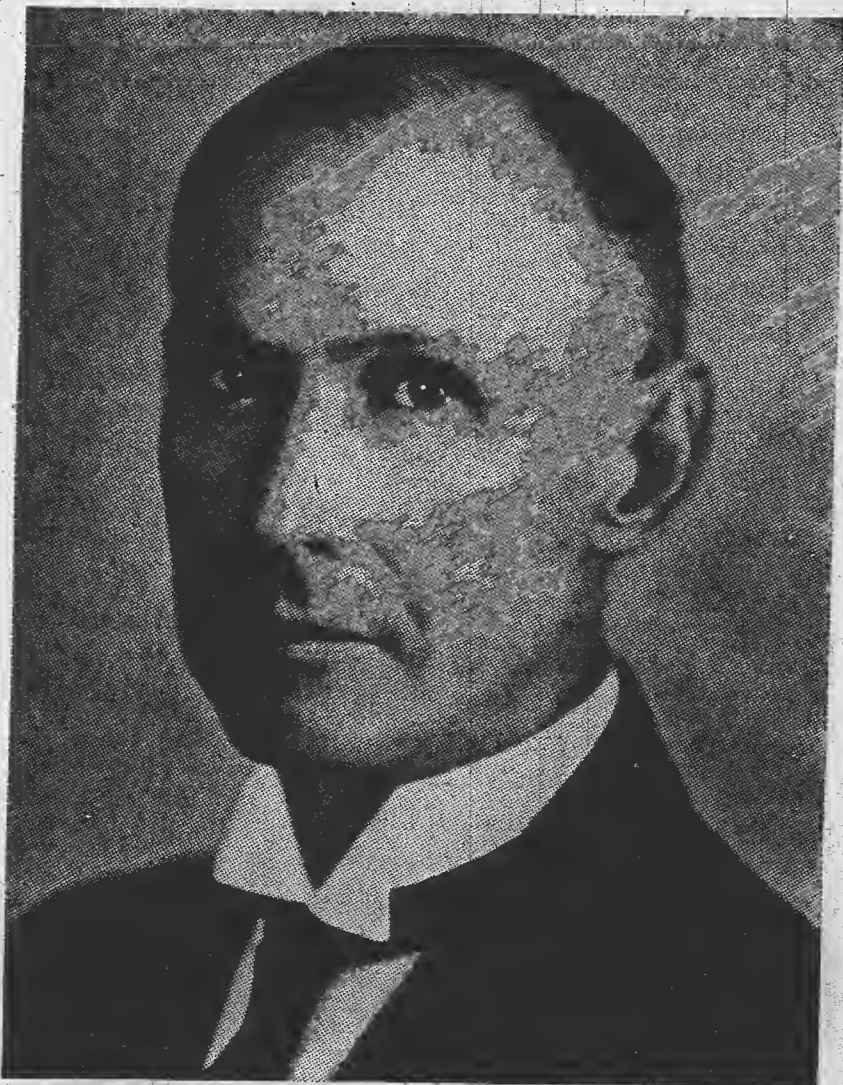
The reason why Christians at this day are at such a loss as to some things, is because they are content with what comes from men's mouths, without searching and kneeling before God, to know of Him the truth of things.

—John Bunyan.

## THE PRAYER-ROOM TODAY

I thank Thee, my God, for good moments when I have tasted the deep security of those whose refuge is in Thee. Let the remembered peace of those fleeting moments become a constant quietness in which my heart learns to dwell with Thee. Pardon me for my faithless fears and for all the fret and fever of my days. Pardon me that I have set such store by things which are not of my real life, and have sought my safety where no safety is to be found. Help me to rest in Thy changeless love, Thy wisdom that makes no mistake, Thy power that no might of evil can overthrow. Help me to build my home in the greatness of God. Amen.

BISHOP HOYT M. DOBBS



Preacher for District Conference, Grace Church, Jackson, Mississippi, April 23-24.





# WALLET OF THE WEEK



UNITARIAN MINISTERS, to the number of forty, signed a statement against churches permitting themselves being stampeded into war-mongering. They declare themselves as favoring a policy of peace, as against any foreign policy leading to the domination of other countries, or the "enslavement of ourselves or others which the dictatorship of war will make inevitable." They went on record as being opposed to repeal or evasion of any existing legislation which might lead to involvement in the European war.

\* \* \*

THE ENTIRE BIBLE has been published in one hundred and eighty-four languages, the whole of the New Testament has been published in two hundred and twenty-seven languages, portions or books of the Bible have been published in five hundred and fifty-one languages, and selections have been published in eighty-nine other languages. This makes a total of one thousand and fifty-one languages which have been made the vehicle of the Scripture message and, yet, there are languages to which the Bible is still a stranger.

\* \* \*

THE LAND OF PALESTINE has long been regarded as a place of holy associations and religious memories. It has been pronounced as being so barren and worthless that no one would ever care to own it. On the other side, the editor of *Chemicals*, a New York magazine, says that \$1,260,000,000,000 would be a modest estimate of the value of the recoverable salts contained in the waters and soil around the Dead Sea. This vast sum is said to exceed the estimated wealth of the earth, and it is suggested that Palestine may yet be one of the richest countries on earth.

\* \* \*

HIGH SCHOOL STUDENT'S attitude toward the alcohol problem, according to tabulations of a questionnaire, show marked ignorance as to the scientific nature of alcohol, but a very definite understanding of the physiological effects as shown in motoring or handling intricate machinery, and in keeping athletically fit. The report shows that forty-three per cent drink to some extent, and that about eighty per cent of the drinking is under "social pressure." As respects drinking and the sexes, fifty-five per cent of the boys and thirty-seven per cent of the girls drink.

\* \* \*

DRY BLOOD PLASMA, concerning which we had a paragraph a few weeks ago, is said to be playing an important role in the war now in progress. The dry, flaky powder dissolved in distilled water eliminates the necessity for typing and matching blood, and makes possible a speed in giving transfusions to desperately wounded and shocked soldiers which is often the margin between life and death. In the six months previous to February last, fifteen thousand Red Cross volunteers gave their blood for the British cause, according to Dr. William DeKleine, Red Cross Medical Director.

THE "KONKO OR CONGO SNAKE," which is found in the southeastern part of the United States, is not a snake at all, but is a salamander which spends most of its time buried in the mud. It is necessary, however, for it to come to the surface frequently to breathe. It is little known and the real name of the species is the "amphiuma." It lives on larvae and fish eggs. Although it is an amphibian, it has gills but no eyelids and it is but one of a considerable group.

\* \* \*

THE FIRST EDITION OF THE BULO BIBLE, which was printed for the American Bible Society in England, reached its destination by a circuitous route. Because of the hazards of shipping in European waters, they were shipped to New York and then transshipped to a West African port late in December. The shipment contained one thousand copies of the entire Bible, and the translation into the Bulo language makes the one hundred and eighty-third language into which the whole Bible has been published.

\* \* \*

THE CHRISTIAN LAYMEN'S CRUSADE is being led by Mr. R. D. Le Tourneau, a great Christian and a nationally known manufacturer of road building equipment. The Crusade was launched at a conference of representative Christian laymen held in Chicago last October. It was the opinion of those attending the conference that the laymen hold the key to the solution of the problem created by spiritual poverty which threatens the destruction of civilization. The appeal to the laymen of America is to be carried by radio, the printed page, and by great rallies held at strategic points throughout the country.

\* \* \*

REPRESENTATIVE METHODISTS from ten thousand villages in England and Wales are living in London. These constitute a tie which bind as many Methodist chapels to the suffering and war-scourged metropolis. From these chapels there is a constant flow of funds for sustaining the work and sharing the losses which war has brought to the capitol of the Empire. Even from Methodist congregations in far-off Australia collections are being sent for London missions, and in the case of one mission an anonymous friend trebles the gifts received.

\* \* \*

HERR HITLER'S preference of Laval over Petain, according to *The Philippine Magazine*, is based upon the facts that he helped Hitler to destroy democracy in Germany, he hates England, he assisted Mussolini in the conquest of Ethiopia, he is an ex-Communist, he would favor Hitler as against Rome in the reconstruction of Europe, and would make an excellent political puppet. He is said to have given Mussolini twenty-five per cent of the stock of the Franco-Ethiopian Railway; a piece of territory to the south of Libya; and the promise of autonomy for 250,000 Italians in Tunisia. He is supposed to have assisted in securing accord between French and Krupp steel interests.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE GOSPEL'S FUNDAMENTAL EMPHASIS

One of the effects of culture, scientific and other, is to create in the individual a sense of intellectual self-sufficiency. One of the first objects of attack is the element of superstition which is more or less characteristic of all forms of primitive life. As we grow in the scale of intelligence, we develop the tendency to outlaw emotional elements of religion. At the present time there are those who imagine that the day is at hand when the emotional factor in our religious life will be permanently in our religious archives as evidences of our outgrown superstitions. It does not appear to us, however, that religious emotions have been so completely repressed as some seem to imagine. It is, perhaps, rather that the depth of emotional penetration has been greatly lessened. Aside from that, we do not think of any cold logician, or an intellectual radical who did much toward uplifting the spiritual life, or for increasing the power and effectiveness of the church. They tend to theological controversy or to social radicalism.

We are not thinking of individuals so much as of the total impact of church life. It is a commonly accepted fact that the early church was passionately evangelistic, and the mintage of its devotional life was phrased in that word of St. Paul to the Corinthians: "I seek not your's, but you." With that as a common purpose, a mere handful of plain and socially unimportant folk accomplished great things in changing the life of the world. Every recruit brought to his new relation an overmastering sense of the value and the power of Christ and His kingdom.

Today things have greatly changed and with our acquirement of culture we have developed a feeling of self-sufficiency. Men require that an infinite God shall be crowded into an intellectual capsule which they may be able to swallow. Instead of the passionate fervor of a gospel which discovers and enlists the individual, we balance probabilities and depend upon the patchwork of dramatizing tragedy and need. They offered the world a Redeemer, we offer a program and a federation of forces. We had as well face up to the fact that no dramatic hocus-pocus can win the heart of the world, nor solve problems which are rooted in sin. Putting over a campaign in the interest of any cause, however worthy, should be secondary in church life. The church exists primarily for gathering into the experience of personal redemption all men everywhere, and for success at that task, the phrasing of its fundamental emphasis must still be: "I seek not your's, but you."

### SENATOR MORRIS SHEPPARD

Senator Morris Sheppard, of Texas, is dead. In his sudden and unexpected going the nation has lost a worthy leader and the moral forces a great ally. Texas history was enriched by his life, and the record of his forty years spent under the dome of the Nation's capitol will abide as an epic of legislative honor and moral integrity.

At the age of twenty-seven years, when he was just beginning the practice of law, he succeeded his father, who had died, as a member of the House of Representatives in Congress. He remained in that office for eleven years and then succeeded Senator Joseph W. Bailey who had resigned. As Senator for twenty-eight years, he fully sustained the laurels of his illustrious predecessor.

In public, as in private life, he was an able and consistent leader of the temperance cause. He was a staunch supporter of the Eighteenth Amendment, and although the forces in favor of repeal expunged the Amendment from the statute books of the Nation, he refused to surrender. One of his last speeches before the Senate was on the anniversary of the adoption of the Eighteenth Amendment, and one of the last bills that he framed embodied his effort to save American youth from threatened debauchery at the hands of rapacious liquor interests and indifferent politicians. No finer, or more appropriate deeds could have brought his public services to a close.

Well may the temperance forces of the land feel depressed. They are not left without leaders, but no man in public life can hope to bring to the advocacy of the cause the prestige of Senator Sheppard. The cause of righteousness has lost a devoted leader, and every good man and woman in the land feels a sense of bereavement.

### ADULTHOOD

Dr. Henry C. Link, the psychologist and author, says: "Psychologically I should say that a person becomes an adult at the point when he produces more than he consumes or earns more than he spends. This may be at the age of eighteen, twenty-five, or thirty-five. Some people remain unproductive and dependent children forever and therefore intellectually and emotionally immature."

We wish it to be clearly understood that this is the statement of Dr. Link. We cannot escape the feeling that it is first of all a sweeping economic indictment of our age. It is in substance a declaration that millions of our people are "intellectually and emotionally immature."

May we not carry the figure a step farther and raise the question as to the maturity of many of our churches and church members? Can any church member, in the light of this statement, consider himself in maturity and



emotions an adult if he abandons to another the work and responsibility which normally falls to him. It is not something which relates wholly to financial support, but to all the evangelistic and promotional enterprises of the church. Eight million members with four million of them on relief can discredit the Church as a whole in every column of its statistical report. Think this over.

### LOCAL RESPONSIBILITY FOR TRAINEES

A statement from the Federal Council of Churches and the Home Mission Council of North America seems to us to lay upon local religious organizations a larger share of responsibility for service to trainees than can be justified, or than they could possibly undertake. We are thinking particularly of Camp Shelby at Hattiesburg and Camp Beauregard at Alexandria. These are towns of around twenty-five thousand population each and naturally the church equipment was designed for normal rather than emergency accommodations. The same thing is true of public halls and other buildings that might be pressed into service. To assume that any small city could take care of seventy-five or a hundred thousand trainees at a time when they may be off duty; that local church programs might be expanded and popularized to provide both worship and club privileges; and that dinner and get-together parties and extensive personal entertainment should be provided for men in uniform, is asking a lot of a small town.

For the most part church people will make every sacrifice and render every service possible for our trainees, but to insist upon laying the responsibility upon local church organizations is to admit defeat at the very outset. Aside from the utter insufficiency of financial resources at their disposal, is the fact that no small town has the talent and the trained workers necessary for such a stupendous task. We think that local organizations should serve as a clearing-house for all religious and recreational activities outside the camps, but we feel equally certain that the church as a whole should provide a trained and competent staff of workers to organize and conduct in conjunction with the churches such a program as may be required. Thousands of men are in the camps now, money is available for Methodist needs, we have had six months to think this through, and we have no patience with dallying and stalling when camp conditions cry for action.

### CIRCUIT RIDER—TWENTIETH CENTURY MODEL

The circuit rider, in a sense a term which belongs exclusively to the pioneer days of Methodist history, is being brought up to date in the form of the "trailer church." The Catholics first employed it to minister to their people in remote and inaccessible mission settlements, and now they are making use of it to furnish services for people in German hamlets where no Catholic churches are to be found. Governmental agencies are said to be investing in trailers for use in connection with cantonment projects where housing is a problem. The Lutheran Church is making progress toward the establishment of its "church on wheels." The churches are learning that Christianity is not a call but a quest, and if we fail to carry the gospel to the people a single generation may witness a lapse into paganism.

### THE DISTRICT CONFERENCES

Before our next issue comes from the press, the editor will be off on the round of District Conferences which will keep him away from the office, except for brief visits, until the early days in June. If anything should come up, please do not become impatient with us. We will try to gather up any loose ends at the earliest possible moment. We are looking forward to a great time at the Conferences, and we expect the most successful campaign we have ever had.

### Editorial Miscellany

By Dr. H. T. Carley

#### WISE GUYS

It is amazing how many people there are who know—or think they know—practically everything.

The acquisition of knowledge is ordinarily a slow process. It begins with the "line upon line, precept upon precept, here a little, there a little" method, which, if faithfully followed, results finally in a reasonable degree of familiarity with a limited number of subjects of interest to the acquisitive mind. And, as a rule, those who have thus made themselves masters of certain fields of knowledge are the last to claim superiority or to try to cram their opinions down the throats of those who happen not to be so well informed.

Not so the man who knows it all—the wise guy. He has not thought it necessary to give prolonged study to any subject—but he speaks with an assurance and an air of finality that belong only to omniscience. And even omniscience would manifest a little more of humility.

We saw a little tent the other day by the side of the road, with a dilapidated trailer parked alongside it. In front of the tent was a home-made sign which affirmed that here was the domicile of one who knew the past, the present, and the future, and who could give infallible advice about all human problems, including, of course, affairs of the heart and money matters. For a small fee, the inquirer could learn everything he needed to know about anything he was interested in. Yet this discernor of all secrets lived in a shabby tent, looked like a tramp, and traveled like a man without a job! But he evidently makes a living by telling other people how to succeed.

I know a man whose business represents an investment of possibly \$200 and whose travels have not carried him beyond the borders of his own state; but he is prepared at instant notice to tell the President, the Secretary of State and the Secretary of the Treasury exactly how the affairs of the nation ought to be handled in these troublous times.

I know a man who never goes to church and whose contributions to worthy causes probably wouldn't amount to \$5 in five years, who is prepared at any time to discuss the shortcomings of Christians and the extravagance of benevolent organizations. One of his own defects is that he is at least half-drunk most of the time.

These wise guys know it all.

It's a pity they don't use some of their knowledge to better their own condition.



## GRACE METHODIST CHURCH, JACKSON, MISS.

The original name of the congregation now known as Grace Methodist Church, was Rankin Street Methodist Church.

The Rankin Street Church School was organized in the summer of 1901, by Rev. Mr. Shaw, a colporteur, whose work brought him to our community. Here he found no religious organization of any kind.

This group met Sunday afternoon under shade trees on Rankin Street. As winter approached, the group moved to a vacant house on Zhender Street, owned by T. Y. Belew.

The need for a church building became imperative. The people rallied to the task, and with the assistance of friends, and of the First Methodist Church (now Galloway Memorial), a building was erected on Rankin and Guice Streets, in 1902. The first service was held on December 14, 1902.

Mrs. Sue Langley, Mrs. Lula Gordon, Mrs. J. E. Robinson, Miss Nellie Robinson, Halford Robinson, J. W. Langley, Jr., Mrs. R. O. Armstead and W. C. Davis and wife are nine of the thirty charter members who are still active members of Grace church.

The Sunday School continued without interruption. J. E. Robinson was the first Sunday school superintendent. Others who served are T. Y. Belew, Gus Hayes, J. A. Osborne, R. H. Mays and P. D. Wilkerson.

The pastors who have served the church are as follows: J. M. Lewis, 1903; W. W. Graves and W. T. Hightower, 1904; R. P. Fikes, 1905; W. T. Hightower and T. M. Bradley, 1906; L. L. Roberts, 1907; J. C. Rousseaux, 1908; J. A. Alford, 1909; J. S. Parker, 1910 and 1911; B. F. Crook, 1912; R. E. Meigs, 1913 to May, 1915; J. S. Dukes, 1915 to 1916; W. H. Lane, 1917 to 1920; F. L. Applewhite, 1921 to 1924; I. H. Sells, 1925 to 1926; W. A. Terry, 1927 to 1928; B. M. Hunt, 1929 to 1930; C. A. Schultz, 1931 to 1932; M. K. Miller, 1933 to 1934; J. H. Jolly, 1935 to 1937; J. L. Smith, 1938 to 1939; and E. L. Ledbetter, 1940 and 1941.

The congregation realized the need of a larger building, and in 1922 they bought the property where Grace church now stands. In 1923 they began to raise funds for the new church building, under the leadership of Rev. F. L. Applewhite.

The new structure was erected, and on the second Sunday of April, 1924, Rev. Mr. Applewhite preached the first sermon, and on Easter Sunday, April, 1929, Grace church was dedicated by Bishop Candler.

The first parsonage was bought in 1913,



REV. T. M. BROWNLEE, D.D., Superintendent Jackson District

Woman's Missionary Society, with the following members: Mrs. J. W. Langley, Sr., President; Miss Nellie Robinson, Treasurer; Miss Irene Robinson, Secretary; and Mrs. George Davie (now Mrs. Lula Gordon), Mrs. S. P. Cagle and Mrs. Lizzie Ludlow.

The above six ladies were the charter members of the Woman's Missionary Society, and the following three, Mrs. J. W. Langley, Sr., Miss Nellie Robinson and Mrs. Lula Gordon, became the charter members of our new organization, the Woman's Society of Christian Service.

In 1928 the Society adopted the circle plan. The following ladies served as president:

Mrs. J. W. Langley, Sr., 1904 to 1907; Mrs. R. Martin, 1918; Mrs. Will Langley, 1919; Mrs. R. A. Armstead, 1920; Mrs. W. G. Dorroh, 1921; Mrs. W. E. Avery, 1922; Mrs. Tom Reddington, 1923; Mrs. W. B. Fazakerly, 1924; Mrs. Daisy Hardy, 1925 and 1926; Mrs. W. I. Bruton, 1927 to 1929; Mrs. J. C. Reckman, 1930 and 1931; Mrs. Lee J. Smith, 1932; Mrs. W. B. Fazakerly, 1933 to 1936; Mrs. P. D. Wilkerson, 1937 to 1938; Mrs. A. A. Wells, 1939; and Mrs. Lee J. Smith, 1940 and 1941.

The Epworth League was organized in 1906 with twelve members. Miss Maggie Wilson (now Mrs. H. E. Page) was president. The Young People's work has continued without interruption. Its present organization consists of Mrs. W. M. Wells, counsellor; Mrs. Guy Barber, superintendent; William Fazakerly, president; Norma Austin, vice-president; Lena Rae Lambert, secretary; Rebel Wells, treasurer; Jim Roy

Bounds, teacher of the Young People's Class; William Fazakerly, teacher of the Senior Young People's Class.

We believe "a people that cease to write history will soon cease to make history," but we "count not ourselves to have apprehended," but we press to the mark for the prize of the high calling of God in Christ.

Our faith in ourselves and our faith in God causes us to believe that Grace Methodist church will "make history" this year and in the years to come.

MRS. W. B. FAZAKERLY.

## NEW SECRETARY OF MISSION- ARY PERSONNEL

Miss Frances Baker, for the past four years student counsellor at the Florida State College for Women, Tallahassee, Fla., has been elected associate secretary of Missionary Personnel by the Board of Missions and Church Extension. She will assume her new duties on April 28, as associate to Miss Ruth Ransom, at the office of the Board in New York City.

Miss Baker's home is in Leland, Miss. She is a graduate of Grenada College, and holds a Master of Arts degree from Scarritt College. Before going to Florida State College for Women, she had taught in Inverness, Miss., and in Thomasville, Ga. For a number of summers she has been a camp counsellor and director in Georgia, and an instructor in League Assemblies in Mississippi and Florida.

Do not forget the Advertisers listed on pages 8 and 9. They made this historical sketch possible.

on Oakdale Street. Rev. B. E. Meigs was pastor at that time.

In January, 1929, under the leadership of Rev. B. M. Hunt, we erected the new brick parsonage, 440 Winter St., and on April 14, 1929, the Hunt's moved into the new home.

In January, 1939, under the leadership of Rev. J. L. Smith, the congregation realized the imperative need of a Church School Administration Annex. The members again rallied to the cause, and in April, 1939, the Church School departments, from the Young People's Department to the Nursery Department, moved into the new annex.

In 1903 the women of Rankin Street organized a Ladies Aid Society, and the following year the Ladies Aid Society assumed connectional relations and organized into a



# CONFERENCE NEWS AND PERSONALS

Mrs. Ellis Smith, whose late husband was a member of the Louisiana Conference, is now living at 946 Jordan Street, Shreveport, La., having moved there from Monroe.

Mrs. A. S. Page, who has been living in Lufkin, Texas, has returned to her old home at Sumrall, Miss., according to request for change of address.

Rev. S. S. Bogan, of Rodessa, La., than whom no man is doing a finer work for the Church, says, "I am highly pleased with the Advocate and want to see it prosper."

Rev. L. D. Haughton writes us that he has moved from Morton to Jackson, Miss., where he is pastor of Millsaps Memorial Church and he instructs us to send his Advocate to 619 Duling Street.

H. C. Carter, new Y. M. C. A. secretary, will be speaker at the Men's Service Club, of Lake Charles, Monday, April 21. The Boys' Clarinet Quartet, of Lake Charles High School Band, will give special Music.

Mrs. M. L. Vinson, of Meridian, Miss., reports that she has been a shut-in much of the past winter and that she cannot keep house without the Advocate. We trust that the coming of spring may bring better health and brighter days for her.

Mrs. J. C. Ellis, Sr., now in her seventy-second year, says that she is too feeble to attend church, and that she is unable to get in or out of an automobile. She shared the lot of her minister-husband for forty-four years. Her home is in New Augusta, Miss.

Dr. Willis J. King, President of Gammon Theological Seminary, Atlanta, announces that the Rev. John R. Van Pelt, Ph. D., professor emeritus of Christian Doctrine of the institution, will deliver a series of lectures on "The Living God," April 15-18.

The editor of the Advocate regrets to learn of the death of Mrs. J. W. Houston, of Tupelo, Miss., recently. She and her husband were good friends of the editor in the days which are now receding into the mists of the years. Bro. Houston is living with his son on Pontotoc Road, Tupelo.

We appreciate a card from Rev. Howard E. Pfost, pastor at Pineville, La., regarding the progress of Dr. R. H. Harper, who is in a hospital at Alexandria. Bro. Pfost says that Dr. Harper is not yet receiving visitors, but that he is making as good progress as could be expected.

Friends of Dr. and Mrs. Charles W. Chrisler, Yazoo City, Miss., will regret to learn of the illness of their son and son-in-law, the one in a hospital at Jackson, Miss., and the other in a hospital at Meridian, Miss. We trust that they may have a speedy and complete recovery of their health.

Rev. G. Eliot Jones, pastor at Bogue Chitto, Miss., reports a successful training class at that place, sponsored by Bogue Chitto, Hawkins Chapel and Norfield churches. Rev. Wm. Fulgham was instructor in the course, The Educational Work of the Small Church.

Bro. J. H. White, of Monroe, La., who describes his home as "a tumbled-down shack on the railroad right of way," renews his subscription to the Advocate and says that he hopes it will be advocating many moons after he and I have made our departure. The editor appreciates very sincerely his expression of personal regard.

## HOMEcoming POSTPONED

Rev. Ruth Nuttall, pastor, announces that the Homecoming Day service at Liberty Chapel has been postponed until August 3. This notice is to cancel a former published notice.

## NOTICE, DEDICATION EDWARDS CHURCH

Bishop Dobbs will conduct the dedication service Sunday, April 20, at 11 a. m. Entertainment will be provided for all visitors. And we mean it when we say that it is our keen desire for as many as possible of the former pastors and friends of the church to be with us on this occasion of high joy.

From the deep of my heart I can say that it has been a thrilling and gratifying experience to do what little I could to help our people in the accomplishment of a task that at first looked pretty hopeless. I do not believe any pastor has ever had a more cooperative and beautifully harmonious people with whom to work than I have had during these few years. Thus you can sense the genuine thrill that is ours as we approach this high hour in a deep spirit of Christian unity. Together we have labored, and together we rejoice.

Sincerely,

MORELLE H. WELLS.

## BATON ROUGE DISTRICT

By Rev. R. R. Branton

District Superintendent Henry Bowdon reports progress over the entire district. Amite is enjoying a new \$18,000 church building. A pipe organ and chimes have also been installed in the new church. This building program came as a result of a tornado which totally destroyed both church and parsonage less than a year ago. A new church has also just been completed at Tickfaw.

Dr. F. M. Freeman, pastor of the Noel Memorial Church of Shreveport, assisted Brother J. B. Grambling in revival services at Bogalusa. Rev. Ira Flowers assisted with the music.

During the first week of March a Training School for Christian Workers was held at First Church, Baton Rouge. Five other churches of the district participated in the school. One hundred and thirty persons enrolled for work in the school. Eighty-five credits were awarded.

The Compassion Day offering was very

encouraging. Every charge participated, and \$1,340 was received.

All pastors of the district are busily engaged in Pre-Easter evangelistic work. The returns from this special effort should be very gratifying.

## PARKER RECOGNITION FUND ACHIEVES ONE HUNDRED THOUSAND DOLLAR GOAL

"Complete Victory" in the Parker Recognition Fund Campaign to raise \$100,000 to endow a Chair of Christian Doctrine at the Candler School of Theology, Emory University, Ga., in honor of Dr. Franklin Nutting Parker, was announced this week by Dr. Edward G. Mackay, chairman of the campaign.

"In a campaign which reached every conference in the Southeastern Jurisdiction, complete victory has been achieved. The campaign has been more than successful. In addition to raising the \$100,000 goal, subscriptions continue to come into the central office. Although the active phase of the campaign has closed, contributions are daily received at the central office. To date \$2,378.00 above the goal has come in, and many friends are but temporarily delayed in sending in their contributions," Dr. Mackay said.

"This campaign, which marks the first time that the ministers of the Southeast have organized themselves into an effective expression of interest in educating young ministers, has not only endowed a chair of Christian Doctrine, but it has come as a tribute and a recognition of the ideals exemplified by the man it honors at a time in the world when those ideals have been challenged."

Dr. Mackay further expressed on behalf of Emory University and the officials of the Candler School of Theology deep appreciation for the whole-hearted and loyal support given by the campaign workers throughout the jurisdiction, and to all those who have so generously subscribed to this effort.

The many friends of Dr. Parker, in whose honor the chair was named, will be glad to know that he will continue his work next year as Professor of Christian Doctrine. Dr. Parker, now in his seventy-fourth year, has been at the Candler School of Theology since 1915.—From Emory News Bureau.

Personal acquaintanceship with a single child that does not have a chance for decent clothes, food, schooling and character training does more to make people socially-minded than all the books and lectures put together.—The Christian Leader.





## THE BURNING BUSH IN THE LIFE OF TODAY

By Professor Elmer A. Leslie, Boston

Text: Exodus 3:4: "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush."

There is a universal quality in this ancient classical story of Moses at the burning bush which breaks down all barriers of race and time and place. For here we meet in living action three mighty urges which are as real in us as they were in him. The first is curiosity. Here is a bush ablaze, yet with unconsuming fire. It attracts Moses and so fascinates him that he turns aside from shepherding his father-in-law's flock of sheep, lured by curiosity to see what he calls "this great sight." Often do we find ourselves doing this same thing, lured by the sight of a suddenly collecting crowd. Or joining a group of silently eager people in front of the office of a great metropolitan daily, we are lost to the world in our curiosity to know that very last thing that has just happened in any corner of the earth. One day I was making a pastoral call when the five-year-old boy of the home, much to the embarrassment of his mother, climbed up on my lap and began summarily to explore my pockets! But it did not bother me in the least, for I had once heard Harvard's great chemist, Dr. Richards, say that the thing which started him upon a life of research in science was curiosity about the nature of the universe. Perhaps that same exploring instinct was already manifesting itself in the soul of a curious boy! I am glad this native curiosity showed up so clearly in the soul of Moses. But there is a deeper urge than curiosity here.

The second mighty urge which is manifest here is the urge of the spirit of inquiry. "I will turn aside now, and see this great sight, why the bush is not burnt," so speaks Moses. "I will turn aside and see why!" Here is the driving power of the spirit that inquires, present to some extent in every normal life, and peculiarly strong in gifted minds. Twenty years of teaching has taught me that if I can plant an honest question in a young man's mind, something of basic importance has taken place in his mental life. That question will drive him to books and to periodicals; it will keep him investigating and exploring. Speedily he is beyond mere course requirements and is under the spur of the Spirit of Truth, which, as Jesus said, will lead him into all truth. This hunger to know, this impulse to ask questions, is one of the holiest elements in our life. And it thrills me to realize that this spirit of inquiry, as the experience of Moses vividly illustrates, has its place in religion. Within sound of my voice today are many people whose faith has in it little of certainty but vast areas of doubt. Inevitably some of you are asking the great questions: "Whence have I come?" "Why am I here?" "To what purpose is my life?" "Where will I find meaning and satisfaction in life?" But the very fact that you are listening today is evidence that the Spirit of Truth is alive in your mind. Religious experience, yours and mine, has place for the question as well as for the certainty, for the honest inquiry as well as for the positive statement of faith. There is a noble Psalm that starts in certainty:

The Lord is my light and my salvation;  
Whom shall I fear?  
The Lord is the strength of my life;  
Of whom shall I be afraid?

But soon the Psalmist says:

One thing have I desired of the Lord,  
That will I seek after:  
That I may dwell in the house of the Lord  
All the days of my life,  
To behold the beauty of the Lord,  
And to inquire in his temple. (Ps. 27: 1, 4.)

This picture of this unknown man standing in his beloved temple, feasting his eyes on its stately architecture and on its lovely religious symbols, thus drinking in the beauty of God, yet at the same time inquiring, asking the great questions, exploring life's mysteries and striving to penetrate more deeply into its meanings—all this strangely fascinates and intrigues us. The inquiring Moses was, still greater than Moses, the curious. Yet the depths of this burning bush hour are not sounded either by the urge of curiosity or that of inquiry.

A third universal urge soon emerges into attention. What is this element in us that leads us to kneel in the dust and adore that which is higher than ourselves? What instinct led him to put off his shoes? What made him aware of the sanctity of that hour and place? What chastened his curious, questioning soul into awe? It was the urge to worship God. For this urge is the deepest thing in our being, and it is universal in the experience of humanity.

Last summer while travelling for three weeks by rail in Turkey, often at sun-down, some Mohammedan worshipper would spread out his little prayer mat on the seat opposite me in the car, and facing toward Mecca, would prostrate himself three times toward Allah. Always it was done in utter simplicity and sincerity. And always did I feel the solemnizing influence and kindling effect upon the occupants of the whole car of those few moments of "turning aside to see" God. Our most strategic need in these hours of world clash and international chaos is the steadying influence of worship. The narrator, who so skillfully tells the story of this creative hour in Moses' life, hangs its issue upon one thing. He tells us quite simply:

When the Lord saw that he turned aside to see,  
God called unto him out of the midst of the bush.

Moses, in a direct, straightforward manner, gave right of way to this instinctive drive of his being toward God. Of his own wish and will, "he turned aside to see." And from that hour the rest of his life was transformed by the contact he then experienced with the living God. Likewise he who today, in all sincerity, turns aside from his busy life, perplexed, burdened, and desperately in need, that he may lift his soul toward God, will find Him even as did Moses. For life still has its Burning Bush hours with spiritual reality as great as Moses experienced. Indeed, I dare hope that for every listener-in, this may be some such spiritually awakening hour. May God grant that the contribution Moses received may but make the Burning Bush lend its warmth and its light to us.

First, there came to him a new sense of a Presence.

Said Wordsworth:

And I have felt a presence that disturbs me  
With the joy of elevated thought.

That same mighty, awakening Presence Moses felt that day. He had felt it before. From the lips of his mother at Pharaoh's court he had imbibed the foundations of

religion. But this was a creative hour in which that spiritual heritage, that faith in the God of Abraham, Isaac and Jacob came alive. Great is that moment in your life when the God of your parents, the God revered by your ancestors, becomes in all reality your God. Moreover, there was an aspect of God that day which impressed Moses with all the force of a revelation. He became aware that God knew about the oppression of the Hebrew people, that he had seen their affliction, heard their cries of pain, was aware of their suffering under the oppressive heel of a ruthless nation. All of this God felt and—what is more significant still—he was doing something about it. A God touched into redemptive action by the overwhelming need of men—that became real to Moses that day. And the greater the need, the more desperate the situation, God is all the more spiritually there. As Psalm 46 suggestively proclaims:

God is our refuge and strength,  
A very present help in trouble.

Never can we exhaust the newness of God's presence. Always there is richness of spiritual reality waiting to be entered into and experienced. In old age Tennyson once said, "My heart's desire is for a new experience of God." Yet a new sense of Presence only comes to us if we turn aside to see.

Again there came to Moses at the burning bush a new program. At the time he was a shepherd, and a good one, for the shrewd sheikh, Jethro, would not have put his great flock in a weakling's hand, and already the prudent Arab had observed his son-in-law for several years. To be a good shepherd is not a bad program. But that day a new chapter was to open in Moses' life, to which all that had gone before was but preparation. Our lives do not develop all at once but by stages. Often we cannot see how one stage but prepares us for what follows. But then as in a flash we realize that what we have been doing is but a training ground for what God wants us to do. That day Moses' program was changed from leading a flock of sheep to shepherding an oppressed people. The same good sense, the same inner integrity, the same dependability which he had shown as a shepherd was now given a nobler, more exacting, more challenging outlet.

Come, I will send thee unto Pharaoh,  
that thou mayest bring forth my people,  
the children of Israel out of Egypt.

And O, how they needed him! They were a group of Hebrew refugees, needing a leader to champion them, needing an advocate to plead for them, needing an emancipator to liberate them, needing an umpire to settle their disputes, needing a statesman to mould them into a nation, needing a teacher who could, as Jethro later said, be "for the people to Godward," needing an intercessor generous enough to pray for them when they bitterly criticized his leadership, needing above all one who would make their cause his cause, and take it upon himself. I am convinced that God has for each of us His program. Many a man who has sheep as his chief concern was intended by God to be a leader of men. Many a gifted mind caught in the mad race of selfish acquisition was intended by God to use that brilliant business ability to bring health, healing and future opportunity to great numbers of people who seem to be in a treadmill of discouragement and hopelessness.

I do not wonder that Moses trembled  
(Continued on page 15)



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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### April

Topic for the month: "Investing Our Heritage for Christian Education."

"If I be His disciple, I'll share my goods with Him"

By sending knowledge of His love to those whose light is dim."

\* \* \*

### Annual Meeting

Members of the W. S. C. S., of the Mississippi Conference are looking forward eagerly to the first annual meeting to be held in Centenary church, McComb, on April 29th and 30th and May 1st.

The theme chosen by the Program Committee is, "Woman's Widened Opportunity," and the detailed program will appear in this column next week.

Our guest of honor will be Mrs. J. D. Bragg, of St. Louis, president of the Woman's Division of Christian Service. Mrs. Bragg will speak on the opening night and will conduct a very interesting forum on the morning of the first of May.

Two of our Southeastern Jurisdictional officers will be present. Mrs. R. P. Neblett, of Water Valley, Secretary of Foreign Work, who will be in charge of the missionaries' hour. Mrs. K. W. Warden, of Memphis, Secretary of Wesleyan Service Guilds, will present that work.

The worship hour will be conducted by Dr. Costen J. Harrell, pastor of the West End Methodist Church of Nashville. We know Dr. Harrell as the author of "The Radiant Heart" and "Prophets of Israel," two Bible studies which were favorites of our women.

We are asked to remind societies that only one delegate is allowed. The name of this delegate, the time of her arrival and the method of transportation, are to be sent to Mrs. E. P. Jones, 506 Michigan Avenue, McComb, Miss.

Zone leaders and one delegate from each Wesleyan Service Guild will be entertained.

For convenience, lunch will be served at the church each day at the very small price of 35 cents. All delegates are to be provided with money for their lunches by their own society.

\* \* \*

### Concerning Reports

Although the new report books have not been received, officers of all societies are asked to use the old blanks or to write on a sheet of paper the report of their work for the first quarter of 1941, and send it immediately to the conference officers.

It is especially necessary that each society report to the district secretary, in order that she may have a full report for the annual meeting to be held in McComb, April 29th and 30th and May 1st.

\* \* \*

### Zone Meetings

#### Tri-County Zone

The Tri-County Zone of the Seashore District held its second quarter's meeting with the Lucedale W. S. C. S., with seventy-five members present.

At the morning session, with Mrs. C. L. Nelson presiding, a "broadcast" over radio station WSCS, telling of the organization of the Woman's Missionary Society sixty-three years ago, and of the work carried on up to the present, proved interesting and enlightening.

Mrs. Otto Greenough told of the work being done at "Gulfside," our Negro Training School at Waveland, and Miss Ina Thompson explained the use of the Prayer Card.

Mrs. John Cirlot, district secretary, was present and announced details of the annual meeting to be held in McComb.

The afternoon was given to an unbroken spiritual hour, the theme of which was "Forward With Him," and was led by Mrs. Nelson.

#### Zone 2, Hattiesburg District

The W. S. C. S., of the West Laurel Church, was hostess to Zone 2, for the second quarter's meeting, on the afternoon of April 2nd, with Mrs. F. A. Haden presiding, and ninety-one members present.

During the business session splendid reports were heard from the societies which compose the zone.

A life membership was presented to Glendell Jones, Jr., young son of Rev. and Mrs. Glendell Jones, of Ovette.

An hour was spent in quiet retreat as the Heidelberg W. S. C. S. led the program "Forward With Him."

\* \* \*

### Charge Meeting

The W. S. C. S., of the Moselle charge, held its meeting for the first quarter with the members at Crossroads as hostesses.

Rev. W. W. Murray conducted the devotional and members of the Moselle society gave the program. Mrs. Howard Austin spoke on "Methodism's World Mission," and Mrs. E. R. Carpenter reviewed "Now I Am for the Churches," by Roger William Riis.

Mrs. S. A. Lovitt presided over the business session and the hostesses served refreshments.

\* \* \*

### "Dangerous Opportunity"

The following outline for use with the study of "Dangerous Opportunity" has been worked out by the Central W. S. C. S., in Meridian. Since it may be helpful to others, we are giving it:

#### LESSON No. 1

##### "Ancient China"

Aim: To understand the "Amazing Chinese."

1. Map study: Mountains, Rivers, Cities, Great Wall.
  2. The People.
  3. The Government.
  4. The Culture.
  5. Religions: Confucianism, Taoism, Buddhism, the Moslems, Christianity.
- Worship.

#### LESSON No. 2

##### "The World Goes to China"

Aim: To understand how western nations opened China to the world and the results.

1. The Impact of the West:
  - I. Unequal Treaties: (a) Toleration

clauses; (b) Foreign concessions; (c) Extra-territoriality.

- II. Boxer Uprising.
  2. Student movements.
  3. The Republic.
  4. The Nationalist Party.
  5. Communism in China.
  6. Education: Missionary, Government.
- Worship.

#### LESSON No. 3

##### "China Today"

Aim: To understand the present conflict in China and how the Chinese Christians have responded in this tragic time.

1. Map Study.
  2. Occupied China: (a) Three years of war; (b) Guerrilla warfare; (c) Relief work.
  3. Effect of War on: (a) Colleges; (b) Hospitals.
  4. Free China.
- Worship.

#### LESSON No. 4

##### "Westward Trek"

Aim: To show the indomitable and unconquerable spirit of the Chinese.

1. China Moves Inland.
  2. China's Guerrilla Industry.
  3. Migration: (a) Of schools; (b) Of universities.
  4. Refugee Work In the New West.
  5. Discussion.
- Worship.

#### LESSON No. 5

##### "Building a Nation"

Aim: To see how China has been led to a gradual unification and hope of a new day.

1. Resources of Free China: (a) Natural; (b) People; (c) Equipment.
  2. Szechwan Province.
  3. Free China's Life Lines (3 roads to outside world).
  4. Mass Education.
  5. New Thought.
  6. New Life Movement.
- Worship.

#### LESSON No. 6

##### "The Church and China's Future"

Aim: To try to understand and help the church in China in this crucial hour.

1. National Christian Council.
  2. Effect of the War on the Church.
  3. Adult Education In China.
  4. Vitality of the Younger Churches.
  5. Status of Methodist Work In China.
- Worship.

My soul, be not afraid of God's silence! It is another form of his voice. God's silence is more than man's speech. God's negative is better than the world's affirmation. Have thy prayers been followed only by a calm stillness? Well, and is not that God's voice, a voice that will suffice thee in the meantime till the full disclosure come? What for him in the silence, and ere long it shall become vocal!—George Matheson.

The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving.

—Henry Drummond



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Committee on Spiritual Life and Message

(Continued from last week)

We recommend:

1. That each society member seek to deepen her own spiritual life by (a) Engaging in daily prayer and meditation; (b) Studying the Bible devotionally and prayerfully; (c) Observing the Quiet Hour.
2. That we cooperate with Bishop Dobbs' suggestion that Bible Reader's Clubs be organized in each community.
3. That we continue to promote the circulation and use of the Upper Room, the World Outlook, The Methodist Woman, and other devotional books, pamphlets and periodicals.
4. That groups continue to cooperate in promoting the World Day of Prayer the first Friday in Lent, February 20, 1942, and that all denominations and races be asked to participate in the service.
5. That groups continue to encourage the observance of the Week of Prayer in each society, following Division plans.
6. That all members of societies become members of the Prayer Circle as sponsored by the World Federation of Methodist Women.
7. That each group pray definitely that young men and women will offer themselves for missionary service at home and abroad.
8. That we observe stewardship through study, service and prayer. That material for the study be "The Stewardship Parables of Jesus," by Long, and the elective course on stewardship which will be printed in the summer quarter of the Adult Student.
9. That a Conference Retreat be held at Castalian Springs, August 13-14, 1941.
10. That a quarterly report of the work of the Spiritual Life groups be sent to the Conference Secretary of Spiritual Life and Message.

### Committee on Missionary Education and Service

We recommend:

1. That we have a class for Secretaries of Missionary Education and Service in the Pastors' and Christian Workers' School at Wood Junior College, Mathiston, Miss., June 27, 1941. The Conference to make a contribution to the Training School budget.
- (a) That we ask each society to send the local Secretary of Missionary Education to this class; (b) That we hold Training Day for Secretaries of Missionary Education and Service in each district in the late summer; (c) That the Conference continue to send the Conference Secretary of Missionary Education and Service to Conference School and Missionary Conference when possible.
2. That each Secretary of Missionary Education and Service arrange for her society to have from one to four study classes a year. These topics for study to be chosen from a list of courses approved and recommended by the Woman's Division of the Board of Missions and Church Extension; the number of classes, topics and quarters

in which each study will be taken to be determined by a conference with Secretary of Missionary Education, Chairman of Spiritual Life, and Secretary of Christian Social Relations and Local Church Activities.

3. That the Secretary of Missionary Education and Service cooperate with the pastor in the School of Missions, sponsored by the Board of Missions and Church Extension in the local church.

4. That the Secretary of Missionary Education and Service be prepared to keep her group informed concerning Missionary Specials—such as salary of a missionary or deaconess, a share in the maintenance of some school, which some society, individuals or conference is supporting.

5. That we emphasize the work of securing special recognition for Mission Study classes.

6. Study Courses: (a) That we approve for 1941-42 Mission Study the following topics: Home Missions—"Christianity and Democracy in America"; Foreign Missions—"Christianity and World Order"; (b) Bible Study—Until the new list of approved Bible study books is available that we use the following: "Songs of Zion"—DeBardeleben; "Exploring the Bible"—Hoff; "Stewardship of Life"—Crawford; "The Message of Jesus"—Branscomb.

7. That at the close of each quarter the Secretary of Missionary Education and Service give to the Conference Secretary of Missionary Education a detailed report concerning all study courses taken by the society since the last report, including the number of members, topics studied, and the results of such studies, these facts to be entered properly on the report blank.

\*\*\*

### Committee on Finance

We recommend:

1. In view of the discrepancy between the membership reported and the financial increases, and in order to secure accurate reports of memberships: (a) That more definite responsibility for securing members who give prayer, service and an offering to missions be laid upon the society president and the finance committee; (b) That each member be urged to use the pledge card, and that the membership offering be paid monthly; (c) That society officers continue to emphasize an increase in per capita giving.
2. That \$25 be appropriated for promoting the Conference Leadership Training School at Wood Junior College, Mathiston.
3. That we recommend the plan of the Woman's Division of Christian Service for reporting: Membership offering, and the naming of such specials as Scholarships, Bible Women, Day Schools, Scarritt Maintenance, Rural Work, etc., with the amount of each.
4. That we continue efforts to increase our missionary giving by asking for honorary life memberships of \$100, life memberships for adults, \$25, older children, \$10; and babies, \$5.
5. That we urge persistent efforts to secure \$4 for Scarritt College from each society.
6. That \$25 be appropriated for promoting

the Leadership Training School for Negro Women at Holly Springs.

7. That our budget for 1941 be \$21,000.

8. That we continue to carry half the salaries of Misses Louise and Mathilde Killingsworth in the budget as a Foreign Special.

9. That we carry two Scarritt Scholarships to the amount of \$600 in the budget as a Home Mission Special.

10. That gifts be made by each society toward the building of a fund for Student Secretaries at State Colleges.

11. That we accept recommendations of the Woman's Division for the use of the Week of Prayer funds.

12. That all money contributed for supplies be sent to Mrs. D. H. Hall, Treasurer, designating to which of the following items it is given: Home Mission Supplies: Funds for mission charges, superannuate ministers recommended by the district superintendents, Malvina Community Center, or Gulfside, or the Carrie Park Johnson Memorial; Foreign Supplies: Funds for equipment of the Lewis Memorial Hospital in Africa.

### SPRINGTIME IN THE SOUL

By Mrs. Irvin Rowland

I marvel at the tiny, numerous buds on every bush and twig in the early spring. I like to watch them unfold into the wonderfully shaped leaves and the beautiful blooms. I like to ponder on the possibilities held within each little bursting bud and a new feeling of the greatness of God fills my spirit. Indeed, spring is the most miraculous season of all. Those possibilities of beauty, growth and fruit, which have been protected all winter and seemingly gone, now come forth in all their glory.

Springtime in nature makes me wonder how deep are the possibilities of good and Christian growth in man, who was made in God's own image. How fruitful can the consecrated life be? To what heights of living will our own faith take us?

Jesus set a standard for us to strive toward. Let our faith be renewed, and may springtime come to our souls to draw out all the hidden possibilities of the abundant life. May we again hear the words of Jesus and labor each day to be more Christ-like. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

He wears last year's hat, drives this year's car, and lives on next year's income. Now the question is, "Is he progressive or conservative?"—Watchman-Examiner.

Now it is usually little things that cause us to stumble. I do not fall over a beer barrel, but I slip on a piece of orange peel. I have never stumbled over a bale of cotton, but if one flaw in the pavement projects a third of an inch I may be brought to grief. I can avoid the bigger things; I am careful about the trifles. The little things cause me to stumble. "Look carefully, how you walk," recollect the importance of details. Life is made up of steps and incidents and trifles.—Dr. J. H. Jowett.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### News From the Gentilly W S. C. S.

The Woman's Society of Christian Service, of the Gentilly Methodist Church of New Orleans, is progressing rapidly under the able direction of its president, Mrs. A. J. Bech. The past year was closed with the budget paid in full for the first time since the organization of the Society years ago.

Recently Mrs. A. J. Bech and Mrs. F. J. Delotens were hostesses to the ladies of the church and their friends in presenting Mrs. David W. Palmer, of First Church, New Orleans, in a book review, "The Family Portrait." At the close of the review Mrs. A. J. Bech presented Mrs. Palmer with a lovely bouquet on behalf of the Society. Refreshments were served in the Educational Building. The table was beautifully decorated, featuring Washington's birthday. Mrs. B. Eggerton and Mrs. Harper Shepard presided at the tea table. About seventy-five guests were present at this beautiful Book Review Tea.

MRS. DON L. HARWELL,  
Publicity Superintendent.

### The May World Outlook

The Secretaries of Literature and Publications will find that the May issue of the "World Outlook" offers a real opportunity to increase the number of subscribers to that publication. The eyes of Methodism have long been focused on the condition and future of missions in war-torn Japan and China. The many questions concerning our missionaries, properties, etc., shall be answered in the May issue of "World Outlook," making it of vital interest to all. Many persons will undoubtedly wish to subscribe now, so that they may receive this outstanding issue. Use this number for your "sales talk!"

The following information concerning the Japanese situation shall be given:

The May number of World Outlook will carry much material relating to the withdrawal of Methodist missionaries from Japan, Korea and Occupied China. There will be a digest, in four articles, of the report which formed the basis of the Board's action; an article on the nature of the new united national Church being set up in Japan and the relation of present denominations thereto; an article on the leadership of the Church in Japan; and maps showing Methodist work in the areas affected. Profusely illustrated. This will be of historic importance. Extra copies may be secured for 10 cents each if ordered early. Address World Outlook, 150 Fifth Ave., New York.

### Spiritual Life Goals for Second Quarter

1. Promote distribution of World Federation Prayer Card and Upper Room in local churches.
2. Sponsor Cottage Prayer Meetings—church visitation, personal evangelism, etc.
3. Promote studies in Stewardship.
4. Spiritual Life Retreats held in connection with conference meetings.
5. A display of devotional literature in local churches and at Annual Conference meetings.

6. Sponsor a "Morning Watch" period at Annual Conference meetings.

7. Spiritual Life leaders attending summer conferences, institutes and assemblies.

### EASTER CUSTOMS AND TRADITIONS

For many years there was much controversy over the actual date for Easter. Not until the year 325 A. D., was it settled that Easter must come on Sunday. Today we hold the first Sunday after the full moon next after March 21 as Easter Day. If the full moon happens on a Sunday, Easter is observed the Sunday following.

Early Christians celebrated this holy time with an eight-day season of thanksgiving. New converts were baptized and, on Easter morning, dressed in their white garments, joined the rest of the believers at the Holy Supper. Christians saluted each other with a kiss and the words, "Christ is risen." There was no labor on that day; taverns were closed; roads deserted; even the sailors came home from the sea to join their families and friends in the sacred services. Easter was such a time of good will toward each other that slaves were freed, alms were given to the needy, and poor and rich alike dressed in their brightest attire.

In ancient England the people, believing that the sun itself danced for joy on Easter morning, rose early to witness the event. It is said that at one time an artificial sun dance was arranged by means of a large vessel of water placed so that the sun's rays played on its surface. Again, the ancient English would put out the fires only to start them on Easter eve for the purpose of symbolizing the new life to be begun after Resurrection. The holy fire started by consecrated flints on the night before Easter was supposed to protect them from storms, famines and other misfortunes.

Our primitive forefathers have handed down the use of certain symbols which have become popular with children, first of which is the Easter egg. Ancient man—Egyptians, Persians, Greeks, Romans—looked at the egg as an emblem of life, of a beginning, of creation. The Persians, celebrating their New Year in the spring, gave eggs as gifts to each other. The Jews used eggs in commemorating the Passover long before the Christian Easter existed. The Christians still kept the "Feast of the Eggs."

Coloring of eggs is supposed to be a very old custom, beginning with the idea of imitating the new colors of the earth in springtime. When the Christians took over the practice they used red to the exclusion of other colors because it signified the blood of the Savior. The egg became the symbol of the tomb from which life was resurrected.

Another heritage from the past is the Easter rabbit. No one knows when or where the legend started, but it is thought it originated with our north European forefathers. The hare was sacred to the moon because it, like the moon, was wide-eyed and most active by night. Easter was a holy day, adjustable and dependent on the moon. Somehow the superstition arose that the hare had supernatural powers at this time. In Germany the legend grew until children looked for the white hare on Easter eve with great

excitement. If they had been good the hare slipped into their homes to hide away colored eggs in far corners of the rooms.

A third tradition left us from the ancients is that of dressing up on Easter Sunday. Again, our Easter has absorbed the New Year's custom of primitive man who cast off his old clothes and put on new, cleaned his house, built new fires, and faced a new world in general whenever the earth put on her bright spring colors. Christian celebrations of this holy day were not so noted for display until the time of Constantine. Then great pomp and ceremony began to accompany the services. Night watches lasting until midnight were held in the churches. Huge pillars of wax took the place of the slender tapers. Constantine himself put on rich robes and all others imitated.

—Religious Telescope.

### MESSAGE FROM MRS. J. C. ELLIS, SR.

Dear Advocate Friends: Reading the nice expressions in this week's Advocate my spirit caught the "fire," and I thought there might be some one who would enjoy a few words from Sister J. C. Ellis, Sr., a superannuated widow of the Mississippi Annual Conference.

In the Methodist church in Union, Miss., March 18, 1891, I became the bride of Rev. J. C. Ellis of the Mississippi Annual Conference. I told the officiating minister, Rev. Pinkney Johnson, after the ceremony to open the doors of the church and I would join. I told him I would go "whole hog or none." If his church was not good enough for me neither was he. I was reared a Baptist. So from then until now I have been in the M. E. Church, and I love the Church.

They have been loyal to me. I have been loyal to them. God bless them.

Now my husband, Rev. J. C. Ellis, Sr., has passed to the home eternal. I am still loyal to his church. Just before the last he was saying, "Here, here." I asked if he wanted anything. He said, "They are calling the roll and I am answering to my name." This is a sweet remembrance to me.

From this you can judge whether I am worthy of being on each Advocate roll.

The Advocates are my friends. They talk to me of the work of our great church. God bless them both.

With love and best wishes,

MRS. J. C. ELLIS, SR.

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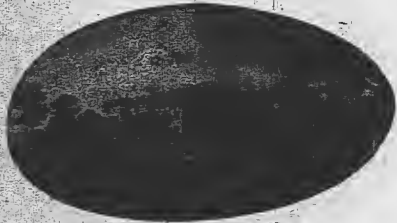
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### SUMMER TERM AND CAMP

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The Six Weeks Summer Term, beginning June 27, is semi-camp in nature, part of the forenoon being devoted to academic program and remainder of time given over to a well planned and carefully supervised program of physical diversions. Moderate charges. Descriptive literature upon request. Address J. K. Sandifer, Box B, Hendersonville, N. C.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

## CHURCH SCHOOL LESSON APRIL 20, 1941

By Rev. W. C. Newman

### USING WITNESSING POWER

Lesson Text: Acts 2:14; 4:8-20

**Golden Text:** They were all filled with the Holy Spirit, and they spake the word of God with boldness.—Acts 4:31.

Time, the well known weekly news magazine, reporting in its most recent issue, says that the National Christian Mission, promoted by the Evangelism department of the Federal Council of Churches, was "weighed and found wanting" in most of the 22 cities which it visited this winter, in spite of 50,000 new members added to the churches. Says Time, the total cost of the Mission was \$158,600, or a cost of only 50 cents for each convert, and concludes on this pessimistic note:

"But on the basis of this winter's experience few realistic churchmen would argue that such evangelism was an adequate answer to their problem of reaching America's 70,000,000 unreached." (Time, April 14, 1941.)

Fifty cents per member! What a way to estimate the cost of conversions! Like asking the price per pound being paid for hogs on foot. Were it simply a matter of raising 50 cents per person, how easily and quickly the world could be bought for Christ. Who can imagine the first Christians calculating the cost of discipleship in dollars and cents?

### Divine Recklessness

Perhaps that is the essential difference between our impotent evangelism and the victorious crusading of Peter and John and the rest of that glorious band. We are always "counting the cost," wondering what would happen to us if we declared the "whole gospel of God," timid about speaking to men of the things of life and death, preaching a tame religion with unutterable dullness: they were men on fire, reckless of consequences to themselves, consumed with the passion to preach, hot with the intolerable flame of concern for men's salvation. We are dignified, learned, dry, complacent, unshaken; they were enthusiastic, spontaneously vivacious in faith, zealous for the Kingdom of God, sacrificial in spirit, unquestioning in their confidence in their cause.

What will it cost to convert men? Certainly not money alone. But the cost is tremendous, and many of us have not so far been willing to pay it.

### Obvious Intimacy With Jesus

Arthur John Gossip has a sermon on the impossibility of concealing one's Christianity. He calls the sermon by an intriguing title: *The Galilean Accent*. It refers to the fact that when Peter was denying his relationship to the accused Christ, he was betrayed by his speech. He could not deny having been with Jesus, because he talked like the Galilean.

Now the solemn truth in that sermon for us all is that when a man lives in close intimacy with Jesus it becomes apparent in

his casual habits and conduct. He does not need to go around shouting from the housetops that he is a Christian. And this almost incidental influence of sincere Christians is the most powerful witnessing ever done in the world.

That is a fine line in our lesson today that says of these disciples that others "took knowledge of them that they had been with Jesus." It is sometimes desperately hard to distinguish modern Christians from people of the world. We are so much with people and with the world that we have little time for companionship with our Lord.

### Undeniable Works

"One picture is worth a thousand words." Did Confucius say that? No matter who said it, it is true. But it is also true that deeds speak even louder than pictures, though the pictures be made in Hollywood. Our lesson makes it plain that the thing which confused the enemies of Peter and John was not their preaching, but their miraculous deeds. Of these deeds it is written that the unChristian people said: "We cannot deny it."

Never in all history has there been as much preaching as in the last quarter century. But preaching has not saved the world. It looks as if it is time for Christians to do undeniable works. Democracy cannot simply fight a war and save itself in this generation; it must prove its superiority by meeting human needs more effectively than Fascism or some other philosophy. So Christianity cannot win a spiritual victory for our time by preaching alone; we must do works the world cannot do.

### The Irresistible Imperative

But we must preach! Preach as never before. If we fail men in this dreadful hour we do not deserve to be called the Christian church. And this necessity must rest upon us as unbearably as it did upon Peter and John who said: "We cannot but speak the things which we have seen and heard."

A really great American was being shown St. Peter's Cathedral, and when they displayed before him the golden vessels of incalculable value, the priest said to him: "No longer can the church say 'Silver and gold have I none'."

And the American replied: "But can we say 'Take up thy bed and walk?'"

### SOME EXTRAS AT GLENDALE

We observed Laymen's Week February 23-28, with a different layman in the pulpit twice Sunday and the nights following, and what earnest, practical, fundamental and spiritual messages these laymen did bring! One outstanding young lawyer of the Presbyterian Church brought one of the most profound and scriptural messages on Hell I ever heard. How I wish this message could be heard at all our district and annual conferences! Besides our own Methodist laymen, we had a Baptist and Presbyterian. It was something really extra.

March 9-23 we had our Young People's Spring Revival, and it was a real revival! Waddell Roberts, pastor of Bessie Shands

church here in Jackson, was the preacher. No one can at all appreciate this young preacher without hearing him through a series of sermons. He is an evangelist of the scriptural type, called of God, studious, humble, and wouldn't be afraid to "beard the lion in his den" if it became necessary. Our song leader was a unique character—blind xylophonist, plays the accordion, leads the singing with a vim, and can get more young people to come to church, partake in the services, and read and memorize more Scripture than any one I have ever seen. He is Arthur Barber, of Memphis, Tenn. Dr. H. C. Morrison says if you will get Barber, with his xylophone, accordion and singing to draw the crowds, then have a real preacher to preach to the people when he gets them there, you will have a revival. That is just what we had! Barber was not all that drew the crowds, though. The altar was a blessed place during the meeting, where several souls found their way to God in the good old-fashioned way. Twenty members came into the church as a result of the revival, and what a spiritual "boost" the church did receive! This was a very extra meeting.

On Sunday night, April 6, Dr. E. C. Wright, a member of the Methodist Conference of Nebraska, closed the greatest thing of its kind I ever saw and heard. By pictures, maps, charts and lectures he goes through the Bible in a week's time—from Sunday night to Sunday night, skipping Saturday night. He has covered many states and taught this Bible course to over 400,000 people. The children and young people are specially attracted. The crowds grew until they were standing on the last night. He gets many non-church-goers interested in the Bible and its teachings and characters, and he is fundamental to the core. What a spiritual and educational treat any church will have to get this man of God to come to it with this Bible course—"The Whole Bible In a Week." Two were taken into the church the last night of this meeting. So, without question, Glendale has had some "extras" in the last six weeks. I thank God for these wonderful blessings in the midst of the darkest days any of us have faced. These spiritual extras have braced us for the future battles. "Brethren, pray for us."

With confidence and faith,

J. A. WELLS.

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THE GATELY MARBLE AND  
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# THE CHRISTIAN FIRESIDE

## THE DISPATCH

By Rev. Vivian T. Pomeroy, D. D.

David Henry Charteris went to a famous English school about thirty years ago. He was a fair scholar and probably the most popular boy in the school. Wherever Charteris was, you might see a gang of joyful friends of all kinds; for he was very tolerant. He came of a family with a noble name, but he was not of the stuff from which snobs are made.

Now and then, however, a master in the school would wonder what would be the fate of Charteris, because great popularity in youth has not always proved the path to true greatness. "But who wants greatness?" said the Classics Master wryly. "Well," replied the History Master, "men have, you know."

Nobody thought it surprising that in the World War Charteris was a very popular captain. He could do anything with his men. During the War—not in France but in one of the Eastern lands—he was one day summoned to Headquarters, and there he was interviewed by a General, who was an "old boy"—a graduate—of the same famous school.

"Charteris," said the General. "There are two rather important jobs to be done. We are sending a small detachment to an advanced position. I need an officer who has the complete confidence of his men. I am told that you are such an officer. But there is another and even more risky task. I must send a dispatch—a most urgent dispatch—through the enemy's lines. It must, of course, be taken by a man alone. There is an opinion that you might be the man to do this. Oddly enough, it is felt that you had better decide for yourself which of these jobs you could undertake most satisfactorily."

The General paused. Not a shade of interest was on his face. Then he asked coldly: "Well, Charteris, which?" Captain Charteris looked at the General and said quietly: "I'll take the dispatch, sir." "Good!" said the General. "Report back here in an hour. That will be all."

Charteris saluted and turned to go. When he was at the door, the General coughed: "Oh, Charteris." Charteris looked back. "I happen," said the General, "to like a man who can stand alone."

That night Charteris went out into the darkness. He delivered the dispatch; but he never came back. His name is among many others on a tablet in the Chapel of the famous English school.

On Palm Sunday we celebrate the triumph of a Young Man, who carried a dispatch in his heart—not for any earthly nation but for the Kingdom of God. On a day he entered the city with his friends cheering and shouting: "Hosanna! This is our hero!" But before the week was out, he carried his dispatch alone. His friends had left him, and he was in the midst of his enemies—alone. But that also is a story of triumph.

You and I have our dispatches.—Reprinted by special permission of the author and The Christian Leader.

Gravity is the ballast of the soul, which keeps the mind steady.—Fuller.

## DR JAMES BLACK DEFENDS BRITAIN'S YOUTH

Do our young people care less for spiritual things than their fathers did, or are they less moved by dreams and ideals? No one would dare say, in this hour of battle, that they are built on a less heroic mould! Their valour and sacrifice in the past year, round these coasts of ours, have never been equalled, far less excelled, in the annals of man. What our Navy, our merchantmen and our airmen have done, almost as if it were part of their daily job, in sheer personal adventure, would need the poetry of a Homer to describe. In sober fact, I know nothing in all the deeds of the Iliad, the Crusades, or the events of the Armada that can dwarf the individual audacity of a single airman who risks everything in driving back the hosts of the enemy. Perhaps it is because the daring has been so gloriously common that we fail to be more amazed than at the rather bombastic feats of Achilles!

But are our young people less concerned about the spiritual dreams that once moved their fathers? I admit that they do not talk so easily about these things as people used to do. But does that mean that they care less or think less? I wonder if I may—very reverently and with some diffidence—tell you the story of a young airman who has just paid the last price?

He was the son of one of my best friends. Had you met him casually, you might have thought him only a fine, lovable, happy soul, just the sort of daring youth who would volunteer for the air service. He did volunteer; and I am glad that he was joyous in his work. But you might have wondered—we silly folk often do—if he had any of the power and drive of his parents? Well, a few days ago, he died in his Hurricane, like many another father's son. And there has been sent home to his parents a very simple and beautiful letter which he had written in the quiet of his hut some weeks ago. Almost as if he knew! Certainly because he had faced up to everything, including death!

Listen to this quiet voice from the dead: "Although I pray that you may never have to read this, and though I can't possibly say a hundredth part of what I want to say, I am leaving this poor letter just in case of accident. Forgive all its failings, because it is awfully hard to write." Just that—no false heroics and no self-dramatizing! Then he goes on, this boy who seemed to take everything for granted, "Let me begin by thanking Daddy and you for being the grandest parents a boy ever had, and for giving me such a wonderful home."

... It has always worried me that some day the time was bound to come when Daddy and you would be taken from us and our home would be broken up; and all that has really happened now is that we have forestalled that by a few years. All through your lives Daddy and you have been making one willing sacrifice after another for your children—and would have had it so—and now I have had the chance to make just one in return. And it is not just for you people whom I love and for home, but for all those things which went to make for our happiness—peace and freedom. We have to preserve these things—and we shall."

Did we consider these lads careless and unthinking? Listen: "Now, believe with me that this is not the end, and we shall meet again in just a little while. We may have met for the last time on this little earth, but there will be another meeting-place where time won't matter, and wars just don't happen. Remember the happiness of my life and all the fun I've had, and remember that what we are fighting for is well worth dying for. Good-night—and God bless and keep you all."

This is truly the faith and sacrifice of our best days; and if you can read the parts of this letter I have been privileged to quote, without seeing the faith and dreams that lay in that fine lad's soul, you are less subject to tears and admiration than I am. So long as we can breed such young men as this, of such mingled heroism and chivalry, everything that is dear is safe.

—The Christian World.

## THE INSTRUMENT

The Church is the instrument by which God's revelation gets a leverage upon the world. The Church is a channel, a concrete agency through which the resources of religion are brought to the world.

Vague, generalized good-will never is enough to do the world's work. There is an infinite amount of electricity in the atmosphere surrounding the earth. But that diffused "electricity in general" does not turn any wheels. It does not lift any burdens. It does not furnish light, heat and power to the world. It is only when that potential force is harnessed and given an instrument through which to work that it becomes the great servant of humanity.

—Halford E. Luccock.

## CLASSIFIED ADS.

In a recent daily paper appeared the following signed notices, one succeeding the other:

Husband: "I am not responsible for debts contracted by my wife."

Wife: "My husband, ..... never has been responsible for my debts."

Shining will cost me something. All light means an expenditure of force. Both fat and wick must be consumed in burning. But can I grudge the expenditure? Must I not rather glory in it, when, in proportion as I am expended in His service, I am myself transfigured by the flame that consumes?

—Rev. G. H. Knight.

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## DR. E. STANLEY JONES TO HIS FRIENDS

As of 150 Fifth Ave., New York City,  
Oakland, Cal., March 15, 1941.

My dear Friend:

I am now about to leave America and go on my long journey back to India. As you know, I have been here since the last of July, and I sail on March 28 from San Francisco. My plans have been somewhat changed. I shall take the S. S. "Matsonia" from San Francisco to Honolulu and there catch the clipper plane to Manila. At Manila I shall get the S. S. "President Harrison," which will arrive in Bombay, May 1st. This will save me a week and get me to my Sat Tal Ashram on time.

As you know, I have spent since September, my full time in the National Christian Mission, going to twenty-two cities across America. I am now in Oakland and this is the twenty-first city. Los Angeles is yet to be done and then I go for two days to San Diego before catching my boat. It has been a very steady grind. In some ways it has been almost a miracle the way I have been able to carry on—speaking from two to five times a day and dealing with inquirers in many interviews. Yesterday, for instance, I spoke five times and had a great many interviews, too, and thus it has gone, across the country, but these have been glorious days. Never did a group of men and women have such opportunities put into their hands as we have had. The soul of America has been plowed up and it was ripe for our message. After having done our best, we still feel that we are very unprofitable servants and I know when I get on board, I shall feel like putting my head in my hands and saying, "Is that all we have done?" Still, we have offered to God our best. The response has been very great. The crowds have ranged up to 15,000, and in the after-meetings we have had as many as 8,000 stay for personal surrender to Christ. These after-meetings have been a revelation to us. We have found that usually from one-half to three-quarters of the audience will stay for an after-meeting in which you tell them you will give them the steps to find God. This has been a revelation of the hunger which is upon the people. We are not for a moment under the illusion that all these people were converted, but what we did feel was that it showed a very great undertone of spiritual desire and hunger. Nor was this merely among the general masses of the people. We found it particularly true among youth. In some places we have had 900 out of 1,000 students in a State College, stay for personal surrender to Christ. This has happened a dozen times. Even two years ago this would not have been possible. However, I am persuaded that there is a field even riper than the colleges and universities, and that is the high school. If I were left to choose one place in America and only one place, I should unhesitatingly choose the high school. There the youngsters are not burned over and blase and sophisticated. They are eager and responsive, when you really get them. To stand before 3,000 youngsters as I have done again and again

and feel the intense yearning as they listen with pin-drop silence to the straightest presentation of Christ, has been an unforgettable experience.

The Service Clubs at the breakfasts and luncheons have also been a very ripe field. If people will not go to the church, we must go to them where they are and where they congregate, and we have felt that many decisions were made in these Service Clubs which may change the whole life of many communities.

We have tried to leave behind us a group of laymen through the Visitation Evangelism Campaign, who will have tasted the joy of winning others to Christ. This leaves evangelism where it should be, viz.: in the soul of the laymen.

I need not tell you how deeply I have fallen in love with my native land again. It's dearer to me than ever, and I leave it with some reluctance, but where the Voice calls, I must go. I hope, however, to be able to spend a year in India and a year here for, say, the next ten years. That will keep me in touch with both of these great fields. If everything goes well, I hope to be back in the summer of 1942, to hold several Ashrams during August and then to do evangelistic work through the cities of this land.

My address in India will be at Sitapur, U. P., India. Mrs. Jones is running her school there, with wonderful faithfulness.

Any money sent to me through the Board of Missions, 150 Fifth Ave., N. Y., will get to me without deduction. I need not tell you how grateful I am for your prayers and sympathetic interest. We are in holy bonds of fellowship and as I go back to India, I feel nearer to you all than ever before.

With my gratitude for what you have done and the way you have sustained us with prayer, I am,

Sincerely and gratefully,

Your brother,

E. STANLEY JONES.

Later, Dr. Jones sent the following paragraph to be added to the above:

March 28, 1941.

"On the morning of March 20, when my boat was to sail with my baggage—the boat which I was to catch at Manila by plane—the Inner Voice awakened me about four o'clock with the words: 'I want you here.' I tried to put it aside for all my plans were made to go back to my beloved India, but by six o'clock I knew that my Voice was authentic; so I sent off wires to have my baggage removed. I am now planning to stay here until fall, at least. God must have something for me to do in this crisis in America, for America is the nerve center of the world, and the way she goes will determine the way the world goes. Do pray that we may be able to do something at this hour. My address in America will always be 150 Fifth Ave., New York City."

## "THE BURNING BUSH IN THE LIFE OF TODAY"

(Continued from page 7)

when that new program lay clear and compelling in his mind. And I am deeply grateful for the illuminating glimpse we are given of the hesitation:

Who am I, that I should go unto Pharaoh, and bring forth the children of Israel? But he went. He was not disobedient unto his heavenly vision.

Finally, the burning bush experience marked the beginning of a new power in his life. The climax of this high hour was

not the vision of the flaming bush. Rather was it the mighty assurance that came to him that God would be with him. The newly felt Presence would encourage, strengthen and uphold him as he entered upon the new program of his life.

"Certainly I will be with thee."

From this moment all the fire that had flamed up in his young manhood in Egypt because of the oppression of his people was sublimated into a mighty meekness, a sustained patience, an undying vision of the greatness and of the divine mission of his people. He gave to his people one mighty controlling idea. They belonged to God and God belonged to them. And he made them so feel it and believe it that they accepted his challenge and began the long spiritual trek that made them religious trail blazers of humanity. And when history was ripe for it, these people gave to the world Jesus of Nazareth, whom we Christians hail as our Lord and Master. In deeper reality than was yet possible to Moses, and meaning all that God's presence meant to him and more, we can say with St. Paul, if we are willing to pay the price, "Christ liveth in me!"

In the days when Germany was a great spiritual and cultural force in the world, I attended three organ recitals on successive Thursday evenings in the Kaiser Wilhelm Gedachnis Church in Berlin, when the greatest organist in Germany played exclusively the music of Johann Sebastian Bach's compositions from his early years, his maturity and his old age. The vast audiences sat in utter silence as the organist played the rich strains of this great master with exquisite skill and thrilling power. Then the thought bore itself in upon me that he was telling us through every score: "I play, yet not I, but Bach plays through me!" Even as one greater than he had said:

"I live, yet not I, but Christ lives in me!"

Yet the organist had mastered Bach, toiling over these strains until he understood them, spending many years upon his loving task until he could interpret him to others. But as he mastered Bach, Bach mastered him. It was not the organist alone, nor the great master alone, but the union of the two that made his music so great. And the Burning Bush experience could mean to us nothing greater than to send us out similarly willing to pay the price of power. For there is no more wonderful privilege for us than to become persons whose every faculty of body, mind and soul is touched into new creativity and growing effectiveness by the cleansing presence of the living Christ.

Editor: "We can't accept this poem. It isn't verse at all, merely an escape of gas."

Aspiring Poet: "Ah, I see; something wrong with the meter."—Baptist Record.



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## APPOINTMENT CHANGES

Please announce following changes in appointments, North Mississippi Conference: Drew, H. H. Wallace; Shelby, G. C. Gregory; Pickens and Goodman, E. C. Driskell; Vaiden and West, A. L. Davenport; Winona Circuit, to be supplied.

HOYT M. DOBBS, Bishop.

## DISTRICT CONFERENCES

### Louisiana

May 13, Ruston District at Minden, one day.

May 14, Monroe District at Collinston, one day.

May 15, New Orleans District at Munholland Memorial, New Orleans, one day.

May 29, Baton Rouge District at Bogalusa, one day.

June 3, Lake Charles District at Lake Charles, one day.

Shreveport District unannounced, Alexandria District postponed on account of illness of Dr. Harper, D. S.

### North Mississippi

April 22, Sardis-Grenada District at Hernando, one day.

April 23, Greenwood District at Tchula, one day.

April 29, Aberdeen District at Hamilton, one day.

April 30, Columbus District at Central Church, Columbus, one day.

May 6, Greenville District at Leland, one day.

May 6, Corinth District at Holly Springs, one day.

### Mississippi

April 23, Jackson District at Grace Church, Jackson, two days.

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SECOND SCHOLARSHIP	\$250
THIRD SCHOLARSHIP	\$125
TEN SCHOLARSHIPS	\$75 EACH

WRITE FOR INFORMATION

April 25, Vicksburg District at Port Gibson, one day.

May 6, Brookhaven District at Meadville, one day.

May 8, Meridian District at Fifth St., Meridian, one day.

May 13, Hattiesburg District at Collins, two days.

May 15, Seashore District at Campground, near Lucedale, one day.

## MID-YEAR MEETING OF BOARD OF MISSIONS AND CHURCH EXTENSION

The Board of Missions and Church Extension of the Louisiana Conference will hold a mid-year meeting at the MacDonnell Wesley School, Houma, La., on May 3-9, 1941.

Our special guest will be Dr. E. D. Kohlstedt, General Secretary of the General Board of Missions, for Home Missions.

We will present a study of our mission charges, unoccupied places, a study of the situation regarding the underpaid ministry in the Conference, and a study of where the Board of Missions has expended its funds for the past 20 years. On the basis of these studies and discussion, we will try to work out our policy for the quadrennium.

The date has been cleared with the district superintendents and Dr. Kohlstedt. We hope for a full meeting. We will begin at 12 o'clock dinner, and adjourn the next day at the dinner table.

H. L. JOHNS.

## SARDIS-GRENADA DISTRICT MISSIONARY INSTITUTE

The Sardis-Grenada District Missionary Institute met at Sardis, on Thursday, April 3. Rev. C. T. Floyd, district superintendent, had overlooked no detail in preparing a splendid program. Every speaker assigned a part on the program was present. With the attendance well over the 100 mark, most of the charges in the district were represented.

The guest speakers were Dr. and Mrs. W. B. Lewis, missionaries, home on furlough from their work at Tunda Station, Africa. It was an inspiration to all present to hear these missionaries tell of their work.

Since every speaker assigned a part on the program was present with a well pre-

pared talk, it seems that the best write-up we can give is to furnish you copy of the program.

9:30 Devotional—Rev. C. T. Floyd, district superintendent.

Methodism Mobilized: Our New Missionary Organization—(1) What It Is—Rev. E. M. Sharp; (2) The Place of the Laymen—A. B. Friend; (3) The Place of the Women—Mrs. N. N. Maxey; (4) The Place of the Young People—Wallace Russell; (5) Missions in the Church School—Mrs. M. E. Woodson.

Address: "The Missionary Challenge in the Light of World Conditions"—Dr. W. B. Lewis.

Lunch.

American Methodism and the Present Hour—Rev. W. J. Cunningham.

Presentation of the World Outlook and Methodist Woman—Mrs. Damon Page.

Presentation and Sale of the Study Book—"Methodism's World Mission"—Rev. H. P. Lewis.

Organizing the Church Board of Missions and Church Extension—Rev. R. G. Moore. Address: "The World Service of Methodism"—Mrs. W. B. Lewis.

All in all it was a great day well spent, and we shall not soon forget it.

W. M. JONES, Secretary.

It is better for a city to be governed by a good man than even by good laws.

—Aristotle.

There is no duty we so much undervalue as the duty of being happy. By being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves.

—Robert Louis Stevenson.

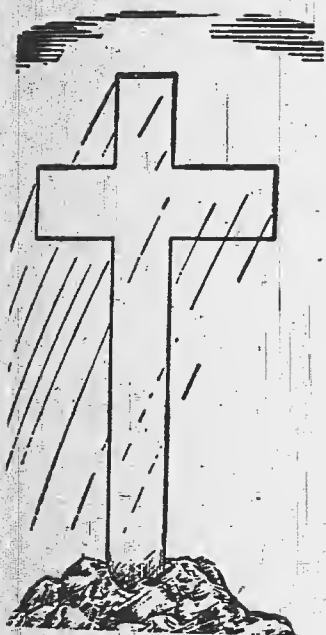
Old Matthew Henry has translated Shaddai, the Hebrew name for God, "The God who is enough." It is a fine suggestion. It is the idea of all sufficiency, adequacy, fulness. We are so limited, we reach the end of our resources so soon, we are constantly sensible of our inadequacy. How glorious to realize that we have a God who is enough! He has made full provision for all our need.

—A. B. Simpson.

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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

If an inspired undertaking fail through fault of those to whom it is entrusted, we still say that it is God's Will, in which we must acquiesce? Surely it then becomes our fault, not His Will, which is the hindering cause. . . . The sin is contrary to God's Will; the penalty is in conformity to that Will.

—St. Francis de Sales.

## THE PRAYER-ROOM TODAY

Be gracious unto us, O Lord our God, and bless us again of Thy great goodness, as we turn with one accord to the light of Thy presence. We know that Thou art Light, and that in Thee is no darkness at all. Thou hast created us to be children of light, and Thou hast lighted the candle within us. Yea, we rejoice, glorifying Thee, that Thou hast revealed the light of Thy glory in the face of Jesus Christ, in whom we have come to know the heart of the Father and find evidence that Thou art Love. Thou, Lord, Thine is the power, and Thine is the victory, O Light eternal, Love eternal. Thine be the glory in all the world unto all ages. Amen.

## Have Faith in God

What is this faith in God of which we talk,  
For which we pray, that we may have the more?  
Is it to fret when circumstances balk  
Our pet desires? Is it to rant and roar  
When we are winners, for an hour or day?  
Is faith in God the will to have our way?

How shall we measure God, in terms of years,  
With whom the centuries are as a breath?  
Is the Eternal bounden by our fears?  
By every joy in us that withereth?  
Of what avail the Everlasting arms  
If God is moded so to our alarms?

Do we not say that God is everywhere,  
The universe his home-land? Say we, then,  
Our bit of earth is his peculiar care?  
That faith is but a bankrupt thought again  
If God enthrones not every partial cause  
Above the movement of his spaceless laws?

How shall abide these three, faith, hope and love,  
If every wish and whim that stirs in us  
Measures our fellowship with things above?  
If time and circumstance are regnant thus,  
Where lives the comfort of his staff and rod  
Except our faith is faith, indeed, in God?

—Robert Whitaker, in Watchman-Examiner.





# WALLET OF THE WEEK



A CHEMICAL PRODUCT KNOWN AS PROLON, according to a science note in *Pathfinder*, is being manufactured from skimmed milk. It is a fur-like fiber which is said to have a more velvety touch than rabbit fur, and it is used for making men's hats. It is estimated that during her lifetime a good cow can furnish Prolon equivalent to the fur of six thousand rabbits. Like a great many other chemical achievements, it does not make sense to the most of us, but the rabbits will owe the chemists a vote of thanks.

\* \* \*

AN ENGLISH CONGREGATION near London is said to worship in an underground cave. So many of the churches have been destroyed and wrecked by bombs, that the rector of the locality has gathered a congregation of one thousand people from the refugees and the surrounding countryside. The meeting place is one hundred and twenty feet underground and was originally used by the early inhabitants of Britain. A harmonium in an adjoining chamber is used to lead the people in liturgy and song.

\* \* \*

THREE OF FIFTEEN PROTESTANT CHAPLAINS serving Federal prisons are Methodist ministers, according to "Methodist Information." This statement was based upon a statement of Dr. Stewart Hiltner, secretary of the Federal Council committee which exercises general control over their appointment and program. A service of installation was held when he began his work at the Federal Correctional Institution at Danbury, Conn. Others are Rev. Robert E. Brinkman, Federal Detention Headquarters, New York City, and Rev. Paul A. Lomax, Federal Correction Institution, San Pedro, Calif.

\* \* \*

HIGH FEE REQUIREMENTS, according to officials of the University of Maryland, are forcing thousands of students from low-income families to leave public schools. The fees paid for towels, lockers, athletic equipment, diplomas, dramatics and extra-curricular activities in general cannot be afforded. Providing more financial aid for underprivileged students for educationally worthwhile activities might help materially, but it would probably not be very effective in removing the serious social inequalities which are caused by the excessive fees.

\* \* \*

DR. ADOLF KELLER is credited with the statement that the hopeful outlook for a united Christianity which a few years ago seemed to be approaching realization, is today made less encouraging through the closing of open roads between nations and churches. The Russian Orthodox Church has almost entirely disappeared behind the iron curtain of the Bolshevik regime, the Evangelical Church in the Baltic countries has become almost invisible, and Christianity in the lands which have been overrun has become inactive and cautious.

A NEW X-RAY MACHINE has been devised for medical field service in the army. It can be set up anywhere in ten minutes and casualties can be examined at the rate of one-a-minute for the location of bullets and shell splinters. It makes possible immediate, accurate and scientific treatment of the wounded soldier since it carries facilities for exact diagnosis to the very battle front. It cannot work miracles, but it will prevent the tragedies due to delay and mistaken diagnoses.

\* \* \*

BUBONIC PLAGUE is said to have appeared in the province of Chekiang, China. The new Health Administrator has asked the American Bureau for medical aid to China to ship a minimum of one ton of cyanogen, the fumigating gas, and two hundred thousand doses of vaccine. The bureau cabled Manila in the hope that the shipment could be dispatched from there to hasten delivery. At any rate, the gas and vaccine are on their way to help relieve the unhappy Chinese of their latest affliction.

\* \* \*

REV. WILLIAM E. PARK, recently elected President of the Northfield schools and summer conferences, is the third successor to D. L. Moody, who founded the institution in 1880. He was succeeded first by his son, Rev. William R. Moody, and then Rev. Elliott Speer succeeded. Since Dr. Speer's death in 1934, the management has been invested in a committee. Northfield was the forerunner of many similar summer conferences throughout the country and it has long been a wholesome influence in the religious life of the nation.

\* \* \*

BUSINESS AND LABOR CONDITIONS, despite strike turmoil and industrial disorganization, seem to be definitely on the upgrade. According to a report of the Iron and Steel Institute, six hundred and three thousand workers were employed in the steel industry during February. During the same month, says the National Industrial Conference Board, unemployment decreased three hundred and seventeen thousand. During the past year, it is estimated that two million three hundred and eighteen thousand unemployed found jobs, leaving a total of seven million thirty-nine thousand still unemployed.

\* \* \*

THE FORD STRIKE in Detroit put eighty-five thousand men out of work. A great tribute was paid to the ministry when Governor Van Wagoner sat in conference with fifteen clergymen of the city on Saturday before Palm Sunday in an effort to find some solution to prevent bloodshed and effect a just settlement of the controversy. Dr. Henry Hitt Crane was the spokesman for the ministerial group. In the opinion of the Governor, the churches were liaison forces between the people and the Government for creating an atmosphere of respect and confidence out of which a peaceful solution might come.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### TOLERANCE AND BEATING TOM-TOMS

To William Lindsay Young, is credited the statement that, "Four things are necessary to a disciplined mind: (1) Clear thinking in a confused world, (2) calm thinking in a hysterical world, (3) constructive thinking in a shattered world, and (4) courageous thinking in a dangerous world." During our editorial career we have tried to refrain from replies to irritating and unjust aspersions caused by race issues. We have tried to have a conscience on the subject of abetting agitations which would hurt innocent parties. But we have a distinct feeling that much of the talk about racial and religious tolerance is far less altruistic, or religious, than is admitted. Some of it amounts to a vicious and unreasoning indictment of a whole section of the country.

To be sure, minorities have their rights, but majorities should be able to feel that they are dealing with definite racial and religious constituencies—not with groups of warring and disunited elements. We have in mind the fact that the General Jewish Council, the coordinating agency for four distinct Jewish factors, has recently been dissolved on account of disagreements among the constituent units. A certain young man in a perfectly familiar story told his brothers of a dream in which their sheaves bowed down and worshipped his sheaf, but he learned that it is not wise to talk too much without being sure of your own crowd. Certainly one hundred and twenty million people should not be expected to bow down to a ten-million minority which is itself split four ways; which has not been able to cooperate on the very principle which lies back of any plea for tolerance for the Jews—"the safeguarding of the equal rights of Jews." Associated in the plea for tolerance is the Negro minority. Too often the plea for tolerance toward the Negro race has back of it a vindictive indictment of the whole South. Take as an example, this paragraph from an editorial in a recent issue of *Opportunity*.

"The fact that Hitler has adopted the Jim Crow Law for Jews should be proof enough that it is malicious in intent and repressive in purpose. And it is a little embarrassing and distressing to the rest of America to be reminded that Hitler copied much of his methods of racial repression from the Southern section of the so-called democratic United States." Whatever else may be said of this acrimonious broadside, it does not represent our idea of the spirit of tolerance. From the effort to associate Hitler with the South in this "so-called democratic United States" to the discourteous reference to the Supreme Court with which the editorial ends, it is as unwise as it is unfair. It might be well for those who seem to be so much concerned about the "sacred essence of democracy and religion" to remember that there may

be another side to tolerance than that which is being so loudly emphasized. We are interested in righteousness, but not in a mere beating of tom-toms.

### FADS AND AFTER

It has not been a great while since a clumsy-looking advertising clock made its appearance. It was an electric clock, but as prosy-looking as the home model, weight-powered, crank-winder "Seth Thomas" of three quarters of a century ago. It had a changeable bulletin-board front, and it certainly could not be classed as a work of art. Those clocks seemed to be the "trial balloon" of an advertising concern. After a brief time they began to multiply and we became clock conscious. They came with the amazing suddenness and profusion of dogwood blossoms in the springtime—all kinds and shapes appeared in show windows, on sign-boards, a-top high buildings, on residences and some on disreputable looking shacks. Some of them had neon illumination, and sometimes it appeared that the smaller the business the bigger and brighter the clock. From the promotional point of view it was a phenomenal success.

But in a little while proprietor interest waned for some reason. It may have been because fuses blew, short circuits developed, or for other mechanical or psychological reasons. Just when interest was at the peak, the time proclaimed by those clocks represented every division of the clock dial and "the time of the day" became a fiction to rival the wildest dreams of Baron Munchausen. Women on the way to work would twist their wrists and look skeptically at their watches, and men with an air of being provoked with their trusted timepieces chucked them into their pockets. That little advertising fad ended in discrediting every make of watch ever produced and brought nervous souls almost to the verge of a breakdown.

There is something transitory and superficial about every fad which tends to create a feeling of distrust. Evangelism has been hurt by fads, fantastic methods for the promotion of church enterprises—bazaars and suppers with piratical conclusions, introduced with prayer and graced with the apostolic benediction, and other devices without number have had their effect. Pulpit oracles of the sensational and scandalous who find themselves unexpectedly marooned in a sea of unimportant headlines, or who by some mischance come to Mother's Day with nothing left in their ecclesiastical barrel except a sermon on the Kentucky Derby, or on somebody's Ring Career are cases in point. If we should take the parable of the clocks a little more seriously, it might save many of us from becoming the victims of damaging fads and it would



go far towards restoring confidence in the message of the church. Fads may seem to be innocent enough; it is the breakdown, the after, that hurts.

### MILLSAPS SCHOLARSHIPS

In our issue of last week we carried an advertisement which announced the offer of a number of Millsaps College scholarships. This offer, as we understand it, is made to High School seniors and it helps to give interest and importance to High School Day which will be observed by Millsaps College this week. These scholarships have a substantial money value, but more important than their money value is the fact that they make opportunity for many capable and worthy students to get started in one of the very best colleges in the country. They point the way to scholarship and a wholesome atmosphere, both of which are necessary to an effective education.

Those who may be the guests of Millsaps College next Saturday will do well to look the college over and to catch something of the atmosphere which prevails there. It will be worth the time and the effort of any High School senior to try for one of these scholarships and more worthwhile to share in the privileges and opportunities offered by that splendid institution which has served young men and women of Mississippi so well for the past half a century.

### A NAME—INHERITED OR ESTABLISHED

Most people have real pride in the fame of their ancestors, but such pride cannot be justified except by personal worthiness. No one ever had anything to do with determining his ancestral connections, and no genealogy which may show his descent from a line of earthly kings can make up for personal deficiencies. The achievements of our ancestors may help to explain our virtues but not to excuse our failures. We do no honor to our distinguished relatives by the exhibition of the family tree, nor by boasts which seek to take credit for their worth. My ancestors are honored when their virtues are reminted in the mold of my own personality.

A great ancestral inheritance is a reproach to any person whose life falls below the level of being its true representative. The scion of a lordly family is a pathetic figure if his only badge of distinction be the key to a splendid mansion dangling at his belt. The ruins of a great castle have a grandeur all their own, but no one goes into ecstasies over the evicted inheritor who boasts a lineal tie which he has signally failed to honor. It is the privilege of every individual either to establish a name in his own right, or to seize the torch thrust into his hand by a great and worthy ancestor and carry it onward. An ancestral estate may be made an epic of glorious achievement, or one may live upon its royalties and weave the fame of its founder into a drama of dismal failure.

### BENEVOLENT COLLECTIONS LAGGING

A letter from Dr. O. W. Auman, General Treasurer, Chicago, makes the statement that his receipts for this year are short of the payments made by the three churches for the same period last year by the sum of \$414,592.35. The fiscal year closes on May 31, and the deficit reported some time ago remains about what it

was at the time the first report was made. The very least that can be said is that these figures are not creditable to the united Church. It is our opinion that payments to both the Benevolences and the Day of Compassion fund should be reported charge by charge in local constituencies and totals for Conferences in the Church as a whole. We have a right to know where the blame lies for these deficits.

## Editorial Miscellany

By Dr. H. T. Carley

### SAM POSSUM, EPICURE

The opossum, or, to use the colloquial, the possum, is a funny-looking beast. In the words of Captain John Smith, who came across it in his early American explorations, it "hath a head like a Swine, a tail like a Rat, and is of the bigness of a Cat. Under the belly shee hath a bagge." According to the dictionary, this animal is a didelphyoid marsupial, with black, hand-like feet adapted for grasping, black ears, a prehensile tail, a soft whitish-gray pelage, is arboreal, and is esteemed as food. Captain Smith's description is not quite as scientific, but it is more vivid.

The statement of the dictionary that the possum is "esteemed as food" needs a qualifying phrase—"by some people." It is generally understood that possum with taters is a superfine dish with the Colored folks, and that not a few Caucasians consider it a delicacy; but there are some, one of whom I am which, who have no hankering for this particular form of sustenance.

It is altogether possible that those who do like to eat possum do so because they like the flavor of the meat, and that those who do not like it are prejudiced against the animal on account of its looks. With a head like a hog, a tail like a rat, and a foot like a hand, it is not especially calculated to produce excitation of the salivary glands.

Then, too, the possum's own taste-range in the field of food is a little too wide to give him high standing as an article of diet. It may be a slander—but he is reputed to be especially fond of the meat of animals long-deceased.

But there are possums and possums. Not long since, some friends took us for a drive through the terrain surrounding Ponchatoula. It was a fascinating excursion, the woods radiant with spring flowers, and the road often winding along lakes, rivers and bayous, the mere appearance of which made the angler's blood tingle. And many a bean patch and strawberry field we passed.

It was in one of these strawberry fields we saw a sight that brought us to a stop. Looking back and forth as we rolled along we spied a possum in the midst of a berry patch, serenely, apparently happily regaling himself upon the luscious fruit that was thick upon the plants. We watched him for a space; then we got out of the car and walked over for a closer inspection. He showed no fear of us and kept on eating his berries—until we prodded him with a stick. Then he manifested considerable impatience, snarling at us in a very churlish manner. So we left him to his epicurean enjoyment. It was the first time any of us had ever seen a possum eating strawberries.

A lot of people who don't look like much and ordinarily don't act like much sometimes have some beautiful thoughts.



## THE LAST PROHIBITION ADDRESS OF THE GREAT CRUSADER

Speech of Hon. Morris Sheppard, of Texas,  
In the Senate of the United States,  
Thursday, January 16, 1941

Mr. SHEPPARD. Today, Mr. President, is the twenty-first anniversary of the birth of national prohibition under the eighteenth amendment. Today children born under the American flag on January 16, 1920, become of age. Today they become entitled to the full blessings of citizenship in a free democracy, assuming at the same time, however, the full responsibilities which such citizenship imposes and involves.

Today I reaffirm the conviction I often have expressed concerning national prohibition, namely that national prohibition is the most effective and practical means of protecting the American people, especially American youth, from the losses and the tragedies of one of the principal social enemies of the Republic—beverage alcohol.

The year 1940 was another year of continued prosperity and activity for the liquor industry. While millions of our people struggled against privation, want and misery; while America began to call forth its material resources to prepare against modern aggressors; and while American youth prepared to leave their homes and occupations to enter upon a period of preparation and training in defense of a civilization which they believe to be worth preserving, a golden stream of profits continued to pour into the coffers of the liquor industry as constantly as relegalized liquor poured incessantly out of its vats, its casks, its barrels, and its bottles to undermine and cripple the human resources of this Republic.

This stream of liquor began to pour forth 7 years ago after an interval of 13 years, during which its manufacture, sale and possession constituted an illegal activity under the Constitution. Since then it has risen to floodtide, threatening to deluge the Nation and leaving in its wake a wreckage of human lives.

Each year since 1933 I have presented statistics of this ever-increasing flood of liquor. I have presented them from various points of view as they are reported in the official records of the Government and by Government officials concerned with their compilation and publication.

In 1938 I directed the attention of the Senate to the activity of the liquor interests in promoting the sale of whiskey and other intoxicating beverages through the newspapers and magazines, by radio, and through other forms of advertising. At that time I quoted from Editor and Publisher a statement to the effect that during the 4 years—from repeal in 1933 to 1937—the sum of \$75,000,000 had been expended for the promotion of the sale of alcoholic liquors in newspaper advertising alone; and I illustrated, in part, the adroit and alluring advertisements adopted by the liquor industry to promote the sale of its products.

There has been no cessation in that activity. The recent two years have witnessed not only an increase in newspaper and magazine lineage but an increase in all other forms of liquor advertising, together with an intensification of luridness and glare, for the liquor industry has not hesitated to avail itself of the most modern instrumentalities of science, including the neon sign and radio, in its determination to dispose of its vast stocks of whiskey and other alcoholic beverages.

Time was when we all deplored the existence of the old-time saloon. At best, it was a squalid, sordid institution that had many vices and caused distress and unhappiness among a class of our people who sadly needed the means which it exacted from those who could but ill afford to be deprived of them. Experience proved conclusively that the old-time saloon was too costly for our economic existence and the public welfare. Experience demonstrated that the saloon was not economically justified and never had been, but that the community was compelled to make large contributions to the support of those whom it left in economic distress and for the medical care and hospitalization of those whom it left bereft of physical and mental health.

But even with the occasional financial support of the distillers and brewers, the old-time saloon was but an amateur in the promotion of its sales in comparison with its modern successors, who have all the evils of their predecessors and many new ones, as, indeed, the distillers and brewers themselves were then but amateurish in comparison with the methods which they pursue today. The independent saloon and the independent and individual brewer and distiller of preprohibition days have given way to the highly organized, highly capitalized, effectively concentrated liquor industry capable of promoting its interests through both private and governmental agencies and outlets. For though the Government supervised the warehousing of liquor during preprohibition days, as it does today, it did so then exclusively for purposes of taxation, while today some of our State governments are engaged in the direct retail sale of all forms of alcoholic beverages, not merely for the purpose of recovering taxes but for the purpose of profit as well.

Mr. President, the Wall Street Journal, of January 2, 1941, records in substance the following about the tremendous whisky stocks of the last few years and the status of the liquor industry today. The statement is headed:

Whisky stocks unlikely to prove burden to distillers; big inventories being worked off—stable profits progress noted.

The Journal states that the distilling industry has now battled about half way through the flood tide of bonded liquor which has threatened to deluge the country as the stocks of 1936 and 1937 come of age, that whisky made in 1936 has been fairly well depleted by recent consumption, and that the carry-over made in that year will not be very large, although even larger stocks were set up in 1937, and that the real peak will not be passed until the middle of this year; that thereafter the problem of surplus inventories will diminish.

The Wall Street Journal reports further that so far, despite fears that the huge amounts of bonded whisky maturing currently might disrupt the price structure, the distillers have done fairly well; that earnings last year on the average were as good or better than in 1939, and that there is no indication as yet that there will be any sharp drop in profits in 1941 from this cause; and that it begins to look as though the industry is making progress toward a stabilized rate of earning power.

Mr. President, the amount of distilled liquor deposited in Government warehouses in 1938 brought the total for that year to 471,000,000 gallons; in 1939, to 478,000,000 gallons; and in 1940, to 480,000,000 gallons.

During 1938 about 125,000,000 gallons of distilled beverage spirits were sold; during

1939, about 120,000,000; during 1940, about 135,000,000, but new manufacture continued in order to replace that amount in the warehouses with an added margin.

In addition to the distilled spirits consumed there were consumed also in this country about \$1,643,000,000 gallons of beer each year in 1938, 1939 and 1940.

But wine was consumed, too, and in increasing quantity, as shown by the consumption of 65,278,000 gallons in 1938, 71,541,000 gallons in 1939, and 87,535,000 gallons in 1940.

Truly this is a flood tide of liquor, which not only has threatened to deluge the country but which actually has deluged it and which is deluging it even as I speak. Apparently the liquor industry is not satisfied with the extensive consumption of liquor now prevalent in the Nation but seeks by every device that can be conjured up to increase that consumption in order to dispose of its vast production.

Mr. President, from year to year I have presented to the Senate evidence of the menace of all forms of liquor, whisky, wine and beer, to the life, health and welfare of our citizens. That menace has not diminished. And today it is possible to make that statement upon the basis of scientific investigations, experiments and facts.

Whatever doubt or uncertainty may have been alleged to attach to statements concerning the effect of alcoholic liquors before prohibition has been removed definitely by the accuracy and certainty of statistics available today.

Medical science definitely has linked many of our ills—physical and mental—to alcohol and its effects. It is no longer necessary to have exhibits of violent primary or acute alcoholism to establish the causative effects of alcohol, but modern medical science now is able to trace many secondary ills to the same cause. As evidence of the thorough-going scientific approach to the problems of alcohol, as they exist today, I exhibit to the Senate but one number of the Quarterly Journal of Studies on Alcohol, published in December, 1940, and direct the attention of the Senate to the articles contained therein. Of these articles, I have selected excerpts or titles of a few, as follows:

First, Alcohol as a Factor in Traffic Accidents, by Dr. Donald S. Berry, secretary, Committee on Tests for Intoxication, National Safety Council. I am convinced that it is no longer necessary to argue this case before Senators. The drinking driver and his victim as well as the drinking pedestrian have been the subject of enough discussion to make any elaboration unnecessary at this time.

Second, Mortality from Alcoholism in the United States, by Dr. Calvin F. Schmid, associate professor of sociology, University of Washington. From statistics furnished by the Bureau of the Census, Dr. Schmid is able to conclude that in 1936 there were 3,714 deaths attributable primarily to alcoholism; 4,334 deaths in which alcoholism was considered a contributory cause; and 802 deaths from alcoholic cirrhosis of the liver—a total of 8,850 deaths resulting either primarily or secondarily from alcoholism.

Other titles deal with the proper definition of alcohol as a well-known narcotic drug, definitely harmful, and with observations on chronic alcoholism.

Mr. President, it is not possible to conclude this aspect of the liquor problem without consideration of the paper on Alcoholism and Public Health, read by Dr. Lawrence Kolb, Assistant Surgeon General

(Continued on page 8)



# CONFERENCE NEWS AND PERSONALS

Rev. Ralph E. Johnson, General Evangelist, will assist Rev. A. Y. Brown in a meeting at Okolona, May 7-13.

Rev. J. Cude Rousseaux reports a very pleasant and promising beginning on the Covington charge, to which charge he was assigned at the last Conference.

Approximately \$1,000 has been raised and work will begin soon on a new church at McCondy, on the Egypt-Buena Vista charge, where Rev. G. H. Ledbetter is pastor.

Mrs. W. J. East, Senatobia, Miss., is on a visit to her daughter at Myrtle Beach, S. C., to which place she asks that her paper be sent in order that she may keep in touch with the North Mississippi Conference.

Mrs. J. D. Aldrich, of Haughton, La., has our thanks for her generous commendation of the Advocate which she has read for more than fifty years and to which she is still attached.

Rev. J. H. Morrow writes that the church in Forest is making progress. His people are united in their efforts to advance the Kingdom and all finances are in full to date.

Rev. L. A. Carrington, pastor at Plain Dealing, La., gave the Advocate campaign a good boost in the Shreveport district recently. He also expresses the hope to increase the number soon.

Our good and genial friend, Rev. R. T. Hollingsworth, reports in characteristic manner his purpose concerning the Advocate and we have no more unfailing friend than he.

We appreciate the Easter program for the church at Corinth, Miss., sent by the pastor, Rev. C. A. Parks. It is one of the most beautiful and impressive folders that we have seen.

The Aberdeen District Conference, as was announced in this paper last week, will meet at Hamilton church, on the Prairie and Strong charge, April 29, for a one-day session.

Dr. R. E. Goodrich, pastor of Laurel Heights Church, San Antonio, will have the sympathy of many friends in Louisiana on account of the death of his mother, which occurred on April 5. She was ninety-four years old.

Things are evidently making good progress at Okolona, Miss. On Easter Sunday there were fifty men present in the Men's Bible Class, of which Mrs. S. B. Dottery is the teacher, and the Sunday School attendance was the largest for several years.

Rev. Spencer J. McLean, in his first list sent for the Advocate from Zachary, La., includes the name of Mrs. L. L. Roberts, widow of our good friend of the Mississippi Conference, who answered the heavenly summons last year.

Bro. B. A. Williamson, Meridian, Miss., adds to a business note the statement that the Advocate has been an indispensable adjunct in his household since his earliest recollection. Bro. Williamson is in his seventy-fifth year and is still active and vigorous.

Chaplain J. H. Brooks, of the North Mississippi Conference, attended the joint meeting of the district superintendents in Bishop

A. Frank Smith's area on March 24. The meeting was held in Houston and Chaplain Brooks seems to have been present as a counselor concerning chaplaincies.

Rev. J. F. Mincy, Ripley, Miss., tells of a very interesting conversion which occurred at the meeting of the ministerial association on April 8. A young man who had confessed that he was not a Christian before the meeting, came forward in response to the invitation, was converted and received into the church.

The editor appreciates a good letter from his friend, Judge R. W. Oglesby, of Winnfield, La., which accompanied an autographed copy of his recently published booklet on the life of St. Paul. We appreciate the booklet for the sake of its author and for the reason that we ourselves read the book which was the source of his inspiration. The booklet was published at Judge Oglesby's own expense, and any amount realized from the sale of it will go to a new parsonage fund and will help to pay for the building which is nearing completion. Rev. Harvey Hysell, pastor, suggested this use of the proceeds, since Judge Oglesby had it published for himself and his friends.

## FROM ISTROUMA, BATON ROUGE

By Rev. R. R. Branton

The Istrouma church of Baton Rouge has experienced a phenomenal growth during the past few years. In addition to the erection of a new, modernly equipped physical plant, the membership of the church has almost doubled in size. From a mission appointment only a few years ago, the church has developed its financial program to the place that the year 1940-41 finds it with a budget of \$11,000.

The possibilities of this church are as great as the progressive community in which it is located. Eighty persons have been received into the membership of the church since the beginning of the conference year. Literally hundreds of Methodist people who are not yet identified with any church of Baton Rouge live within the vicinity of Istrouma. Bro. S. S. Bogan and Bro. A. D. St. Amant have sent names and addresses of persons who have moved from their churches to Baton Rouge. If other pastors would do likewise it would help in identifying these people with the church.

The road ahead is not an easy one. The obstacles are real. Time, patience, consecration and an endless amount of hard work

are necessary, but the year 1940-41 should be a good year for kingdom growth at Istrouma.

## REVIVAL ANNOUNCED FOR LOUISE

Rev. P. H. Grice, pastor of the Methodist church at Louise, Miss., announces a revival meeting to begin there April 27. Rev. Henry C. Sprinkle, Jr., pastor of the Central Methodist Church, of Kings Mountain, North Carolina, will be the preacher. Music will be under the direction of Lanier Hunt.

Dr. Sprinkle will be remembered as editor of the Adult Student during the years 1932-1935. He went from his editorial work to England for two years, studying at Cambridge University and preaching in the English pulpits. Since his return to the United States, he has been under appointment in his home North Carolina Conference, stationed at Black Mountain for four years, and now at Kings Mountain.

## IUKA CIRCUIT PROSPERS

The second quarterly conference of the Iuka circuit was held at Mt. Evergreen, April 10. We had a good attendance and a good spirit. We had a good financial report, with two of the churches paid up in full to date. There is growing interest and good and growing attendance at all the churches.

We had a good service on Easter Sunday at Snowdown, with one hundred and four present at Sunday school. We have just completed the Sunday school rooms at Snowdown, and a new top on the church at Spring Hill, and have some new pews for the church at Mt. Evergreen.

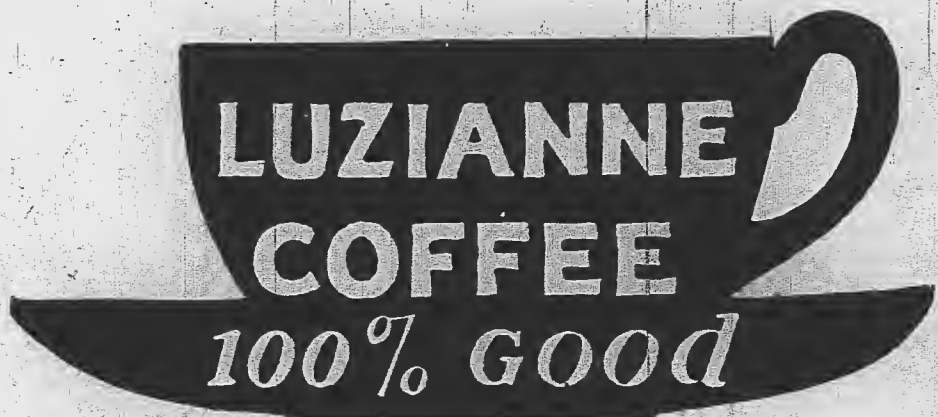
M. N. HAMILL

## BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference, of the Mississippi Annual Conference of the Methodist Church, will convene at Meadville, Miss., on May 6, at 8:45 o'clock, a. m. There will be only one day of the conference.

On the night of May the 5th, there will be a preaching service for the community, and any delegates who may wish to go to Meadville Monday afternoon for the night. Rev. W. B. Alsworth, a former pastor, will preach the sermon.

The following committees are named to serve during the conference:





Local Preachers—Revs. G. F. Winfield, E. E. McKeithen and L. M. Sharp.

Examination for License to Preach—Revs. M. L. McCormick, J. W. Sells and W. C. M. Baggett.

Admission and Re-admission—Revs. C. A. Schnitz, J. B. Cain and J. L. Carter.  
R. H. CLEGG, D. S.

## SOUTHERN GROUP PASTORS, VICKSBURG DISTRICT

Dear Dr. Duren: The following is a report of the spring meeting of the Southern group of pastors of the Vicksburg District, held Tuesday, April 15.

The program committee decided, in planning for the meeting, to have it at Clear Springs Recreation Park in Homochitto National Forest, just east of Roxie. The meeting opened at 11 a. m., with a preaching service, Rev. W. O. Sadler, our pastor at Woodville, preaching. Following this worship service, the preachers' wives spread a most enjoyable picnic lunch.

After lunch a delightful informal fellowship session was enjoyed by all. At 2 p. m. all the pastors were called together by the group president, Rev. J. M. Corley, of Fayette. A round table discussion of miscellaneous problems was led by the district superintendent, Rev. H. A. Gatlin. Following this the group was adjourned to assemble Friday, April 25, at the District Conference in Port Gibson, Miss.

The pastors and their families of the following charges were present: Port Gibson, Fayette, Lorman, Washington, Roxie, Jefferson Street (Natchez) and Woodville.

WILLIAM FULGHAM,  
Secretary.

## TO ALL MISSISSIPPI METH- ODISTS:

It is a real joy to report that the Anti-Saloon League is more active and doing what seems to be the most constructive work since my connection with it. The State Board has been re-organized, and among its new members are Bishop Hoyt M. Dobbs, Rev. B. M. Hunt and Dr. H. M. Bullock from the Methodists. Each one is very active in the promotion of the work. Bishop Dobbs is very helpful in his advice and his counsel. The first Bible class to sign the petition now being circulated throughout the State was in Dr. Hunt's church. There were 103 present and exactly 100 of them signed this petition. An Executive Committee has been set up and Dr. Bullock is the secretary of this committee, with Dr. Lipsey, editor of the Baptist Record, as its chairman. Dr. Bullock is also the secretary of the State Committee.

The following is a statement from the Executive Committee and it is our sincere hope that the Methodists of Mississippi will respond to their request:

### Statement

Our Committee has approved a petition addressed to President Roosevelt asking that he use his good offices as Commander-in-Chief of the Army and Navy to stop the sale of liquor in army camps, and that a protection zone against vice be thrown around the camps.

Our superintendent, Rev. N. S. Jackson, was instructed by our Committee to give the petition wide circulation in Mississippi. Funds are not in hand to do the task, and we ask that those who believe such a petition should be circulated send contributions

—immediately. A fund of five hundred dollars will not be too much to do the work as it should be done.

Executive Committee, Mississippi Anti-Saloon League. P. I. Lipsey, chairman; Henry M. Bullock, secretary.

Governor Paul Johnson's name heads the petitions being circulated, and it is our purpose to get at least 50,000 signatures during the next few days and then present them to President Roosevelt.

J. L. NEILL,

President of the Mississippi State Anti-Saloon League.

## MRS. LITTLETON M. FOWLER

Mrs. Littleton M. Fowler passed away on April 2, 1941, at the home of Dr. and Mrs. J. D. Woolworth, 243 Columbia Street, Shreveport, La. Mrs. Fowler was born on March 1, 1854, near Athens, Georgia, and would have been eighty-eight years of age on her next birthday.

She was the widow of Rev. Littleton M. Fowler, of Texas, who was one of the leading pioneer Methodist ministers of the Southwest, and is survived by one daughter, Mrs. J. D. Woolworth, Shreveport, La.; four step-daughters: Mrs. Fannie F. Cain, of Wilmington, North Carolina; Mrs. H. Lovelace, of Brownsville, Texas; Mrs. W. F. Woodard, of Pine Bluff, Arkansas; a step-son, Mr. C. S. Fowler, of Ada, Oklahoma; eighteen grandchildren and eight great-grandchildren. The only surviving member of Mrs. Fowler's immediate family is a sister, Mrs. J. J. Bradshaw, of Athens, Texas.

Funeral services were conducted at Crims Funeral Home, Henderson, Texas, on April 3, Rev. E. L. Ingram, pastor of the First Methodist Church of Henderson, and the writer, officiating. Six grandsons and a great nephew served as pallbearers.

Mrs. Fowler was a member of the First Methodist Church, Shreveport, La., at the time of her death. She was buried at Henderson by the side of her husband, whom she survived for almost a quarter of a century. She was one of the choicest spirits it has ever been my privilege to know. She

actually felt that she belonged to the Methodist itinerancy, and in fact, she did!

"Servant of God, well done!  
Thy glorious warfare's past;  
The battle's fought, the race is won,  
And thou art crowned at last."

DANA DAWSON.

## GEORGE LAWRENCE HAWKINS

Geo. L. Hawkins prominent Methodist layman of Hattiesburg, died in the Methodist Hospital at Hattiesburg on March 13, at the age of eighty-one. He was the brother of the late H. G. Hawkins, of the Mississippi Conference; I. F. Hawkins, of the North Alabama Conference; Mrs. J. J. Golden, of Dallas, Texas; Mrs. W. B. Jones, of Meridian; and Mrs. S. L. Heidelberg, of Hattiesburg.

When his father, Gabriel Hawkins, pastor of the Paulding Circuit, took him as the oldest son to Enterprise in 1883, and established him as a bookkeeper, he was started on a successful business career that was to embrace retail and wholesale merchandising, real estate, banking, timber and lumber industries, and plantation managing. His father died in 1885, and as the oldest brother, he provided well for his mother and family, and throughout the years for his own family.

In March, 1884, he became one of the pioneer citizens of Hattiesburg, and was influential in its religious, civic and industrial growth. He was a charter member of Methodism in Hattiesburg, and for long years has been a steward of Main Street Church. He established the Hawkins Foundation of the Mississippi Conference Historical Society in honor of his brother, and gave the Hawkins playgrounds to the Hattiesburg public schools.

Of his immediate family, he is survived only by his wife, Mrs. Lucy Shannon Hawkins, and one son, Gabe C. Hawkins, of Hattiesburg; another son and his only daughter having gone on before him.

Funeral services were held in Hattiesburg, on March 14, by his pastor, I. E. Williams; his former pastor, Dr. J. T. Leggett; and his nephew, George Hawkins Jones.

GEO. H. JONES.



## QUESTIONS FOR YOU

You've often asked your friends "What do you know?" Now here's a chance to answer that question for yourself.

It takes only a few minutes to play the modern quiz game, "Guess Again," a feature running currently in this paper. You get a choice of four answers to seven brain-teasing questions.

It's fun! It's educational! And it gives you your mental rating.

SEE **GUESS AGAIN** IN THIS PAPER



## TO THE DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS DIRECTORS, MISSISSIPPI CONFERENCE

This is to remind you of the date for the Golden Cross Enrollment, which is May 11-18, with an appeal to get your hearty cooperation to reach our goal of having an enrollment in every church in the conference, and this can be done with your cooperation; if possible have the enrollment on the date mentioned, but if it can not be done, then have it as near this date as possible.

Last year we reached our high peak of \$930.59, and this was done with 62 charges not reporting anything; then just think what would have been done if all of these charges had put on the enrollment, and some of them were our larger churches.

I believe that we can secure \$1,200 this year, and I hope that I can count on each of you to do your best to reach this goal.

I have been advised that there will not be any literature available this year, but we all know that the money is used for charity work at our Hospital in Hattiesburg, and if this is explained and the enrollment put on, you will get a response.

I am giving you herewith the price of Golden Cross Membership with the various types of membership, but if the contributors cannot pay that much, then let them pay what they can, in other words we are only asking that each one do what he thinks he should do, but hoping that everyone will do something for this very worthy cause.

Please send the money to F. Y. Whitfield, Treasurer, Meridian, Miss., and indicate that it is for Golden Cross.

### Golden Cross Memberships

Junior (fourteen years and under), 25 cents; Adult, \$1; Active, \$5; Supporting, \$10; Sustaining, \$25; Service, \$50; Comrade, \$100; Life Member, \$500.

Do not forget that our goal is for each church to put on the enrollment and that we are to strive to reach \$1,200 this year.

W. D. HAWKINS,

Golden Cross Director.

## ROSE HILL, MISSISSIPPI

Dear Dr. Duren: The Rev. Hilary S. Westbrook, our beloved pastor, preached the baccalaureate sermon for the 1941 graduating class of the Rose Hill Consolidated High School, in the Rose Hill Methodist Church, Sunday, at 10:30 a. m., April 13. He used for his theme: "Ye are God's building, or we are builders together with God." His good message was to the point and most timely for that auspicious occasion, and it was greatly enjoyed by the members of the class and the large congregation which was present at that special service.

The Rev. W. B. Jones, our efficient district superintendent, was with us on Sunday morning, April 13, and he preached a splendid sermon for the good people at the Hopewell church, at the eleven o'clock hour, and held the business session of the second quarterly conference immediately following the preaching services at Hopewell and Rose Hill churches. We had a good quarterly conference session. The reports exceeded those of the first quarter. The people of our charge are always glad for Bro. Jones to come our way.

Prof. J. B. Young, President of Jones County Junior College, of Ellisville, Miss.,

delivered the commencement address Thursday evening, April 17, in the school auditorium. His address was quite appropriate for the occasion, and well received by the large crowd that was present to hear him.

Prof. L. W. Simmons, superintendent, and Miss Annie Mae Gunn, sponsor.

H. A. PORTER, Reporter.

## BISHOP DECELL APPEALS FOR MILLSAPS COLLEGE

Dear Mississippi Friends:

In all sections of the nation Millsaps College reflects credit upon Mississippi. The College is one of the State's finest assets and produces a quality value in the judgment of men and women who ask, "What has Mississippi?"

This, within itself, is sufficient to appeal to forward-looking people, but Millsaps' greatest worth is to Mississippians themselves. What it is doing for the culture and character of the young men and women who are to live and serve in the new world of tomorrow! The Church dare not fail the future!

It has been my dream that a few people would give large amounts to Millsaps, and that hundreds would give modest amounts so that the College could "stand firm and go forward."

I devoutly hope that one thousand people will give \$100 each in the next four years. This \$100,000 would help much in the enlarging ministry of Christian Education at Millsaps.

If we can't do more, can't we set aside \$25 a year for the next four years? Join the Millsaps One Thousand Club.

For a finer Millsaps and a greater Mississippi, I am

Sincerely yours,

J. L. DECELL.

## A MAGNIFICENT RECORD

A letter received from the Treasurer of the North Mississippi Conference, Col. J. H. Johnson, says that every charge in the Conference made a contribution to the Day of Compassion fund, and the Conference total was about \$800 more than the allotment. No small credit for this magnificent response is due Hon. Hugh Clayton and Colonel Johnson. Their untiring efforts developed the teamwork which resulted in this fine record.

## MANGUM MEMORIAL, SHREVEPORT

Dear Dr. Duren: This is somewhat a bird's-eye view of the accomplishments of Mangum Memorial Methodist Church since Conference. We have received into the church 73 by profession of faith and 46 by certificate, making a total of 119. We have bought a plot of ground for the new church plant which involves \$2,400; \$800 initial payment was made and the people expect to pay the rest in the near future.

Dr. H. M. King, from the General Board of Church Extension, is coming down to be with us next week and give us the needed information so that we can begin to raise funds to be used in erecting a new church building. This will include a new auditorium to care for at least 650 people, and Church School facilities with a capacity to care for at least 1,200.

The general budget of the church this year is \$10,000, and at the present time it is in excellent condition.

We expect to make a special drive in behalf of the Advocate real soon and at least raise our quota.

MRS. S. C. WIMBISH,  
Church Secretary.

## A CORRECTION—MERIDIAN

A card from Rev. W. B. Jones, district superintendent, asks us to correct the statement that the Meridian District Conference would be held on May 8, a one-day conference. Instead it will be a two-day conference, adjourning on the afternoon of May 9. We gladly make the correction, and we accept the invitation of Bro. Jones to be on hand for the occasion. We cannot say yet at what time we will be able to be present.—(Editor).

## VAUGHAN CIRCUIT

We are very happy in our work here. We have re-roofed and otherwise repaired the historic old church at Ellison.

By the goodness of Mrs. Bettie Deason, who bore the entire expense herself, we have a complete job of renovating, repairing and repainting the church at Vaughan.

The floors, benches, walls (inside and outside), roof, steeple and all have been repaired and painted.

We have also done a lot of repairs on the parsonage, and have painted the outside walls, porch floors and several pieces of the furniture. A total of \$600 or more has been spent on churches and parsonage.

Everybody has been good to us, and we are busy.

J. H. GRICE, Pastor.

## THE LAST PROHIBITION ADDRESS OF THE GREAT CRUSADER

(Continued from page 5)

of the United States Public Health Service, at the meeting of the Research Council on Problems of Alcohol, held at Philadelphia on December 29, 1940.

Dr. Kolb declares alcoholism to be a matter of public concern whose public health features have been obscured by social and legal factors inseparable from the problem whose central theme is closely bound, on the one hand, to enormous wealth and, on the other hand, to poverty, delinquency and crime. Dr. Kolb asserts that alcohol becomes a health problem through use as a beverage and because of its intoxicating properties and its power to enslave certain types of persons; that persons, becoming so enslaved, indulge to excess and suffer physical, social and mental deterioration thereby. Dr. Kolb reports that alcoholic psychoses accounted for 4.5 per cent of all first admissions to hospitals for mental diseases in the United States in 1938; that an additional 6.9 per cent were patients suffering from alcoholism without psychosis; that the admission rate for alcoholism with psychosis was 3.7 per 100,000 for the total population in 1938; that the rate for 1922, the first year for which rates for all mental hospitals are available, was 2.5 per 100,000; that in 1933, the first year of prohibition repeal, the rate was 3.7; that it rose to 4.4 in 1937, but has declined slightly since.

In commenting upon the number of deaths due to alcoholism, Dr. Kolb says that it is well-known that the number of deaths recorded as due to alcoholism is much lower than the actual number due to this cause; that out of consideration for the family and



friends of deceased alcoholic patients, physicians are inclined to record their deaths as due to some other cause whenever it is possible, but that, in spite of this tendency, the figures as given for 1937 show that alcohol caused more deaths than any one of 31 infectious diseases, some of which were formerly veritable scourges, but that no statistics are available for deaths due to diseases in which alcohol was a contributing factor, or for suicides, homicides and accidental deaths due to alcohol.

Concerning arrests for drunkenness, Dr. Kolb observes that although arrests for drunkenness are a source of information as to the extent of alcoholism, local policies as to arrest vary so greatly throughout the country that regional figures are not comparable and definite conclusions cannot be drawn from the available statistics; that it is not known what proportions of the persons arrested in any given region are chronic alcoholics or are likely to become so because of innate susceptibility and associated social factors. Likewise, it is not known what proportions of alcoholics who get conspicuously drunk escape arrest in a given year. He states that in 1939, in a group of 1,214 cities, with an aggregate population of 39,147,097, there was a total of 642,006 persons arrested and held for prosecution because of intoxication or of driving while intoxicated; that an additional 159,407 were held for prosecution for disorderly conduct, much of which was doubtless due to drinking; that this does not express the entire figure, because in 872 of these same cities, with a population of 23,955,440, there were 74,075 persons arrested for drunkenness and for driving while drunk, and 7,784 arrested for disorderly conduct, none of whom was held for prosecution; that doubtless some of these people were innocent of the charge, but that the figures as given are significant.

As to hospitalization for alcoholic poisonings, Dr. Kolb declares that an idea of the prevalence of serious disabling alcoholism may be had from a study of patients hospitalized for alcoholic poisoning in some of the large cities; that this is especially true where patients urgently in need of attention are treated in hospitals rather than in jails. He thinks that the hospital records from two cities, New York and Washington, D. C., are illuminating. He says that a comprehensive study of the prevalence of alcoholism as revealed by hospital treatment is presented in the works of the Research Bureau of the Welfare Council of New York City; that studying the records of all discharges from 113 municipal and voluntary hospitals in the city in 1933, but omitting State hospitals, it was found that 15,576, or 2.7 per cent of the total number of patients discharged, were diagnosed as suffering from alcoholic poisoning; that of this number, 10,527 were reported with the single diagnosis of alcoholism; that the remainder were reported as also suffering from various complicating conditions, such as fracture, brain trauma, stab or gunshot wound, superficial injuries, and other or unspecified conditions. Dr. Kolb reported that of the total alcoholic patients, 1,355—8.7 per cent—were re-admitted to the same hospital during the year, making 14,221 different alcoholic patients discharged during the year. He noted that in 1933, when the special study was made in New York by the welfare council, there were 9,542 alcoholic admissions to Bellevue Hospital. In 1939 there were 12,019 admissions, giving the rate of 163.1 per 100,000 population of New York City. In 1939 there were 1,347 alcoholic admissions to Gallinger Hospital, Washington, D. C.,

giving the rate of 204.5 per 100,000 population.

As to crimes due to alcohol, Dr. Kolb finds that they are of medical as well as legal and social significance, and that they indicate to some extent the prevalence of serious alcoholism, and that the relation between alcoholism and crime has not been given the thorough study that it deserves. Dr. Kolb refers to the opinion of Judge Joseph T. Zottoli, of the municipal court of Boston, who has made an exhaustive study of the relation between alcoholism and crime in Massachusetts, and who states that more than 90 per cent of the adult population of prisons in Massachusetts, to which prisoners are sent for misdemeanors, are there because of offenses caused by drunkenness, and that about 50 per cent of persons receiving sentences of felony institutions have committed offenses related to alcoholism.

Although Dr. Kolb holds that the figures given for insanity, deaths, hospitalizations, arrests and crimes due to alcoholism are inadequate to serve as the basis for definite conclusions as to the extent of serious alcoholism in the United States, he thinks that it would appear safe to assume from them that there are at least 200,000 persons in the country whom alcohol has completely mastered—that is, who are chronic alcoholics, or persons who cannot or will not control their drinking, and who, as a result, have become serious problems to themselves, to their families, and to the community. He thinks also that it may be safely assumed that at any one time there are in the country 1,000,000 or more persons who, because of excessive indulgence and special susceptibility, are in danger of becoming chronic alcoholics; that it is not possible to make even a reasonable estimate of the number of additional persons who are exposing themselves to accidents, diseases and social hazards because of overindulgence in alcohol. The total picture is, in his opinion, however, a large one that deserves the serious attention of health officers as well as social planners in general.

Concluding his paper, Dr. Kolb says that alcoholism is a large problem that is poorly handled in many parts of this country by health, welfare and police agencies; that there are needed more comprehensive statistics, more extensive facilities for treatment, a wide dissemination of facts, control measures designed to prevent excesses, and, above all, research into all phases of the subject so that facts may be uncovered that will lead to effective measures of prevention and cure.

Mr. President, the armies of young men now training to preserve democracy and peace must be physically fit. Their bodies must be strong. Their muscles must be able to respond to the instantaneous call of will and mind and soul. Their brains must not be dulled, their eyes must not be dimmed by alcohol.

The men who man our ships must be alert to the perils that surround them, below the surface of the ocean as well as above. And men of perfect control of body and mind will be needed to pilot our aircraft. To these objectives beverage alcohol is a frightful menace.

Mr. President, I condemn beverage alcohol as a threat to the health, happiness and prosperity of our citizenship.

I condemn it as a contributing factor in the premature death of hundreds of thousands of our people.

I condemn it as a charge upon the public, intolerable in an era of strenuous effort toward national security and defense.

I condemn it because an alcohol-drinking democracy cannot develop the maximum strength for national defense. (Manifestations of applause in the galleries.)

## "THEY EXPECT A LOT FROM US CHRISTIANS"

By Robert B. McClure, M. D.  
Medical Missionary In West China

During a cholera epidemic in China, we in the Red Cross found it necessary to get some pure salt for making saline solutions. Modern cholera treatment consists of pumping two quarts of salt water into the veins of every patient, and if that can be done promptly very few die. However, it does have to be done promptly and it requires, above all, a purer salt than the local product in West China.

In scouting around I discovered that there was a supply of suitable salt in one of the government health warehouses. Now the government health department is anxious to help, but it has formalities and efficiency experts much as we have in this country. To try to get that salt "officially" would take months and by that time the cholera patients would all be dead.

We decided to bargain for a supply of the salt for immediate use. Then I found that the salt was in charge of a girl worker and I thought that might make things a bit easier. Hearing that she was from a different part of China, I was afraid that I could not speak her language, so I took along an interpreter from another medical unit, a motor transport engineer.

We went to the warehouse and found that the girl was good-looking, and came from a very good family. She could speak two more foreign languages than I could, so we had no difficulty on that account. But we argued a lot over my demand for salt and got quite excited sometimes over what we said. Eventually, however, we compromised on ten cases of salt.

When we had finished the discussion, she asked if we would have a cup of tea in order to cool off a bit. We seldom had tea on the Burma Road, so of course I accepted.

As we left, the engineer turned to me and said, "Not too bad, eh?"

I replied, "You know, I think that girl illustrates why you chaps are going to lose this war."

He turned on me and said, "Why, I thought you were getting along rather well with her. Why does she make you think that?"

I explained to him that she claimed to be a nurse, and if she were a nurse I thought she should be at the front instead of back here in a safe job five days behind the lines. Since this was the case I supposed that she got a good fat salary and probably had a close relative high up in the Central Government.

He seemed surprised and explained that I was partly right but partly wrong. She was indeed a nurse and had been at the front. She had been coming back with a convoy of eight ambulances, with eight wounded soldiers in each ambulance. They were in such a hurry to get to the hospital that they were running their ambulances by day over a road where they should have run only at night. An enemy airplane spotted them and while everybody else took to cover, she stayed with her patients. A shrapnel bomb landed near her ambulance and when the smoke cleared away none of her men required any further nursing care.

(Continued on page 13)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### "The Finished Product"

By Florence Marshall

The liquor dealers advertise  
In many magazines,  
We see their "ads" on street cars, too,  
And on the movie screens.  
Pictures of happy, laughing girls  
And wholesome healthy lads;  
But where's their finished product?  
It's never in the "ads."

—Union Signal.

### First Annual Meeting of Mississippi Conference W. S. C. S.

At 1:30 on the afternoon of April 29, 1941, the first annual meeting of the Mississippi Conference W. S. C. S., will be called to order by the president, Mrs. Paul Arrington, in Centenary church, McComb.

Following the organization, Mrs. Arrington and the vice-president, Mrs. W. F. Mahaffey, will give their messages.

The work of our Meridian Wesley House and Moore Community House will be presented, and the afternoon session will close with the first message by Dr. Costen J. Harrell, "A Fellowship."

The evening session will open with the Communion Service, conducted by Bishop Hoyt M. Dobbs, followed by a short pageant presented by the hostess church.

The feature of the Tuesday evening session will be the address by Mrs. J. D. Bragg, of St. Louis, president of the Woman's Division of Christian Service. Mrs. Bragg will speak on the theme of the Conference "Woman's Widened Opportunity."

Wednesday, April 30th, will begin with "The Morning Watch," led by Mrs. E. E. McKeithen.

The morning session will be in three sections. First, "How Mississippi Conference Women Have Met Their Opportunity," by Mrs. D. L. St. John and the six district secretaries. Included in this will be the Pledge Service, when Mrs. James A. Evans will assist.

Second, Dr. Harrell's message, "An Insight."

Third, "Seven Doors," presented by Mrs. Stanley Wilson and the committees of the Christian Social Relations Department.

Mrs. E. E. McKeithen will close the session with "Spiritual Security."

Wednesday afternoon's session will present a number of the departments of work and will be followed by a reception for delegates and visitors, to be given at the home of Rev. and Mrs. J. L. Carter.

At the Wednesday evening session delegates from the Wesleyan Service Guilds will be the honored guests, and Mrs. K. W. Warden, of Memphis, Secretary of Wesleyan Service Guilds of the Southeastern Jurisdiction, will speak.

This will also be "International Night," with Mrs. R. P. Neblett, of Water Valley, Secretary of Foreign Missions of the Southeastern Jurisdiction, presiding.

Mrs. C. C. McDonald, of Bay St. Louis, who has just returned from a trip to Washington and Atlanta, in connection with her work as International Relations Chairman

of the National Congress of Parents and Teachers, will speak, and Miss Mathilde Killingsworth, recently returned from China, and Mrs. W. B. Lewis, recently returned from Africa, will tell of our work in those countries.

Thursday will begin with "The Morning Watch," led by Mrs. E. E. McKeithen.

The session will open with the Memorial Service for those members who have died during the past year.

Led by Mrs. E. V. Perry, the departments featuring missionary education and service will be presented.

The conference will close with Dr. Harrell's message, "A Trust."

All delegates are asked to make their plans to remain through the entire closing session.

### Christian Family Week

The Federal Council of Churches is sponsoring a "Christian Family Week," beginning the first Sunday in May and closing with Mother's Day.

The following suggestions are made:

Monday: "Family Fellowship Day." The family might consider whether members spend enough time together to understand one another and to share their life together. A "Family-at-home-night" could be celebrated.

Tuesday: "Family Council Day." The habit of talking things over and getting the ideas of all members in a democratic spirit could be emphasized, and plans made for regular family council meetings, if these have not been held.

Wednesday: "Family Worship Day." Ways could be discussed by which the family can best express its faith in God and its spiritual unity in the home.

Thursday: "Family and Neighborhood Day." Friendly attitudes toward neighbors and interest in them, also good citizenship, could be featured.

Friday: "Family and Church Day." There could be discussion of how home and church can best work together. A "Parents and Children's Banquet," or other special features could be planned if desired.

Saturday: "Home Improvement Day." Little things that can be done together, co-operation in work, improvement of house and surroundings, or improvement of inner quality of atmosphere of the home could be taken up.

All this would lead up to the celebration of Mother's Day or the Festival of the Christian Home, with a church-wide program on family life. The pastor might have all the couples whom he has married invited as special guests at a "Wedding Bells Reunion." Christian living in the home should be emphasized as an indispensable foundation for Christian personality and for better social relationships in the community and the world.

One thing, which appeals to many people these days is the dedication of homes. Many new homes are being built, so as a part of the celebration of this week the W. S. C. S. might promote the idea of having homes dedicated. There is a very beautiful service for this dedication in our Methodist Ritual. (Paragraph 1601, page 709, of the

1940 Discipline.) The dedication of our homes should be as important as the christening of our babies.

\* \* \*

### Mrs. Hillman Visits Mississippi

Mrs. E. L. Hillman, of Rocky Mount, N. C., president of the W. S. C. S., of the Southeastern Jurisdiction, spent the week-end in Philadelphia, Miss., recently. On Sunday evening she spoke to a large congregation at the Methodist church, bringing an inspiring message. The W. S. C. S., of the Philadelphia church extended an invitation to the women in the surrounding area.

\* \* \*

### A Message from Mrs. Perry

Mrs. E. V. Perry, Secretary of Missionary Education and Service, writes:

"Many societies are now, or will soon be, studying 'Dangerous Opportunity.' I hope in your aim for the study you have included something like this: 'A definite outcome in the form of more prayer, more sympathy, more giving, for China.'"

"From our studies in 1940, many worthwhile activities resulted. What do you plan to do about China?"

"Do you know that five cents will feed a Chinese for two days? Could we do without one Coca-Cola for China? The price of one gallon of gasoline will feed a Chinese for eight days, and we 'ride up' so many gallons needlessly."

"If we could raise our pledge, or over-pay our pledge for 1941, think of the lives we might save!!"

"What is true in China is true in many of our mission fields, so, for 1941, let us give more for missions than ever before—more prayers, more sympathy, more money."

Before beginning your class, send for the application blank for credit. By so doing, you will not overlook some minor detail which will keep you from reaching the standard.

\* \* \*

### Housecleaning Time and Coupons

At this season all women have an urge to clean house. It always takes an extra amount of "aides," so while we are chasing away the dust of winter, let's be collecting an extra number of Octagon Coupons for our Methodist Home in Jackson.

And, do you know that Ballard's Obelisk Flour has recently been enriched with an abundance of Vitamin B and minerals? So we get the very best in value while also getting our coupons.

Follow the "Suggestions for Collecting Coupons" sent to the Secretary of C. S. R., in your society on the first of April, and see how many coupons you can collect before June 1st.

\* \* \*

### Something to Do for China

In the April issue of "The Church Woman" we find the following:

"It takes so much talk." Yes, it does. Any program of action must be thought through and talked through. But for those who would like to be 'up and at it,' thought and talk need not mean hours of inactivity. *Knit*

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Greenville District Conference

Yesterday, Wednesday the ninth of April, was a red letter day at the Malvina Community House, for the Greenville District Conference was held there. Over one hundred and eight women were present for that many registered.

The House was lovely with spring blossoms of iris, spirea, daffodils, tulips, flowering almond. The weather lent its aid in making this a great occasion by being an ideal spring day with just enough chill in the air to lend enthusiasm and energy to the physical body. No one seemed tired or drowsy even after a program designed to teach and inspire for more definite accomplishment in 1941.

Mrs. Yarbrough, Greenville District Secretary, called the meeting to order, asked Mrs. Sidney Johnson to serve as Secretary, and then turned the meeting over to Mrs. Dorroh, of Malvina, for the opening devotional which consisted of only a prayer and a song. Among the prominent women workers in the W. S. C. S., were Mrs. W. H. Ratliff, Mrs. Dan Comfort, Mrs. R. P. Neblett, Mrs. Henry Williams, Mrs. Jim Dunn, Miss Carrie Brown, Miss Mathilde Killingsworth.

The usual detailed study of Conference legislation was entered into with a desire to establish in the thinking of the group the new way of carrying forward the year's work, and yet not neglect those well established avenues of service. Finances led off in the discussion with the introduction of the needs of the district parsonage at Greenville. This account showed funds in reserve. Mrs. Neblett asked that we get back to our standard for Life Membership, especially in the Baby Division, where the appeal is so strong this year because of the need of Chinese babies and the study of China in the Junior Department of our church schools.

Miss Killingsworth spoke on the opportunity of Scarritt College to serve the world by preparing young women and young men to meet the changing world needs. Scarritt must have funds if she is to do this larger work and these funds must come from the churches.

Later Miss Killingsworth spoke on China, helping us to see the China that she found, the China she left, and the China she expects to see when she returns. For these talks the group was very grateful and appreciative for Miss Killingsworth lived and worked in the Greenville District before she went to China.

In addition to Mrs. Brock's explanation of the Spiritual Life legislation, Mrs. Ratliff announced that the second zone meeting would be a demonstration of a functioning Spiritual Life group.

As always, the study of Christian Social Relations took much time and brought out many questions. This one point was made clear: The C. S. R. Committee should be studying and directing one activity each quarter, but because of the usual let-up in study activity during the third quarter, that time could be used for study by the entire society. Mrs. Williams concluded her talk with the reading of a poem on the Home—

a mother, a father, a child, and simple things. This left us deeply touched.

Even though the smell of coffee coming from the recreation room reminded the audience that the plantation bells were announcing the twelve o'clock hour, no restlessness was noticeable as Mrs. Dan Comfort brought her message of the Amory Conference. A lovely auditorium with its own message, gracious hostesses, a well-planned program, speakers with world vision, the needs of the smallest country church all passed before our vision. We were grateful to Mrs. Comfort for such a message.

The Benoit and Rosedale societies were the hostesses at the noon hour, but they were assisted in serving by other women who participate in the activities of the Malvina Community Center.

After lunch, Rev. W. W. Jones, of Rosedale, led the devotional. Rev. Kenneth Tucker made an appeal for the cooperation of the women in getting the interest of the young people in summer assemblies. Miss Shinn brought a message concerning the work carried on at the Center—gardening, Home Demonstration Club for the adults and for the girls, Sunday school, church, recreation.

Coming out of the discussion during the Forum was the challenging statement of Mrs. Ratliff's—"You are a well informed district, a well organized one, but you still have only half of your women in the W. S. C. S." That fact made us very humble, and showed us where work must be done. That other half would help toward our next million.

Closing our note books and putting our pencils aside we sat quietly while Mrs. I. B. Fite, of Clarksdale, read passage after passage from Old Testament to New Testament, showing us people who believed in prayer and appealing to us to make prayer a more vital part of our lives.

These are not all the splendid things that were brought out in this meeting, but they cannot all be listed. Mixed in with this study and planning was active expression of interest in the bringing of boxes of supplies and gifts of money for the Community Center. Next year when we meet with the Cleveland ladies we shall look back to this meeting as the beginning of many worthwhile projects.

### Report of the Itta Bena Woman's Society of Christian Service for the First Quarter of 1941

Our auxiliary is divided into three circles, the Lockie Rankin, the Julia Wasson, and the Wesleyan Guild.

This quarter we entertained the zone meeting, also the Union League.

The C. S. R. Secretary has distributed magazines and helped a needy family.

Ten dollars has been sent for rural work. We have four active Spiritual Life groups. Stewardship has been presented.

The Secretary of Supplies has sent a box to the Wesley House.

The Secretary of Student Aid sent boxes of cookies and candy to our college boys and girls and to the boys in camp.

We bought shrubs for the parsonage.

The Secretary of Bible Study has begun the new study book, "Jesus and Social Redemption."

We will begin the Mission Study soon.

A Life Membership and pin was presented to Mrs. L. H. Hightower, one of our most loyal members.

A program from the Outlook and Methodist Woman has been given.

A Christian Social Relations program has been presented.

One-fourth of the pledge has been collected.

All circles have planned programs. All are active and interested.

MRS. J. E. CONE,  
Secretary of Publicity.

\* \* \*

### Committee on Wesleyan Service Guild

Since the purpose of the Wesleyan Service Guild is to give to employed women the same opportunities for service in the local church that the Woman's Society gives to the home women, therefore we recommend:

1. That we organize units of the Wesleyan Service Guild in as many churches as possible, even though the number of members may be small, and that we try to secure as members of these units as many business and professional women as possible.

2. That immediately upon organization each unit report to Miss Marion Lela Norris, Wesleyan Service Guild, 1630 Hinman Ave., Evanston, Ill., also to the Conference Secretary of the Wesleyan Service Guild. Blanks for this purpose will be provided by the Conference Guild Secretary upon request.

3. That each unit secure copies of the 1941 Guide for Guild work, also the Methodist Woman, which devotes two pages to Guild work.

4. That each unit adopt the financial plan as set forth in the By-Laws for the local unit.

\* \* \*

### Student Work

#### Plans for 1941-1942

1. To perfect the organization of the Student Work. It is the framework through which we reach the students. The ideal is to form a "channel from the Division Secretary, to the Conference Secretary, to the local Society Secretaries, which includes the Society Secretary of Student Work in the church nearest the campus." The final success of the entire set-up depends upon the local secretary.

2. As secretaries, to come to a full understanding of this student work through reading and study of the field.

3. To help the student discover her place in the church at home, before college, in the college church, and in the church when she returns home.

4. To help each girl realize the potential possibilities of her personality.

5. A subscription to "Motive," a Methodist youth publication, will be very helpful. Order from Methodist Publishing House, 810 Broadway, Nashville, Tenn. \$1.00 per year, nine issues.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Life Memberships

From Mrs. J. J. McKeithen, Conference Vice-President, comes a most interesting and instructive letter concerning Life Memberships. Since this is of such vital interest and since we have all been eager to know more concerning Life Memberships in the Woman's Society of Christian Service, her letter is quoted in full:

"Just now all societies of Christian Service in Louisiana are thinking and planning in terms of our conference meeting in Shreveport the last of this month. At Shreveport your delegates will listen with pride to the report of the Life Memberships for the year 1940. That report will of course be of the accomplishments of missionary societies in the three former branches of Methodism.

"The report for this year, beginning with January, will be an entirely new story. For the past three months we have been securing Life Memberships in the Woman's Society of Christian Service, for which it appears certain we are all eligible again. This fact will be a big help to those of us entrusted with the responsibility of promoting these Special Memberships, since many will want to be among the first Life Members of the Woman's Society of Christian Service in Louisiana. If you have secured a Special Membership, but haven't reported the name to me, would you do so before April 25th? I would like to have a last minute report of memberships secured this year, so that I can make mention of it at Shreveport, for I know how encouraging it will be to others to 'go and do likewise.'

"As you have seen from the Guide, the Special Memberships are identical with the ones with which the vast majority of you are familiar. Only those few of us who were members of the two smaller branches of Methodism in Louisiana will have new paths to beat our way. There is one difference, however, as you no doubt have noticed, and that is—a Memorial is now \$50 instead of \$25, as formerly.

"We can look soon for a definite ruling on the relationship of money from Special Memberships to a society's pledge. Until then, all we know was to follow the ruling used by your former M. E., South, Missionary Society. There seems to be a great deal of uncertainty on this subject everywhere.

"I should like to hear from everyone of you throughout the state whether you have anything to report or not. You probably have some suggestions on how I might promote these memberships in a more effective way. I would certainly appreciate any help you could give me."

\* \* \*

### Girl's and Young Women's Work

In the interest and promotion of Girl's and Young Women's Work, Mrs. Glenn Laskey, Conference Secretary, sends the following message:

"In a letter from Miss Helen Johnson, which I received this past week-end, and who is, you know, General Secretary of Girl's and Young Women's Work for the Woman's Division, I quote: 'We are glad to assure you that plans are in the making for a fine and challenging program for

Methodist youth. Every member of the committee is most anxious that all plans provide for something finer in missionary education than we have ever known. It is prudent in using the long look that we give adequate time and thought to the planning that we do not have regrets. As we are laying foundations, we want them to be firm for future building. So we are asking that you continue with patience, knowing that before long detailed information will be available.'

"However, in preparation for organization she suggests, and I think it a fine plan too, that young girls in our church may use the study material prepared for the former Northern girl's groups. You may use this material in League program, Church School classes, or organize separate groups—depending entirely upon local conditions. Fine, stimulating programs for girls from twelve to eighteen years will be found 'Enroute' (25 cents), and this same group would enjoy 'Stand By for China,' by Poteat (60 cents). You will find well outlined plans in the 'Plan Book' (7 cents). Young women's groups will enjoy using 'I Traced the Line of the Horizon' (25 cents). These materials are available from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

"Any funds for the Girl's or Young Women's Work is turned in to your local treasurer of your Woman's Society of Christian Service, plainly marked as such, and in turn sent to the Conference Treasurer. Information will be sent you later on report blanks. They are not yet available.

"I deeply appreciate your interest and have enjoyed hearing from many of you. Please feel free to write me at any time, as I am happy to assist you in any way."

\* \* \*

### The Book Room at Conference

Literature for all departments of work, devotional books, etc., will be on display and sale at Conference. Included among these shall be:

Corresponding Secretary's Books, Handbooks, Annual Report, Woman's Division; Monthly Programs for New Organizations, Various Promotional Material, Textbooks for Mission and Bible Study and Supplementary Materials, Books of General Interest for Study and Reading Circles, Books on Missionary Education, Devotional Books for Study and Reading Circles.

### MISSIONARY PUBLICITY

By W. W. Reid

#### "I Concur," Says Bishop Abe

Bishop Yoshimune Abe, of the Japan Methodist Church, was quoted in one of the leading Tokyo Japanese newspapers as making the following statement after news had been received that the Board of Missions and Church Extension was temporarily withdrawing its missionaries from Japan, Korea and the Japan-controlled provinces of China:

"While deploring the emergency that seems to necessitate such action, I cannot but concur in the action of the Board of Missions ordering our missionaries to make

a temporary withdrawal from their work.

"I shall make every effort to the end that while in the homeland they may retain their status as under active appointment to Japan and to their present respective work in Japan; and that at the earliest possible moment each one may be enabled to return to it.

"The Japan Methodist Church and, I am sure, all its related institutions, will await with earnest anticipation the early opportunity of welcoming back each missionary to his or her accustomed task."

### College Chemistry Helps China's Defense

West China University's students, under the leadership of Professor Roy Spooner, have focussed the beam of scientific investigation right on their own local country-side. They are carrying on research on vegetable tannin found in Szechwan materials. They are studying the calcium availability in Szechwan food stuffs, and also the chemistry of rice. They are analyzing chemically the glaze found on ancient pottery. They are working out ways of extracting bromine and iodine from Szechwan brine.

"These," points out Dr. Spooner, "are research problems, but they are also practical problems urgently confronting the chemical industry in Szechwan at this time of national resistance to aggression."

### LIVING EACH DAY

By Mrs. Irvin Rowland

We have no promise of a tomorrow in which we can live on this earth—we live in the present or today; yet, how many of us drift through life thinking of what we will do in the future and neglecting what we have to do today.

The sinner puts off salvation, waiting until a more convenient day, and alas, many times his tomorrow is gone and his last chance with it.

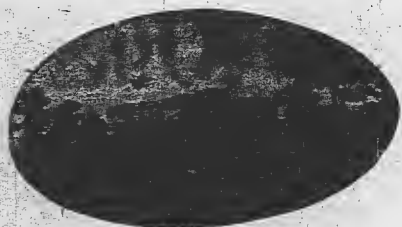
The church member often puts off until tomorrow the Christian service that should be done today, and presently, his opportunity has gone. How foolish it is to use today for dreaming of plans for tomorrow while neglecting the things which present themselves today.

Again, we let ourselves wonder and worry of what the future holds in store, of what the world will be like, of what opportunities there will be. In countless ways, we are closing our eyes to the privileges and duties of today. If we live each day to the fullest, there is no time or need to be alarmingly concerned about the future. As long as God leads and we follow, we should have no fear of tomorrow, for life will hold its fullest meaning day by day. May we face life each day with faith and hope and live it as best we can, letting these words be our prayer: "For thou art my rock and my fortress; therefore, for thy name's sake, lead me, and guide me."

Hiram—Do you think hair dye is dangerous?

Uncle Eli—I sure do! Cousin Wiggem had his hair dyed a month ago and now he's married.—Pathfinder.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON APRIL 27, 1941

By Rev. W. C. Newman

### THE EARLY CHURCH MEETING HUMAN NEEDS

Lesson Text: Acts 4:32-35; 6:1-7

Golden Text: And the multitude of them that believed were of one heart and soul. —Acts 4:32.

The Ideal Republic, Utopia, The New Atlantis—all these are brilliant but futile dreams of establishing a perfect human society. Many and vain have been the attempts to make this dream a reality, and while the best efforts have failed, the dream persists. And it is not difficult to discover the cause of the failure; a perfect society cannot be composed of imperfect men, and up to now only one perfect Man has appeared in the world.

#### Disillusionment

The discovery of imperfections in the Christian Church, either ancient or modern, has often resulted in one of two extreme attitudes: some people beholding the weaknesses of church people have been tempted to be content with imperfection, to conclude that any great improvement is impossible, to lose sight of the ideal and therefore begin to recede from the ideal.

Others looking at the faults of church people, and of the church itself, become embittered, hopeless, destructively critical, and conclude that there is nothing good in it at all.

#### Realistic AND Idealistic

The Early Church did not fall a victim to these fatal attitudes. Fired with the spirit of altruism, they actually gave up all individual ownership of property, sold their possessions and put the money in a common treasury to be distributed "according as any one had need." Immediately grave problems of conduct presented themselves. Some lied about the amount of their possessions (Ananias and Sapphira), some refused to work and became shiftless dependents, some dodged their responsibility for dependent members of their own family by placing them on the "relief," while others were discriminated against because they belonged to a different race or social group.

But the faithful Christians did not permit these abuses to dampen their enthusiasm for Christian principles of living. They did what they could to correct those abuses; they did not abandon the ideals that were abused. They were realistically idealistic and idealistically realistic—if you know what I mean.

#### Fellowship, the Basis of Church Life

The history of Christianity from the beginning reveals a significant fact that we modern church folk had better not ignore. It is the fact that the power of the church has risen or fallen with the rise or fall of the spirit of brotherliness within the church. This was the outstanding characteristic of the Early Church, not that there were no dissensions, but that dissensions

were overcome with fellowship. It is one of the secrets of the statement in our lesson that "with great power gave the apostles witness of the resurrection of the Lord Jesus."

And what has been true of the church as a whole throughout its history, is also now true of every local church and every annual conference in Methodism: its power is in direct proportion to the degree of brotherliness maintained among the people and the preachers.

A solemn truth, that; and one upon which hangs the future of the Methodists in Mississippi and Louisiana. A broken fellowship means a broken church.

#### Prayer: The Prerequisite of Fellowship And Power

For a full understanding of the things recorded in our lesson we must go back to the 31st verse of this fourth chapter of Acts, which was strangely omitted from the lesson text. We are all familiar with that verse: many sermons have been preached using it as a text. "And when they had prayed—" it says, all these other wonderful things began to happen.

Two important conditions of their prayer need to be noted. First, they had prayed a long time. Second, they had prayed together.

Once the sessions of annual conferences were occasions of great religious experiences. Now, too often, they are a hurried maze of business and reports which are incidental to the main show—appointments. Once Methodist revival meetings were accompanied by seasons of fasting and prayer resulting in transformed lives and transformed communities. Now, for the most part, they are lecture courses in a mild sort of religion.

#### Holding to First Purposes

The distribution of relief grew so great that the Early Church seemed likely to be engulfed in that work to the detriment of the "ministry of the Word." So the twelve asked that seven men should be appointed to handle finances, releasing them from everything but the main business of the church—meeting the spiritual needs of the people. It was when this was done that it is written, "The word of God increased; the number of disciples multiplied exceedingly; and a great company of priests were obedient to the faith."

Question: Has the church of our time exhausted itself with incidental matters, and thereby neglected the thing for which it was originally created?

### "THEY EXPECT A LOT FROM US CHRISTIANS"

(Continued from page 9)

She herself was wounded. There followed a long convalescence and repeated treatments and she was irked with this idea of doing nothing for so long. She used her "pull," therefore, to get an appointment to the drug storehouse where she was doing such good work. It was a volunteer job and she was paying her own board.

That story sounded too good to be true,

so the next day when I went to get some papers signed, I asked her if that was her story. She said it was about right. I told her I had difficulty in believing it. Her only reply was that as I was a doctor I could see for myself. Then she showed me a big hole in her left chest at the back where she had had a shrapnel wound of the lung. The hole was still draining. I saw then that her good nature was sheer courage and most of her color was cosmetics properly applied.

Two months later I was myself in a hospital two days behind the front, and three days up from this city. My nurse came in to say that there was a rather rough-looking girl outside who wanted to see me. Should she show her in? She was shown in and proved to be my friend from the warehouse. She was not wearing a silk dress, but riding breeches and boots and a leather coat. She had come three days on the outside of one of our motor trucks over mountains with an average altitude around 6,000 feet. Imagine what that did to her chest wound!

I asked her what on earth she was doing up there. She told me that a convoy was leaving for the front the next morning and that she was going along and that I must sign the permit. I told her she was not fit to go anywhere, let alone to the front. This was her reply, and it rings in my ears yet. "Fit or not fit, Doc, they're having a hot time at the front, and after all they expect an awful lot from us Christians."

She went, of course, but you will never have her for a colleague, for two weeks later she was dead, "due to enemy action."

There are in China, however, thousands like her, who have come through the white heat of war. They are ready to be our colleagues in founding the Kingdom of God on earth. The question for us is, Are we fit to go with them, arm in arm, down that road together?

The quiet man in the crowd had grown tired of the boastful talk of the others. So, when there was a lull in the conversation, he began:

"This morning I went over to see a new machine we've got at our place, and it's astonishing how it works."

"And how does it work?" asked one.

"Well," was the reply, "by means of a pedal attachment a fulcrum lever converts a vertical reciprocal motion into a circular movement. The principal part of the machine is a huge disc that revolves in a vertical plane. Power is applied through the axis of the disc, and work is done on the periphery, where the hardest steel by mere impact may be reduced to any shape."

"What is this wonderful machine?" chorused the crowd.

"A grindstone."—Tit-Bits.

The celebrated pianist had been boasting all through the dinner. Finally he held up his hands dramatically and exclaimed, "These ten fingers have made me world famous."

The bored man opposite him asked, drily, "Pianist or pickpocket?"—Selected.



# THE CHRISTIAN FIRESIDE

## THANK YOU

By Rev. Vivian T. Pomeroy, D. D.

Cornelia Rugg, aged eight, was standing with her nose pressed to the window of the living room. She was watching the new people move into the empty house next door. She had been hoping there would be children, and there were—four of them. She saw their bicycles and scooters being taken out of the van, and then she saw the children themselves and she could bear it no longer. So she ran out and in no time at all had made friends with them. There were John and Joan, aged eight, they were twins; and Bill and Tessa who were six and five.

Cornelia's mother sent a message to say please call on her, if they needed anything; and there you were!

So it was not surprising that in about a week most of the house next door was in pretty good order, and Cornelia was asked to supper. It was the greatest fun. They rode their bicycles round the yard; they scooted to the end of the road; they sat on each step of the stairs as the new carpet was being put down—and then it was supper time.

They all washed their hands and faces, and brushed their hair, and sat down at the table. Cornelia was very pleased because it was her favorite supper—chicken a la king. She was so hungry she could hardly wait. Soon all the children had their plates full, and hungry Cornelia looked at the others, and then a most extraordinary thing happened—or so it seemed to Cornelia.

The children's mother closed her eyes, the children closed their eyes, and Tessa, the smallest child, spoke. Tessa said:

"Thank you for the world so sweet,  
Thank you for the food we eat,  
Thank you for the birds that sing,  
Thank you, God, for everything."

Then they opened their eyes and saw Cornelia staring at them, and she said: "What was that?"

Tessa said: "That's saying grace. I said it."

Cornelia said: "What for?"

Bill said: "Thanking God for our food."

Cornelia said: "But God doesn't give us our food. Our mother and father do. They buy it at the store—bread and things."

"Who gives it to the store man?" said Joan.

Cornelia thought, "Oh! This is a silly game," but she said: "Well, I guess the store gets bread from the baker, and the baker gets flour from the flour man, and the flour man gets flour from the farmer." Then Cornelia stopped, out of breath and feeling very smart indeed.

"But," said the children's mother, "the farmer gets the flour from wheat, and the wheat grows from the soil, and the soil gives the wheat roots and food, and the soil gets air and light and sun and rain. But who gives the good earth all the light and air and sun and rain?"

Cornelia could not think of the answer to that one; but the others could, and they cried: "God does! God does! And that's why we say grace for our food and everything."

Cornelia knew how to be polite. She said: "Is saying grace an old custom in the town you came from?"

The children's mother laughed. "Oh, no,"

she said. "It's a very, very ancient custom indeed; and it began in America when the Pilgrims were glad and thankful."

"That's once a year," said Cornelia smartly.

"So it is," said the mother. "But it's rather nice to say Thank You a little often—er than once a year, don't you think?"

"Maybe," said Cornelia; and she scooped up another bit of chicken.—Reprinted by special permission of the author and The Christian Leader.

## A LETTER FROM SPURGEON

Fifty-one years ago, Charles Haddon Spurgeon, according to one of his regular customs, wrote a letter from London to the son of one of his former students who had been in his classes in the Pastors College. It was his habit whenever the children of his students reached their tenth birthday to write them a personal letter. The letter which is given herewith was written to Master Walter Mayo, the son of the Rev. W. L. Mayo, then living at Alloway, New Jersey. The original letter is one of Mr. Walter Mayo's prized possessions, and it is good to know that he has been a staunch Christian all these years, and that he is active as Deacon and Sunday school teacher in the Spruce Street Baptist Church in Philadelphia, of which the Rev. Herbert V. Hotchkiss is pastor. We who are working among children and young people today may well learn lessons from this warm-hearted, personal letter to a boy of ten, from one of the greatest of all preachers. Mr. Spurgeon wrote across the top of the letter: "Lord, save my little friend."

Westwood,  
Norwood,  
Aug. 8, 1890.

Dear Young Friend:

I am anxious that the little ones should be saved. I heard a number of ministers pray for their dear boys and girls; and after they had done I said to myself, "I will write a letter to their children, and try to make them think about Jesus." What a joy it would be if you dear Walter were, while yet a child, to be saved by the Lord Jesus. He can wash away sin, and by his Holy Spirit he can change the heart, and he can do it quite as easily in the young as in the grown-up people. If we seek salvation by Jesus Christ, God will give it. In the Bible we are told to believe—that is TRUST. We trust Jesus to save us, and he does save us. I want you to trust him NOW.

I hope you will have a long and useful life; and trust in Christ will be the sure way to help you year by year to live happily. But you may die while yet young, and then, through faith in Jesus, you will enter Heaven to be glorified with the Lord for ever.

"They that seek me easily shall find me." That is the text for you. I hope you will seek at once, and find Jesus at once. I may never see you here, but I hope I shall meet you, and your dear parents, in the land of the blessed.

Yours, with my best wishes,

(Signed) C. H. Spurgeon.

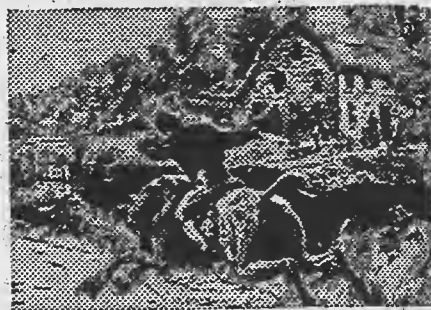
—The Sunday School Times.

Steele, Pa., paper—FOR SALE: Fine bay mare. Has twin colts and Boston Bull pups.

—Selected.



● Mrs. Malaprop, you may recall, was a fictional character who used the wrong word in the right place—or was it vice versa? Anyhow, in answering these questions, don't be a Mrs. Malaprop. Indicate your answers in the space provided for each question, then look up the answers and your rating.



(1) Paul Revere, besides being the man who warned the Colonists that the British were coming, was an (a) architect; (b) manufacturer of dyes; (c) silver-smith; (d) soldier. ☐

(2) The Toltecs were an ancient and now extinct tribe or nation who lived in (a) Brazil; (b) Arizona; (c) Libya; (d) Mexico. ☐

(3) Napoleon's son was called "L'Aiglon," and his body was moved recently from Vienna to rest beside his father's tomb in Paris. L'Aiglon means (a) Little Corporal; (b) The Eaglet; (c) Son of the Emperor; (d) Prince of the Aiglons. ☐

(4) If you're a girl, and your boy friend gave you a nosegay, you then would be the proud owner of (a) a bottle of cheap perfume; (b) a red nose; (c) a Christmas tree decoration made of glass; (d) a small bouquet. ☐

(5) Elephants are reputed to have extremely long lives. Another denizen of the jungles which lives an unusually long while is (a) a parrot; (b) water buffalo; (c) gorilla; (d) jaguar. ☐

(6) A trireme, you know, is a boat. Specifically, it is (a) a Greek or Roman galley having three banks of oars; (b) a shallop used by inhabitants of the Black sea's shores; (c) boat on the Ganges. ☐

(7) The proscenium of a theater is (a) the gallery; (b) that part of the stage in front of the curtain; (c) the passageway leading to the dressing rooms; (d) the main aisle. ☐

## "GUESS AGAIN" ANSWERS

- |   | Tally Score Here |
|---|------------------|
| 1. (c) for 20 points.....   | _____            |
| 2. (d) for 10 points.....   | _____            |
| 3. (b) toughie, for 25 points.....  | _____            |
| 4. (d) for 10 points.....   | _____            |
| 5. (a) for 5 points.....  | _____            |
| 6. (a) for 10 points.....   | _____            |
| 7. (b) for 20 points.....   | _____            |
| RATINGS: 90-100, head of the class; 80-90, you're O. K., too; 70-80, well, all right; 60-70, try again. |                  |
| TOTAL _____   |                  |



## "FIVE MINUTES TO THE ZERO HOUR"

By E. Stanley Jones

We have now reached a crisis in our national life. Democracy to survive must become morally and spiritually sound. The whole of the outer life rests on character; if the character breaks, the confidence breaks; and if the confidence breaks, the country breaks. The character of the officials of a nation decides how much confidence we have in the government of the nation. A morally unsound democracy cannot stand up before the impact of totalitarian systems.

It is now about five minutes to twelve, and we have those five minutes before the zero hour strikes. We have those five minutes in which to put our house in order. We must cease to play petty party politics and come together across party lines to plan how to make Christianity function in terms of government in the state and in the city. This country is going Communist or Fascist or Christian.

The totalitarian systems are essentially religious in that they want something to command the whole life. Religion had left life compartmentalized, and into this vacuum stepped the totalitarian powers to take over where we abdicated. We must fill that gap with a type of religion which is non-sectarian, commands the whole of life, and produces the kind of character necessary for this day.

We must produce in the city and state a demonstration of the meaning of the functioning of religion in terms of government. But if we are going to have a new government, we have to have new men, morally and spiritually changed men. Men freed from petty self-seeking, men who are devoted to the service of the state, and who endeavor to produce the kingdom of God in miniature in the life of this state.

It will not take many people to do this. A small, determined minority can do it. Five per cent of the people think; ten per cent of the people think they think; and the rest of the people would rather die than think. There is that five per cent who think and who are united and determined who can change the whole face of a situation. We should like to see some city become a proving ground, a demonstration of the meaning of religion in the public life. If it would do this, such a high type of government would result that other states would have to copy it because of its sheer efficiency.

### AN APPRECIATION

Charles Ratliff was born July 20, 1861, at Fannin, Miss. He was the son of Captain William and Martha Cavett Ratliff. A short time after the birth of Charles, Rev. Walter Lambuth was visiting in the Ratliff home, and the child was consecrated to the Lord in baptism.

Upon reaching his majority, Charles left the home of his nativity for the purpose of

Worry of

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establishing himself in his own right. His first position was with the Alabama and Vicksburg Railroad Company, at Brandon, Miss. Due to his many fine attributes, his ability was quickly recognized by the Company. He received rapid promotion and was soon in charge of the office. Later he was placed at the head of the office in Clinton, Miss.

While working in Clinton, he met the sweetheart of his dreams, Miss Elizabeth Tinnin. They were united in matrimony June 13, 1887. To this union two children were given: Charles, Jr., who died in early infancy, and Hubert Tinnin, who is carrying on in a fine way where his father left off.

A short time after his marriage, Charles was entrusted with larger responsibilities at Tallulah, La. This position he held with distinction until he resigned to embark in business for himself. He moved to Tinnin, Miss., where he established himself as a successful merchant and farmer.

For nearly fifty-four years he enjoyed the companionship of his devoted wife. It was the happy privilege of the writer to attend the fiftieth anniversary of this fine Christian couple. This celebration took place in the house where they were married, and as they greeted their friends they stood at the same place where they took the vows of matrimony.

Brother Charlie united with the church in early youth. He loved the Lord's House and was always found at his post of duty. For many years he was a faithful steward in the Pocahontas church. He was never critical of his pastor and was ever ready to encourage him by precept and example. His home was the pastor's home and he shared unstintedly his material substance with him.

In the fall of 1940 his health began to fail, and due to the infirmities of age he failed to respond to treatment. In the early morning hours of Saturday, March 19, he took leave of his loved ones to be with Jesus. Funeral services were conducted from his home the following Sunday afternoon in the presence of a large group of friends.

"Servant of God, well done!  
Thy glorious warfare past;  
The battle fought, the victory won,  
And thou art crowned at last."

J. H. MORROW.

### THE CHRISTIAN HOME

By Rev. James M. Lewis

During World War No. 1, President Woodrow Wilson made an urgent plea to the American people to return to the old-fashioned family altar, and re-establish God and His Word in the home. He said that it was the family altar that did more to build our Christian civilization and put our nation on a solid foundation than any other one thing. He also said that if our nation survives it must go back to the old family altar, our only HOPE. Well, I am of the opinion that the people of the nation paid no attention to what that great man said, and it looks as if we are headed for a far worse catastrophe in the next few years than I desire to think or predict.

The happiest homes that I know anything about are the ones where God is honored and Jesus Christ is a welcome guest. To have a happy home, one must put God first in that home. The Holy Bible must be an open book and the best known book in the home. The children must be fed daily on

the bread of life, just as their physical bodies are fed daily, if they are to grow up well-rounded, educated men and women. If I had to take my choice, whether to educate my children in the arts and sciences, or just have the family altar and the open Bible, I would choose the family altar. Children can forget everything about their early home life, wander far away from home, and never let their parents hear from them again, except in the homes where the family altar is well established. They cannot get away from their parents' prayers which they heard in their childhood days. The voice of father and mother will ring in their ears wherever they go, and their prayers will follow them their whole life through. It is the great magnetic pole in the home which brings the children back with smiling, happy faces. Nothing else will make a home so safe, secure and happy as the family altar. I wonder why we preachers don't preach on it more, and beg people to establish God's altar in their homes?

The home was the first church God ever had on earth. The father, the priest and the family, with the congregation, the servants and any who might happen to be present. Paul established his churches in the homes of his converts, and Christ's Church remained in the homes of the people for a long time. The home of every church member today should be a home of prayer. The head of every home should lead his family in prayer. The Bible should occupy the most conspicuous place in the home and not a deck of cards. God pity any family that keeps a deck of cards for their children to learn all about and not the Bible.

Preachers should always hold family prayer with their children; they should get down on their knees together and beginning with the youngest, all pray, and let it be closed by the father or mother. You will find a happy home in that case. God give more men with the good sense to have family altars. It is the main foundation of a nation.

McComb, Miss.

### "WHY ARE MEN AFRAID OF WOMEN?"

By Ted Robinson

You might as well ask  
"Why do men fear God?"  
The fear of the Unknown  
Is natural and universal.  
We are afraid of what we do not understand.  
Especially when we know  
That we can never understand it.  
We do not fear one another  
Because we have made a set of rules  
That we can be fairly certain  
A majority of our fellows will abide by.  
But women will not be bound by our rules.  
They will be angry with us,  
And then be twice as angry  
Because we do not know why they are angry.  
They will forgive the wrongs we do them,  
But never forgive the ones they fancy we do them.  
The lightning of their wrath  
Strikes always unexpectedly  
But not according to our deserts.  
Why are men afraid of women?  
Why are they afraid of earthquakes?

—Selected.

### LADIES' LOVELY SILK HOSIERY

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## WHAT'S WRONG WITH THE CHURCH?

(Editor's Note: "This is an actual letter written a union evangelist by a business man of a western city. It gives the viewpoint of the 'man in the street' on religion, churches and preachers. While we may not agree wholly with his views we ought to know what men of this type think and thus be better able to meet and win them to Christ.")

Dear Dr.....:

This is strictly personal for you and your better success. You are working a hard territory and the devil is covering the field just ahead of you—so your orders come in slowly and many of them will be cancelled and countermanded, and while the house you represent is O. K., you have a lot of competition and quite a few nominal helpers who are a dead weight on your own conveyance. Do not mention this but govern yourself accordingly. If you can keep a secret—prove it to me and I will give you a few more tips. I'm wishing you well and good luck and results and all that—so do not take offense at the tips I am handing you.

1. I was discussing the religious situation this morning with another sinner. All of us sinners are anxious to go right, but we are ignorant of how to do it and we know you are here today and elsewhere tomorrow, and so we would like to survey the local situation as it is and has been before and after this and other revivals we have known. Yes, we were talking and my sinner companion jotted down a few thoughts and said he would outline a few things you ought to know if I would send same to you. It was agreed.

The capable men and the men of standing in the town are club men. You preachers tolerate that and some of you are club men. You wink at the lack of morals of these club men and make little if any serious effort with club men. The poor cigarette smoking, booze guzzling, swearing and profaning club men—you are not making any real effort to reach them.

2. Ask the pastors for a list of names of men who are and recently have been Sunday school superintendents for years in the churches. A prize will be given to any pastor who can cite a single instance where one of them ever asked a poor sinner if he might help him. These men, in these prominent places are, as a rule, dead, heart, hand, soul and body, and are proceeding upon the theory of let the poor sinner be damned. We sinners would fall dead in our tracks with surprise if any one of them would venture to say: Jones, how about your Christian experience, can I give you a hand?

3. The president, secretary and trustees of the Y—find out if any of them ever said to a single sinner in WW—come on and be a good Christian. But lots of times they have been known to say—Jones is a dirty crook and thief and no good—when possibly Jones is as good and in some respects better than any one of them.

4. Then canvass all the officers of the church and find out which ones have booze in their cellars and which ones are misers and steeped in selfishness. They are officers of the churches, take some part—pass the plate or give the communion or act on the board—but it's true they do not, or at least are not known as doing the other. When and where did one of them ever say to Jones, the sinner: Come on, old boy. Can't we help you? How about God and

Christ in your life, and are you discouraged or weary of life as you find it or a kind word of any sort?

5. Then again we two sinners agreed that we had been to this or that church to hear something of Christ and his religion and not a ray of light on the subject. Some dry subject intended to keep men's souls in cold storage forever. Afraid to come right out in the pulpit and preach the crucified Christ—and for want of such courage resorting to some stale useless theme. We sinners want the gospel. We are not going to church to hear samples of rhetoric or dry theories. We need rest, comfort, peace, love, kindness, hope and the constant and persistent rehearsal of the life and deeds and love of the Master Teacher. To hell with all this dry rot in the pulpit! No wonder the officers and Y officers and superintendents and church members are dead and buried in sin and selfishness. The pulpit is crowded too full of announcements and business and theology and sect stuff and the non-essentials. The warm blood of Christ is the only solvent for sin, according to your talk—so why must we poor weary sinners have the preachers standing in our light? The pulpit should lead us. And if the others are expected to say to Jones: "Come on, let me help you find your way," why not let the pulpits lead the fray and fight the devil in the open and not behind closed doors? Are the pulpits of any of them abandoned for the clubs and the pleasure of sitting about in a deep fog of smoke? And how many of the preachers smoke, drink and gamble? We know quite a few in some places are bad examples in this respect.

6. What is the matter with the music? The small space for the singers is about half filled. By this time, with the proper spirit among the church membership, there would not be standing room for the singers alone. Besides it is a half-hearted effort. Why?

7. The audience or congregation is made up very largely of old persons. Where are the young people? Secular and profane attractions of an immoral taste or flavor are keeping them away from the meetings. You can't reach them while they are at such places. And the church folks are not going out for them in a way to fill up the places with the young.

8. Yes, sinner Jones is a rough, tough, crooked, slippery old devil—a regular..... to hear all the church folks tell it. They say a lot of bad things about Jones and his heart aches, and he longs to do better and is not half so bad as they would make him out. He might be a better worker for the Master than any of his critics, but for all these long years that these godly folks (his critics) have rubbed shoulders with Jones, not a single one ever asked him in any way about his peace with God. They own their own churches and how does poor old Jones know if he would be welcome there? Their conduct reads: "No trespassing by non-members." If I were in your boots I would call those church folks (I mean the prominent ones and the official members and those who sit by with a self satisfied appearance) and tell them a few things along this line. There are dozens of sinners in just the frame of mind Jones is in.

The movies and pool halls and dance halls and sporting houses, dives and gambling stalls in all are open to Jones with a glad hand. He is welcome there. Jones says he is personally in contact with at least twenty-five very active and prominent church and Social Service workers daily and not one of them ever has had the guts or the grace to say to him a wee single short syllable on the subject, although he longs to do some-

thing before he dies for the firm you represent. What do you think? Do you wonder at the cold, reserved lack of response? A few star chamber sessions with the pastors and their assistants and officers might change this situation. And it might not..... is a steady old town and not easily moved.

Old Jones, the Sinner.

—Christian Action.

## IN MEMORY OF PEARSON EUGENE DAY

Whereas, on the first day of April, 1941, God called from our midst our very beloved friend and co-worker, Pearson Eugene Day, and

Whereas, he was a member of Hawkins Chapel Church and a member of the quarterly conference of the Bogue Chitto charge, having been a steward for more than thirty years;

Therefore be it resolved by this second quarterly conference:

First, That we, the members, shall always hold dear his memory, who through kindness and sincerity served untiringly in his Master's kingdom;

Second, That we shall miss him, but bow in submission to the will of Him who is both of perfect love and knowledge;

Third, That we extend our sympathy to the bereaved loved ones, praying that through trust in God they will find grace sufficient to sustain them;

Fourth, That a copy of these resolutions be placed in the minutes, one be sent to the New Orleans Christian Advocate, and one to the family.

G. ELIOT JONES, Pastor.

W. A. HAYS, Steward.

W. A. JORDAN, Steward.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

a sweater for a Chinese baby at the same time. In the face of 'turning needle craft' we are glad to print the following instructions for sleeveless baby sweaters for the saddest babies in the world, once considered the cutest young 'uns God ever made.

"Use fairly fine yarn about the ply of Shetland.

"Cast on 68 stitches. Knit 2, purl 2 for 8 inches.

"Cast off 40 stitches in the center, leaving 14 stitches on each side for shoulders.

"Knit 32 rows plain for shoulders. Cast on 40 middle stitches.

"Knit 2 purl 2 for 8 inches.

"Overcast side seams to within 3 inches of top of shoulder.

"Crochet 1 row double chochet around neck. Make chain to draw up neck.

"Mail all sweaters to: Committee for Medical Relief in China, 9 West 40th St., New York City, N. Y."

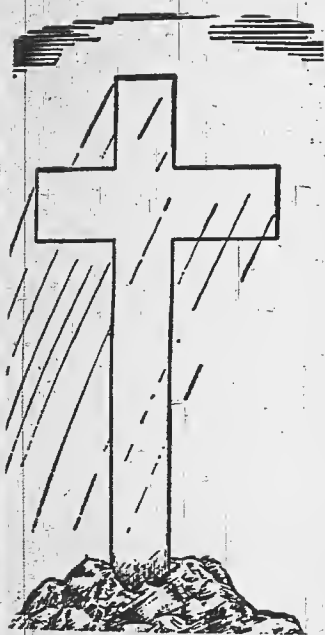
This is something we may do with our hands while we discuss "Dangerous Opportunity."

Some people merely dream of being something; others keep awake and are something.  
—Selected.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA.



# New Orleans CHRISTIAN ADVOCATE



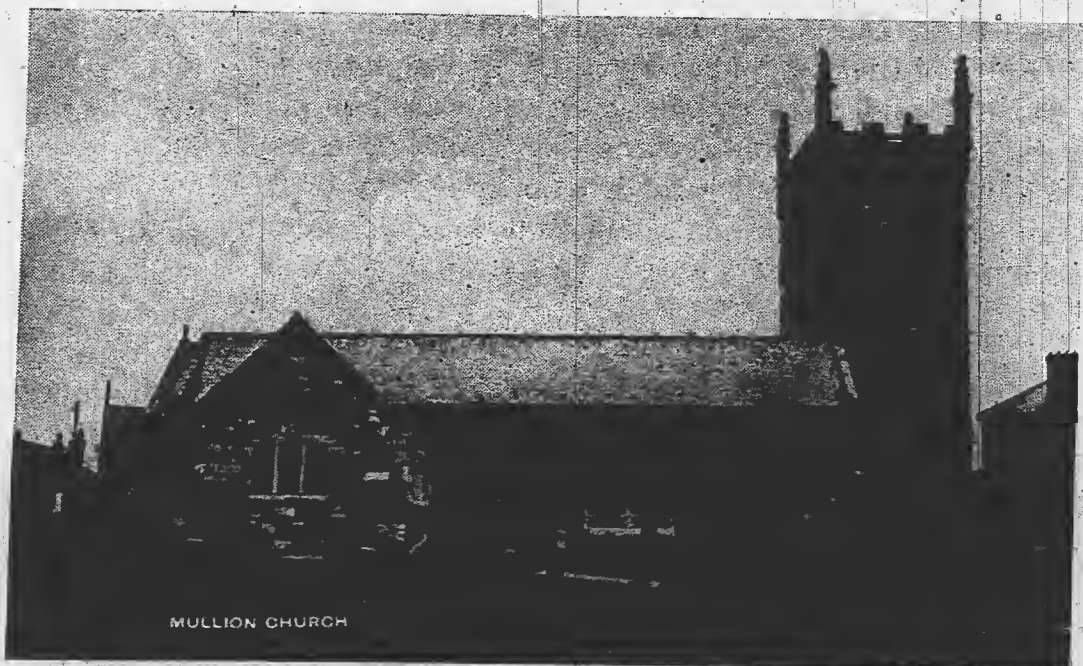
## THE LIVING CHURCH

We guess, we clothe Thee; unseen King,  
With attributes we deem are meet;  
Each in his own imagining  
Sets up a shadow in Thy seat;  
Yet know not how our gifts to bring,  
Where seek Thee with unsandalled feet.  
—Gerard Manley Hopkins.

## THE PRAYER-ROOM TODAY

"O Lord and Master of our life, give us not a spirit of sloth, of curiosity, of selfishness or of vain talking. But rather a spirit of prudence, of humility, of patience and of love, bestow on us thy servania. Yea, O Lord and King, grant to us to see our own errors and not to judge our brethren, for thou art blessed from all ages to all ages. Amen."  
—Prayer of St. Ephraim, the Syrian.

## OLD MULLION CHURCH



MULLION CHURCH

The Mullion church at Penzance, on Lizard Head, in Cornwall, England, is said to reflect religious thinking in the Middle Ages or before. The south door of this old church has an opening in the bottom of the door which was known as the "Devil's Door." It is said that it was provided in order that his Satanic Majesty might make his escape, during a baptismal ceremony, when the sponsor in the name of the child renounced him and all his works. According to the Town Clerk of Penzance, from whom we secured these pictures, it is also called "dog door." According to some, the "Devil's Door" was located on the north side of this building, but this makes it certain that such statements are based upon a misunderstanding of the facts. The picture of the door showing the opening is carried on another page of this issue.





## WALLET OF THE WEEK



OF YOUNG MEN assigned to Civilian Public Service, according to Dr. John Maxwell Adams, the Presbyterians had more of the first sixty sent to camps than any other denomination. It is to be hoped that Dr. Walter Van Kirk, A. J. Muste, and Dr. Thomas Jones will make public the figures for all denominations as a matter of public interest. This general statement came from the Director of the Department of Student Relations, Presbyterian Board of Christian Education, Philadelphia.

\* \* \*

REV. OTTO DE CAMP, a Presbyterian missionary in Japanese Korea, is said to have been placed under arrest and held incommunicado. According to *The Church Times* (Presbyterian), the "crime" charge grew out of the missionary's Christian position maintained against the thrust of pagan demands. Mr. De Camp is the son of missionary parents, a graduate of Princeton Seminary, and is supported in part by First Presbyterian Church of Orange, N. J.

\* \* \*

THE SARDIS METEORITE, which was discovered in a field near Sardis, Georgia, about a year ago, is now in the Smithsonian Institution where it is being studied. It is said to be the largest meteorite ever found east of the Mississippi River and kept for study. It weighs seventeen hundred and sixty pounds and is supposed to be a fragment of the core of a disrupted planet. Scientists say that it may have fallen anywhere from fifty to fifteen million years ago, which seems to be latitude enough to accommodate anybody's guess.

\* \* \*

HINDU ARCHITECTURE, as revealed in recent examinations of Architectural Monuments of South India, began with a style that was almost severely simple and its progress toward perfection was marked by increasing ornateness. The temples which were built from the eleventh to the fourteenth centuries were especially noted for the extensiveness of their ornamentation. Practically the entire outer wall surface was covered with elaborate sculptures and friezes were of amazing details. What they lacked in the artistic touches of European art, they made up in extensiveness.

\* \* \*

NEW YORK CITY'S PUBLIC SCHOOL costs are said to have reached an all-time high in 1940 when the per capita expenditure was more than two hundred dollars per child in the public School system where a million children were enrolled. The cost, notwithstanding the fact that the elementary schools alone lost seventy thousand pupils during the previous two and one-half years, was more than a million dollars a day for the one hundred and ninety-day school year. Many believe that the emphasis upon athletics, dramatics and extra curricular activities is responsible for much of this enormous expenditure.

THE SMITHSONIAN INSTITUTION in Washington, D. C., has a natural history collection consisting of more than seventeen million specimens. The completeness of its coverage of natural history is said to make it in reality a vast "dictionary of nature," and the classification is such that, whatever the field of natural history a person may be interested in, he can work almost indefinitely without exhausting the resources at his disposal. The sight-seer who walks casually along the almost endless aisles gets no adequate conception of its wealth of material.

\* \* \*

MISSIONARY CANDIDATES continue to offer themselves for service in heathen and pagan lands despite the confusion now reigning throughout the world. Ninety-five young people recently volunteered and have sailed to various posts throughout the world, and in a single sector of the Far East, it is said that there are six hundred and forty-six men and women who have refused to abandon their Christ, or to surrender heathen peoples to a destiny of despair. While such faith and heroism shall abide Christianity will not die.

\* \* \*

THE COUNCIL OAK at South Bend, Indiana, is said to be the tree under whose spreading branches two hundred and sixty years ago, La Salle, the explorer, held a historic council with the Miami and the Illinois Indians. The tree stands in what is now a cemetery. The first cabin built in South Bend was near this spot and it is still standing although it dates back to 1820. As is well known, La Salle made his way down the Mississippi River to its mouth and is supposed to have died at the hands of his own men in 1687.

\* \* \*

HENRI BERGSON, the famous French philosopher, died in Paris on January 4, at the age of eighty-one years. By race he was a Jew, but it appears that in old age he embraced Catholicism. One of his fellow Hebrews is supposed to have had him in mind as a last stage of what he described as the disintegration of Jewish tradition and loyalty. He was a lecturer in the French Academy, a position from which the Nazis demanded that he be ejected. When the authorities hesitated, Bergson is said to have insisted upon resigning as a protest against the law.

\* \* \*

THE DAY OF COMPASSION OFFERING, as reported on April 16, had reached a total of eight hundred and thirty thousand dollars. This amount of money had been paid into the treasury in Chicago. This means that one hundred and twenty-six thousand dollars was received in the first fifteen days of April. Moneys are still coming in and it is confidently expected that the total will ultimately reach nine hundred thousand dollars or more. This will be a splendid offering, but it will be much below what was asked for.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

G. MILTON CHALMERS, Publisher

## EDITORIAL

### ECCLESIASTICAL TROUBLE-MAKERS

There are a few men in the ministry of our Church who seem to be unconscious of the ethical meaning of the vow taken at the bar of the Conference. We would not be so ungenerous as to imply an intentional disloyalty to their solemn covenant, but such an attitude is discrediting to any minister and makes his appointment far more difficult than he may know. Just recently a good man told us of some trouble which had been occasioned him by a man of the very type just described. It is said that this man, when he suspected that he could not return to his appointment for another year, created a sentiment and laid the foundation for a disruption of the charge in the event he should not be pleased with the appointment given him. Since his going away he has gone back and kept contact with certain people in the charge and otherwise meddled with a work for which he has no longer any responsibility.

It is needless for any man to offer an excuse for such conduct. He is specifically obligated to work where he is assigned, and by every implication, that means that he must let others alone in their field. No man is compelled to remain in the Methodist ministry, and if he does not wish to live up to his vows, the honorable thing to do is to go out by the door that he entered. We have known very few men who obstinately followed such a practice, whose ministry was either fruitful or happy. No Conference needs charge-wreckers who go from place to place sowing seeds of disloyalty and making dissensions which create difficulty for those who have to succeed them. If a man just isn't a Methodist preacher in his make-up, we have no quarrel with him; but we do insist that he shall not accept Methodist support as a betrayer of the cause which he has vowed to maintain and defend. In our early ministry, we were succeeded, but not immediately, by a man who caused troubles which were never healed, and we know today a moral derelict for whom he may have to answer at the judgment. We say this in kindness, but without apology to anyone who may be guilty of this practice.

### "RUMOR MERCHANTS"

Believe it or not, this picturesque and biting figure was coined by an English periodical, *The Methodist Recorder*. It seems to have been provoked by unfathered and trouble-making reports concerning what purported to be incidents of the war. Of course they were vended as unconfirmed, but undoubtedly "authentic." Many of these rumors were grotesque and impossible, and others were found to be instances of pure propaganda. But their being false and impossible did not keep them from being

the occasions of widespread fear and solicitude.

We would like to think that "rumor merchants" were confined to war times and war zones, but they, with their allies, busybodies, gossipers and slanderers, ply their trade on the same moral plane and they do not recognize any immunity or exemption. Their commerce, unwelcome as it is, evades every embargo and their merchantmen run successfully the gauntlet of every blockade, even though they confessedly fly a pirate flag.

### ANTI-PACIFIST FEELING IN ENGLAND

The sentiment and attitude toward men of pacifist leanings in England is shown very clearly by changes which have taken place since the war began. England's recognition of the right of conscience has not been fully sustained by the people. Indeed, there has been a very decided reaction against the pacifist. Under the inspiration of the late Rev. Dick Sheppard and others, it is probable that pacifist sentiment became stronger than in any other country. A militant organization of more than a million enlisted in the effort to fortify the peace of the world by declaring their determination not to participate in war. When war came thousands of those who had enlisted as pacifists followed through and registered as "conscientious objectors."

After two years of brutal and ruthless war, the splendid dream of those pacifist leaders is shattered and the organization seems almost to have disappeared. The conscientious objector has been outlawed by industry and otherwise ostracized until his position is truly pathetic. Some time ago the British Broadcasting Company denied pacifist artists the use of the air channels for broadcasting dramatic and musical programs, and it was not until Mr. Churchill intervened that they were again permitted to use the microphones of the Company.

This leniency toward the musicians and dramatic artists was apparently more in the nature of a concession than the abandonment of a cause, for all conscientious objectors employed as broadcasting technicians have been dismissed. There are those who question the consistency of this action since exemption was based upon the assumption that conscientious scruples regarding war did not make a man dangerous to the country. Regardless of any inconsistency, the hostility toward pacifists will become more pronounced as the war progresses, and the antipathies which are being developed will probably dog the steps of those who have sought exemption as pacifists to the end of their days. Naturally those who suffer for their convictions will be regarded as heroes by like-minded people, but the number will continue to grow less as the struggle continues. Through soil conservation and



reforestation projects the conscientious objector may create a new land physically, but it will not suffice to relieve the bitter intolerance of those who demand that all shall share in the tragedies of war.

### CITY TEMPLE, LONDON, DESTROYED

The news that City Temple in London has been destroyed will bring feelings of profound sorrow to many people throughout the entire world. It was one of the outstanding churches of the great metropolis, and its pulpit was made famous by Dr. Joseph Parker. In later years Dr. Frederick W. Norwood and Dr. Leslie D. Weatherhead have been its ministers. It was a Congregational church and Dr. Norwood was a Baptist and Dr. Weatherhead a Methodist. A great Christian landmark has been destroyed, but the eloquence and the triumphant faith of those who ministered there will live on in the lives of those touched by their ministry. Veneration for an historic place of worship is a beautiful thing, but the true tabernacle of God is in the hearts of men. Our sympathy goes out to that great congregation whose affliction is but a part of the disaster which has befallen London and the British Isles.

### TRAVELING OUR ANNUAL CIRCUIT

(Editorial Correspondence)

During the past week we have been off on our annual round of District Conferences and when this paper reaches our readers we will have visited six conferences—all in Mississippi. Dr. Snelling and the editor started out from New Orleans on Monday of last week and for three straight days we drove in the rain, but the downpour did not in any sense defeat the purpose of the conferences. The attendance in some instances was probably less than it might have been, but that deficiency was made up by the high tide of interest which prevailed everywhere.

Beginning at Hernando, in the Sardis-Grenada District, there was good attendance. Bro. Floyd had his work well in hand and he dispatched business in a manner that made everyone feel easy. The reports of the preachers indicate that the entire program of work is being carried efficiently and effectively. Our good friend, John W. Robertson, of Senatobia, created a ripple of laughter by the statement, made in concluding his report, to the effect that the style of his reporting was somewhat cramped by the presence of some members of his Board of Stewards. But aside from all pleasantries, it was a good conference and Bro. Floyd is deservedly popular.

Our next stop was at Tchula where, without fanfare, Dr. Brooks, the district superintendent, brushed aside every hampering convention and went directly to his task. At this conference, we met many good friends and enjoyed to the fullest the fellowship with the preachers and laymen. Here too was a good conference. We reached Jackson for the second day, and for some unexplained reason, Dr. T. M. Brownlee, the district superintendent, had lost his voice and was using Dr. B. L. Sutherland for a vocal crutch. A good spirit was manifest and Dr. Brownlee comes to the close of his term of service as district superintendent in high favor with all the people whom he has served during the past six years.

Our last stop for the week was in the historic little city of Port Gibson, where he had the chance for saying only a brief word at the opening of the conference, by the courtesy and graciousness of our good friend, Rev. H. A. Gatlin. He too is completing his term of service as district superintendent and will soon doff his toga and take his place in the ranks. We did not hear the reports of the pastors, but the indications pointed to progress and a successful conclusion of Bro. Gatlin's administration of the affairs of the district.

We ran by home for a few hours and took a look at the office, and then we were off again. This time for Tupelo, Amory, the Aberdeen District Conference at Hamilton, and the Columbus District Conference at Central Church, Columbus. About that, we will have more to say next week. We are hitting the trail that now seems to terminate at Shreveport, Louisiana, on June 5.

## Editorial Miscellany

By Dr. H. T. Carley

### MONKEYS AND MONEY

We read a story the other day in a popular magazine about two gorillas, the property of a great circus organization, which are valued, along with their cars, cages, and general household equipment, at an amount in excess of \$125,000. That is a good deal of money.

In a few idle moments we have been wondering what makes monkeys worth so much. To be sure, these are unusual specimens of their kind. They are extra-big, extra-strong, extra-fierce and extra-ugly. According to the anthropologists, they belong to the order of animals that are closest kin to man himself. If they could move up a notch, they wouldn't be very different from some human beings we have seen—who must have slipped several notches.

But a monkey is a monkey, and a man is a man—"and never the twain shall meet." And yet here are two monkeys that are worth more cash than probably a hundred million—maybe more—men in these United States alone, to say nothing of other portions of the globe.

So far as the record shows, these anthropoids have never made any contribution to the welfare of the world. They have never written a book, sung a song, painted a picture, or built a house. They have never done a day's work or invented the simplest device to get out of work. They have never thrilled to the stars in the heavens, or become silent in the presence of beauty, or wept for joy because of a melody that swept their heart-strings. They have taken what they wanted if they could get it, without an altruistic thought or a qualm of conscience. At best, they are only interesting animals—interesting, evidently, to the amount of \$125,000. If they died, nobody but their owners would be out anything.

Monkeys are interesting to look at—and that's about all. People like to look at interesting things; and if they want to pay a fortune for the privilege of doing so, we have no objection. As a matter of fact, we think we'd be willing to pay a reasonable fee for a good look at Gar-gantua and Toto.

A man may be as ugly as a monkey—but his looks don't determine his value, to himself or anybody else.

A man's value is not in his hide, but in his head.



## METHODIST HOSPITAL, MEMPHIS, TENN.

To All Methodists in the North Arkansas, North-Mississippi, and Memphis Conferences

The week between May 11 and May 18, inclusive, is Hospital Week throughout the world. It is Hospital Week in our Church and a week that has been set aside for the Enrollment of members in the Golden Cross Society. This is a plan approved by our Church to promote the hospital work. All members of the Methodist Church are invited and urged to show their interest in the hospital work by enrolling in the Golden Cross at this time. All money received from memberships is used directly to pay for hospital care of the unfortunate who cannot pay for the treatment they need.

None of the money is used to pay salaries or other overhead expenses of any officials of the hospital. I should like to be able to appear personally before every congregation and tell the members of some of the fine work which their contributions in the past have enabled the hospital to do for the unfortunate. This being impossible, I am addressing you in this way and urging you to contribute of your substance to those less fortunate.

H. HEDDEN, M. D., Superintendent.

## BOMBED CITY TEMPLE HAS METHODIST CONNECTIONS

London's lamented City Temple, completely destroyed by bombs recently, though Congregational, had a unique relationship both to British and American Methodism. Its minister, the Rev. Leslie D. Weatherhead, coming to it from the pastorate of Brunswick Wesleyan Church, of Leeds, in 1936, has been permitted to continue his membership in the Methodist Conference during his incumbency in this historic church. On the walls of the ill-fated building hung a picture of Dean Lynn Harold Hough, of Drew Theological Seminary. Dr. Hough was an exchange preacher there for a month during World War One. An attachment developed between the congregation and their American pulpit guest so strong that twelve similar visitations of a month each have ensued.

## CONFERENCE ON EVANGELISM, MT. SEQUOYAH

The Conference on Evangelism for the South Central Jurisdiction, will be held at Mt. Sequoyah, Fayetteville, Ark., May 19-23, inclusive. Seven scholarships will be granted to the Louisiana preachers who can qualify for them. Information as to these scholarships can be obtained from Rev. A. C. Lawton, Mer Rouge, La., who is the Annual Conference Director of Evangelism. Interested laymen and lay women, as well as preachers, are invited to attend this Conference on Evangelism. Those desiring to make reservation will write Rev. S. M. Yancy, Fayetteville, Ark. There will be two forums each day for pastors. One forum will be led by Dr. Harry Denman, Nashville, Tenn. The subject for discussion will be "The Preparation and Preaching of Evangelistic Sermons." The other forum hour will be in charge of Dr. Guy H. Black, of Nashville, and the subject for discussion will be "Personal and Visitation Evangelism." There will be preaching each day at 11:45 in the auditorium. The speakers will be Bishop Charles C. Selecman, of Okla-

homa City; Dr. Geo. W. Cooks, pastor, West Avenue Methodist Church, Rochester, N. Y.; Dr. Harry Denman and Dr. Guy H. Black, of Nashville.

## HISTORY OF THE METHODIST CHURCH OF HOLLY SPRINGS, MISSISSIPPI

Compiled by Miss Rubye Sigman

If any one has ever attempted to "set in order" events which make up the history of the Methodist Episcopal Church, South, at Holly Springs, it could not be found by whom or when such a paper was written. It remains for the writer to gather such facts as old records and living members can furnish. The records of the church are

poor data from which to gain an estimate of what was done by faithful men and women, but it is some data, so we will relate some things concerning the Holly Springs church.

Back in a drawer in the pastor's study was found a historical church record which proposed to be records of the presiding elders, pastors and members since its organization. In addition to this record there is found other records which tell of activities of the church during the years.

The church was founded in 1837, as a plate on the outside of the building in front shows. Its first pastor was William Pearson, and the presiding elder was David O. Shattock. At that time the charge was located in the Memphis Conference as the

(Continued on page 8)

## TO THE PASTORS AND MEMBERS OF THE NORTH MISSISSIPPI CONFERENCE

Methodists of the North Mississippi Conference have received with joy the news of the increased capacity of Methodist Hospital, the new addition adding 115 beds, making the hospital's present total capacity 300 beds. This increased capacity makes it possible for the hospital to extend its services to those in need of hospitalization from the North Mississippi Conference area.

According to the report of President J. H. Sherard to Bishop Hoyt M. Dodds and the brethren of the North Mississippi Conference at their 1940 Annual Conference, the number of free patients from that conference area in 1940 was 214 as compared with 169 for 1939, an increase of 45. These free patients represent a cost to the hospital of \$15,492.45 for 1940 as compared with \$9,398.57 for 1939, an increase of \$6,093.88. A total of 774 patients from the North Mississippi Conference area were cared for at Methodist Hospital during the preceding year as compared with 754 the previous year, an increase of 20. A total of 27 North Mississippi Conference preachers were patients at the hospital in 1940 as compared with 18 in 1939.

In 1940 the North Mississippi Conference contributed a total of \$721.22 through the Golden Cross Enrollment and \$793.52 through the Benevolences, an increase in the combined totals of \$671.12. In view of the even greater need of 1940, can't even this splendid showing be exceeded?

In his report, Mr. Sherard urged all members of the North Mississippi Conference to observe Golden Cross Day and Hospital Week, May 11-13, stressing the fact that contributions to the Golden Cross Society are not contributions to the hospital as an institution, but represent direct relief for hospital care of the needy sick individual.

HOYT M. DOBBS.

## WHAT THE THREE SUPPORTING CONFERENCES ARE PAYING TO THE GOLDEN CROSS

According to the report of Superintendent Henry Hedden to the Trustees of Methodist Hospital, the three supporting conferences of this institution paid the following amounts through the Golden Cross Annual Enrollment and through Conference Benevolences for the years 1939 and 1940:

Golden Cross		1939	1940	1941
North Arkansas Conference		\$ 650.69	\$ 754.81	?
Memphis Conference		1,771.36	1,959.92	
North Mississippi Conference		23.00	721.22	
		\$2,445.05	\$3,435.95	
Benevolences		1939	1940	1941
North Arkansas Conference		\$1,500.00	\$1,460.24	?
Memphis Conference		3,974.72	3,981.81	
North Mississippi Conference		820.62	793.52	
		\$6,295.34	\$6,235.57	

With the need in 1941 greater than before, what will be the contributions of these conferences?



# CONFERENCE NEWS AND PERSONALS

Rev. W. F. Roberts is having a very pleasant as well as profitable year at Jena, La. The church is doing good work and the outlook is very hopeful.

A very fine Easter service was held at the Durant church on Easter Sunday. There was a splendid congregation to hear the pastor, Rev. E. S. Lewis.

We regret to learn of the very serious illness of Rev. T. E. Gregory, pastor of Central church, Columbus, Miss. Bro. Gregory is in the Methodist Hospital, Memphis.

A city-wide evangelistic campaign will be conducted in San Antonio, Texas, from May 4 to 7th. Dr. E. Stanley Jones will be the guest speaker.

Rev. J. W. Faulk, of Slidell, La., was a very welcome visitor at the Advocate office on last Friday. Things are going well with him in his work. Eight children were received into the Church on Easter Sunday.

Mrs. J. W. Collins and son, of Rt. 2, Winnfield, La., who are unable to attend church services, feel that the Advocate is the only direct connection which they have with their church and its program.

Mrs. Jo Gann, of Lena, Miss., who is nearing eighty, has long been a reader of the Advocate, and expresses her sincere appreciation of her church paper that has "helped her along the way."

Rev. G. C. Gregory, who was recently moved from Pickens to Shelby, Miss., says that he has found lots of fine people there to work with and that they are very happy in their new home.

We are glad to report that Rev. R. H. Harper, district superintendent of Alexandria district, is still improving and is able to see his friends at his home, 1305 Monroe St.

Rev. V. C. Curtis has been busy with many things since he has been in West Point, Miss., but he has found time to send us a number of new subscriptions, with the promise of more to follow in the near future.

Bro. W. S. Holmes, of Baton Rouge, paid the Advocate office a visit on Friday of last week, as is his custom when in the city. Bro. Holmes has been suffering with an injured back for the past several months and finds it necessary to limit his activities.

Bro. Oscar McLendon, of Winnsboro, La., who has been in a New Orleans hospital for the past month following an operation, is able to be out again and is staying at the home of his son in this city. Bro. McLendon wishes to express his appreciation of the visits of Dr. E. C. Gunn, Dr. W. W. Holmes and Rev. Don Harwell, and of the lovely flowers which were sent to him by friends.

The Advocate office was honored on last Saturday morning by a visit from Bro. T. F. Harwell and Rev. Don L. Harwell, father and son. The father is the editor of a paper in Kyle, Texas, and the son is the pastor of the Gentilly Methodist Church, in New Orleans. We appreciate very sincerely the visit and the friendship of both of these splendid servants of the church.

## REVIVAL AT TCHULA, MISS.

Revival at the Methodist Church, Tchula, Miss., was climaxed by the reception of fourteen people on profession of faith and ten by certificate on Easter Sunday. In addition to this five children were christened. Those joining the church on profession of faith were: Carl Booth, Flora Jean Dew, Owen Dew, Juanita Frazier, Charles Ferrell, Bobbie Garrett, Gordon Lyon, Lester



"THE DEVILS DOOR"

Lyon, Charles Marks, C. B. McCloud, Donald Milton Parish, Mona Jean Samuelson, Edward Smith, Frances Vandiver and Henry Waterer, Jr.

Those joining by certificate were: Mrs. Carl Booth, Mr. Newman L. Driver, Mrs. Sarah Hawkins Driver, Shirley Ann Driver, Richard Driver, Charles Ferrell, Mrs. Charles Ferrell, Sue Ferrell, Hinds W. Jumper and Mrs. Hinds W. Jumper.

Children baptized: Dexter Arno, son of Mr. and Mrs. D. A. Branscom; Terrell Majure, son of Mr. and Mrs. T. C. Cobb; Martha Ann, daughter of Mr. and Mrs. W.

R. Huddelston; Jacqueline Dale, daughter of Dr. and Mrs. J. J. Kazar; and Lela Ann, daughter of Mr. and Mrs. Henry Waterer.

In this series of services all the churches united and the results were very gratifying. Rev. W. T. Phillips is the pastor. He is both happy and popular in his work at that place. **REPORTER.**

## BRIGHT, NOT BLUE MONDAY

On Monday, April 21, the occupants of the superannuated home on Back Bay had a lovely surprise when three carloads of friends from Covington drove up. They were led by W. S. C. S. President, Mrs. T. E. Brunning; Executive President, Mrs. Henry Mayfield; Vice-President, Mrs. O. G. Price; and their pastor, Bro. Rousseau; bringing a complete Covington dinner which was served picnic style. Words cannot express the joy they conferred upon the Rickey household as we talked and laughed over mutual interests.

Some of the party enjoyed boat rides and fishing and were loath to come in when time came to start home. Mrs. Rousseau caught the largest fish.

They waved goodbye, leaving sweet memories of our Louisiana friends.

OCTAVIA WYNN RICKEY.

## OXFORD-HOLLY SPRINGS YOUNG PEOPLE'S UNION

The Oxford-Holly Springs Young People's Union met in New Albany, April 17, with a good attendance. The churches represented were Blue Mountain, Faulkner, New Albany and Holly Springs. The new Albany Young People gave a most interesting program on World Conditions. Those taking part on the program were: Cherry Sisk, leader; prayer by Mary Virginia Davis; talks by Mary Houston and Louise Rickett. Sara Clare Robinson sang a solo, "Living for Jesus." After a short business session refreshments were served. Games were played and enjoyed by all.

(Miss) RUBY-SIGMAN.

## TALLULAH CHURCH

The Tallulah church has been unusually fortunate lately in being privileged to have two of Methodism's choice personalities as guests.

Dr. W. P. King, of Nashville, conducted the pre-Easter services for a week, preaching scholarly and inspiring sermons twice daily. He was deeply appreciated.





At the monthly fellowship supper held April 16, Miss Ava Morton, returned missionary nurse from China, spoke on some of her remarkable experiences at a Methodist hospital during the Japanese invasion. She was introduced by our own Miss Shiela Nuttall, deaconess at Transylvania, who was a schoolmate at Scarritt College.

The Tallulah church is moving forward under the capable leadership of Rev. and Mrs. D. W. Poole.

MRS. ERLE READ.

## ANNUAL CAMP PLANNING CONFERENCE HELD AT CAMP BREWER

The annual Camp Planning Conference was held at Camp Brewer, Methodist State Assembly Grounds, in Alexandria, April 21 through April 23, to plan summer district camps and assemblies throughout the state. Miss Brown, who is an authority on camping from the central office in Nashville, met with directors, counselors, teachers, dieticians and business managers to discuss and plan programs for the summer camps.

Mr. Bill Bolger, from the Y. M. C. A. in New Orleans, led a class on Counseling and Teaching. Rev. James E. Reaves, from New Orleans, led a class on Business Managers. Mrs. Davis, who is to be dietician at State Assembly, led a class for dieticians. Besides furnishing all who attended the meeting splendid meals during the three days of the meeting, Miss Elizabeth Brown led a class on Directing and Teaching.

About forty people enjoyed the hospitality of Camp Brewer, made possible by Miss Carolyn Guinn, who was director of the meeting.

BEA PICOU,  
Y. P. Conf. Pub. Supt.

## FROM SOUTH SIDE METHODIST CHURCH, CORINTH, MISS.

Last night we closed a very successful revival here. Rev. S. M. Butts was the preacher. Mass evangelism is not a thing of the past. When baptized with the Holy Spirit, with personal work by the people, it is just as effective as it ever was. Bro. Butts is a man of God and is mightily used of God in the salvation of souls. He is capable of holding a soul-saving spiritual revival in any city church in the conference. He ought to be kept busy.

South Side is one of the best churches I have served in my forty years of the ministry. It has large congregations for worship, well organized Sunday school, and a happy people.

The results of the meeting, of course, are not all visible. But there were a great number who rededicated themselves to God and seventeen additions to the church, thirteen on profession of faith. They came and knelt at the altar of prayer and there took Jesus as Lord and went away happy. Oh, how we need the power and leadership of the Holy Ghost in all our churches!

W. R. GOUDELOCK, Pastor.

## MR. W. E. HOPKINS DIES

In the death of Mr. W. E. Hopkins, of Meridian, Miss., Central Church has lost a man of great worth. He was a man whose financial ability was matched by the sincerity of his conviction. He was an outstanding factor in the business world, one of the leading executives of the Standard Drug Company, and he was also a good citizen.

Bishop Hoyt M. Dobbs and Dr. T. M. Brownless assisted Dr. Kleiser, the pastor, in the funeral service. Many friends throughout that part of Mississippi share the sorrow with the loved ones whom he leaves behind.

## SCARRITT COLLEGE NEWS

Scarritt College is enjoying the presence of a large number of missionaries on furlough, studying at the Short Term School for Rural Missionaries, which is being held on the campus under the direction of Miss Mabel K. Howell. This is one of the four schools for rural missionaries, sponsored by the Rural Missions Cooperating Committee of the Foreign Missions Conference, and Dr. John H. Reisner, the Executive Secretary of the Agricultural Missions Foundation, is participating as one of the faculty.

Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation of New York City, addressed the School on April 3, and we have enjoyed the cooperation of a number of other specialists. Dr. A. J. Walton, Executive Secretary of the Department of Town and Country Work of the Methodist Board of Missions and Church Extension, is a regular member of the faculty.

Dr. A. W. Wasson is participating in the Retreat of the Short Term School. Dr. Frank Cartwright, of the Foreign Division, as well as Mrs. Helen Bourne and Mrs. V. F. DeVinney, of the Joint Division of Education and Cultivation, are with us during this week.

The practical nature of this School for Rural Missionaries has answered a real need long felt by our workers in foreign fields. The contribution of personal experience coming from twelve mission fields (Algeria, South Africa, Belgian Congo, Bolivia, Burma, China, India, Japan, Korea, Malaya, Mexico and Syria), and eight different denominations, provides a splendid variety. The practical application of various methods affords the best kind of an educational situation.

The School of Missions held a Retreat on Saturday and on Easter Sunday, at which time the main theme of study and meditation was "The Present World Crisis and Its Effect Upon the Missionary Enterprise." Dr. Albert E. Palmer, of the University of Chicago; Dr. W. J. Faulkner, Dr. A. W. Wasson, Dr. A. J. Walton and others participated, and it is the sincere hope of the group that new insights may be gained into the problems that face our missionary task, and new confidence found in the Christian resources available with which to face the task.

HUGH C. STUNTZ,

## DEAN HOUGH ON MISSION TO AUSTRALIA

(Methodist Information)

Bearing credentials as the fraternal representative of numerous bodies, Dr. Lynn Harold Hough, Dean of Drew Theological Seminary, will sail from Los Angeles to Australia on the S. S. Monterey, April 30, to deliver the Cato lectures before the Australian General Conference.

This lectureship is regarded as a most significant religious event. Dr. Hough, under the terms of the lectureship, will speak not only at the seat of the General Conference, Brisbane, but also in Melbourne, Adelaide and Sidney. The subject of the series is to be "Adventures In Understanding." British Methodism has a similar lectureship, the Fornley Lectures, which Dr. Hough delivered in 1925. They were later published un-

der the title "Evangelical Humanism."

The Council of Bishops has elected Dean Hough fraternal delegate to the Methodist Church in Australia and he has been authorized to carry greetings from the Association of Theological Schools in America. He is also a special emissary from the World Alliance for International Friendship Through the Churches and from the American section of the Universal Christian Council and the World Council of Churches now forming.

En route Dean Hough will inspect the results of Australian missionary work in the Fiji Islands where 85% of the native population are Methodists. In Auckland, New Zealand, he will be received by a group of Methodist ministers.

Harry N. Holmes, associate secretary of the World Alliance, has been responsible for many of the arrangements in connection with Dr. Hough's mission, including a luncheon in his honor last week attended by outstanding N. Y. ministers and Christian leaders. Mr. Holmes, son of an Australian Methodist minister and brother to another, is an active Methodist layman, having been a delegate to our last General Conference and is currently a member of the World Peace Commission and the Committee on Overseas Relief.

## BRITISH METHODISTS WELCOME AMERICANS TO CHURCHES AT NEW BASES

By W. W. Reid

Methodist members of the armed forces of the United States, who are likely to be attached to new bases that the government is leasing from the British, will be served by Methodist clergymen from the British church, according to information just received by the Board of Missions and Church Extension. In a letter to Dr. Ralph E. Diefendorfer, the Rev. R. W. Charlesworth, D. D., superintendent of the Methodist Church (British) in the Barbados, Trinidad, and British Guiana Districts, says:

"The Annual Synod of this District met recently and heard with great interest of the numbers of American people coming to settle in the area covered by this district: Trinidad, St. Lucia and British Guiana.

"The Synod desires me to express to you its readiness to minister to all American people who attend our churches and to cooperate with the Methodist Church in serving areas where at present we have no church. Some American Methodists have already made themselves known to our ministers and we shall be glad to visit any others whose names can be supplied.

"In St. Lucia, at Vieuxforte, we are considering putting a church and school to minister to a new settlement of Barbados people who are going there under a scheme of the Barbados Government. We understand that a small company of Americans are likely to settle at the base leased by the United States of America Navy Department. The Synod wondered if it would be possible for us to cooperate with your Church here, having one building and one minister. We have a minister at Castries, St. Lucia, which is a number of miles away, but at present he is keeping an eye on the situation. He has been ministering to the Naval Detachment on Pigeon Island.

"Possibly your Church will be thinking of sending out some minister or other representative to consider the position. If so, I shall be glad to arrange to meet him and to afford all possible information."



## HISTORY OF THE METHODIST CHURCH OF HOLLY SPRINGS, MISSISSIPPI

(Continued from page 5)

Northern part of what is now North Mississippi Annual Conference and was so included until 1873. Up until 1882, the charge was designated as "Holly Springs Circuit." Since then it has been a station. There were few stations in the North Mississippi Conference when it was organized, leaving the impression that the Holly Springs church must have grown rapidly in membership and strength.

The present organization worships in the building which its founders erected. Who can doubt that they built wisely and well? For eighty-six years the spire of the old church has pointed heavenward and the bell has called its thousands to worship. The building is a substantial brick structure, furnishing a capacious auditorium with balcony. Joined to the rear of the church is the parsonage, which was built at the same time as the church. These buildings have been renovated and remodeled from time to time. Years ago the entrance was changed from an ascent from the street to an entrance by way of winding stairs through a vestibule.

It is interesting to note how the congregation has remodeled the church to fill the urgent needs of modern church services and Sunday school. George S. Inge, live and energetic pastor, in 1888-89 so led the congregation in changes in the building that he made a lasting impression. During his pastorate an organ space was made and an organ installed; the basement was renovated and made into rooms for prayer meeting and Sunday school.

Since that time many improvements have been made in the building. The available space has been so wisely partitioned until authorities say the Elementary Division is really well equipped in comparison with other churches. Each year has marked some improvement in the building; but there is a settled conviction in the minds of the present congregation that a Sunday school annex should be the next improvement made. For this annex the church has bought an adjacent lot. Rev. I. D. Borders, pastor 1907-08-09, was of great assistance in acquiring this valuable piece of property.

Passing from the church building lot let us examine in order: laymen, women, the pastors, and finally the spirit of the church.

In politics some one has said that Holly Springs always had a candidate for every district office, and the time was when many candidates for state offices hailed from the town. The Holly Springs church has furnished some strong laymen; not all of them have been active in conference circles, but may have been active in the local church. We have no records to give us any estimate of the good men who steered the church through the perilous time just preceding and following the Civil War, but we find among the list of stewards occasionally on the lips of the people such names as R. B. Alexander, James W. Fant, J. P. Norfleet, J. C. Daniel (beloved physician), J. G. Leach, R. G. McNamee, James T. Fant and Dr. T. J. Malone. In more recent years the names of R. K. Luckie and M. A. Greene appear. All who have been mentioned above have passed away from this earthly life. Many of the present officials have been such for a number of years. Among the older ones we might mention L. G. Fant and C. H. Curd. Those who have passed from this earthly life in the last few years are

L. A. Rather, Sr., W. H. Jones and S. W. Mullins. There have been many good private laymen who have wrought well and gone on before us.

The day is here, yea always has been since the women came to the tomb of the Master and before, when the women will take the most active part of church work. Holly Springs church is no exception. Holly Springs people remember with joy and thanks such names as Mrs. Nannie B. Fant, Mrs. Eliza M. Fant, Mrs. Emma E. Fant and Mrs. Carrie West Smith, all of whose names appear on memorial windows. With equal interest are the names of Mrs. J. W. Honnoll and Maggie Fennell.

The church now has a long list of faithful and active women. The ministers are the men who make the church. People are largely moulded by the strength and weaknesses of their ministers, hence when mention is made of the names and characters



REV. SEAMON RHEA, Pastor

of the appointed we can find much of the secret of growth and otherwise. For many years Holly Springs stood as one of the first charges of the conference in size and quality of work commanded. Today it has not lost any of the qualities which it has had in the past to make it a splendid charge, but there are now many charges its equal and more so in size. They have grown to her in numbers. Holly Springs demanded the best ministers, and the people now speak of the great sermons of past masters of that life. The following is a list of the pastors: William Pearson, one year; Joseph Travis, one year; Sam L. L. Scott, one year; Joseph Travis, one year again; Phillip P. Neely, one year; L. D. Mullins, two years; A. T. Scruggs, one year; M. J. Blackwell, one year; S. J. Henderson, two years; Gilbert Jones, one year; Jas. A. Temple, two years; W. C. Robb, one year; T. W. Davis, two years; D. C. Wells, one year; W. H. Gillespie, one year; E. T. Hart, one year; Amos Kendall, one year; J. T. Meriwether, one year; Elias Jackson, two years; A. J. See, two years; W. C. Johnson, one year; Joseph Brooks, two years; Geo. K. Brooks, one year; T. W. Davis, one year; A. M. Barrington, one year; F. E. Hamilton, two years; William Shepherd, two years; T. S. Campbell, one year; C. J. Nugent, one year; J. W. Lowerance, four years; J. D. Cameron, two years; J. M. Boon, three years; E. H. Moon, four years; Geo. S. Inge, two years; J. A. Randolph, filled out unexpired pastorate of Geo. S. Inge; J. W. Honnell, two

years; T. W. Lewis, two years; J. S. Oakley, four years; W. S. Shipman, one year; J. W. Price, two years; J. W. Dorman, one year; W. G. Harbin, one year; R. H. B. Gladney, four years; I. D. Borders, three years; O. W. Bradley, two years; R. O. Brown, two years; W. N. Duncan, two years; H. G. Henderson, one year; E. R. Smoot, two years; W. I. Stormont, one year; W. R. Lott, four years; C. A. Parks; W. W. Woollard, three years; J. M. Bradley, three years; C. M. Chapman, one year; N. J. Golding, four years; J. V. Bennett, one year; T. M. Bradley, three years; A. R. Beasley, one year; Seamon Rhea is now pastor for the second year.

It is readily seen from the list of the ministers that the Holly Springs church has had her share of the varied talents which appear in a Methodist Annual Conference. God alone can tell of the good done by this galaxy of ministers of the gospel.

The general atmosphere of the church is always individual and special. All churches have their own peculiar characteristics in this matter.

Methodism in Holly Springs has a splendid record. It has the largest membership of any church in town. The membership now is around 520, with 54 ladies belonging to the Woman's Society of Christian Service, and 30 members of the Wesleyan Service Guild.

Mr. C. H. Curd is now chairman of the Board of Stewards. The present officers of the Church School and other organizations in the church are: C. H. Curd, general superintendent of the Church School; H. L. Gillespie, superintendent of the Adult Division of the Church School; Fred Tyson, superintendent of the Young People's Division; Mrs. L. G. Fant, superintendent of Children's Division; Mrs. B. D. Hammond, superintendent of the Junior Department;

Do not forget the Advertisers listed on the opposite page. They made this historical sketch possible.

Mrs. Fort Daniel, superintendent of the Primary Department; and Mrs. Fred M. Belk, superintendent of the beginners. Mrs. Ted Hensley has charge of the cradle roll. Miss Rubye Sigman is adult counselor for the Young People's Epworth League. Mrs. Fred M. Belk is president of the Woman's Society of Christian Service. Mrs. Keener Ragsdale is president of the Wesleyan Service Guild. Cecil Cottrell is treasurer for the church. The church now has a very active Board of Christian Education. H. L. Gillespie is chairman of this board, with Miss Rubye Sigman as secretary.

The members of the Woman's Society of Christian Service have installed a bronze plaque on the front of the pipe organ in loving appreciation of one of the most faithful members of the church, who is Mrs. George Stephenson. She has been the organist now for some forty odd years. We greatly appreciate this good service rendered by this faithful servant.

This Methodist church of Holly Springs has a wonderful opportunity for serving the Master, with its great talent and large membership.

The following constitute the present Board of Stewards: C. H. Curd, Wall Doxey, L. A. Rather, C. H. Cottrell, J. P. Lester, Lanier Robinson, Eugene Ragsdale, L. G. Fant, Sr., L. G. Fant, Jr., H. L. Gillespie, Fred Belk, J. T. Watkins, E. L. Anderson, Phil Armor, G. G. Hill, W. B. Newsom, H. B. Brown, J. H. Pinkston, W. H. Fant, Grover Lovett, Fred Tyson and Frank Wall.



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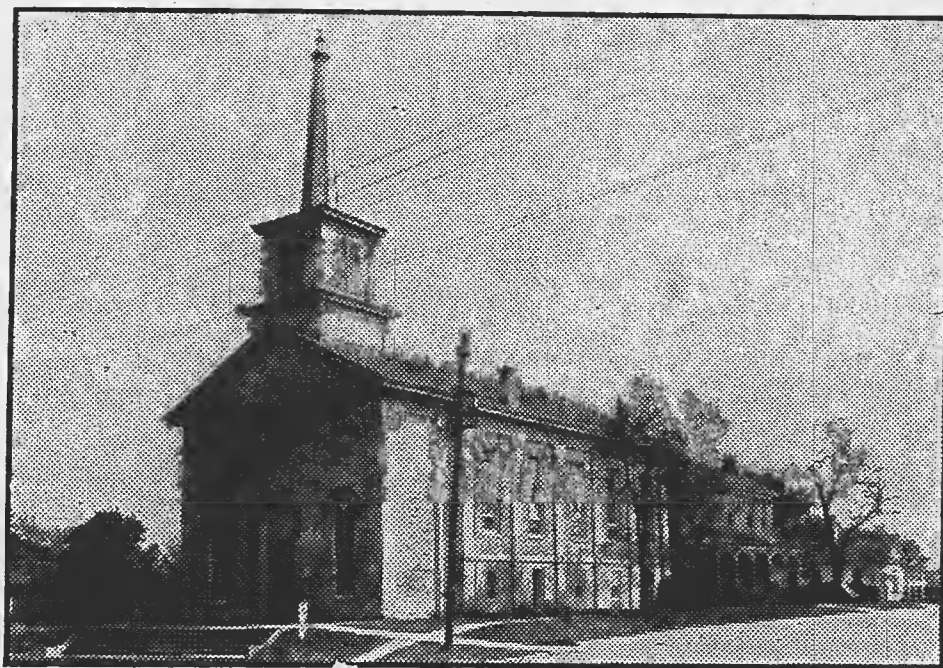
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### "I Am Your Home"

"I am your home.  
I am a bundle of bricks, or stone, or some wood.  
I can be sold or bought in the market for a few thousands in money.  
But I am more than these—I am  
Thousands of years of human history with the long struggle of mankind for love and protection.  
Sacrifice and great expectations,  
Hope that endures and is patient and believes always that tomorrow will be bright,  
Dreams and visions and aspirations,  
Tears and struggle and disappointment that rend the soul apart.  
A lull and a breathing space in the hot, hard struggle of life,  
Horny hands and self-discipline and laughter.  
They say I am held together by nails and cement and mortar.  
But I am held together by—  
Forgiveness that even forgets,  
Love that fails not,  
Trust and confidence that laughs at mistakes,  
An understanding of each other that goes deep and reaches far and lasts forever.  
I am your home."

P. R. HAYWARD.

### "The Festival of the Christian Family"

"Christianity Family Week," a plan sponsored jointly by the Federal Council of Churches, the International Council of Religious Education, and the National Council of Church Women, begins with Sunday, May 4th, and continues through Sunday, May 11th.

Some suggestions for special observances during the week follow:

Family Night at the church, with program planned for whole family participation. Supper, games, simple dramatics, music and similar activities might be used.

Christian Family Service with families sitting together at church and the service planned in recognition of the values of family life.

A series of Home Dedication services in the homes of the church members.

"Happy the home where Jesus' name  
Is sweet to every ear;  
Where children early lisp His fame  
And parents hold Him dear."

### "World Goodwill Day"

It is not too soon to begin plans for the observance of World Goodwill Day, May 18th.

A pageant or a play which brings out the thought of goodwill toward people of all races and countries should be used. Such a play or pageant may be found in some of the splendid material of our church school.

### "World Outlook" and "The Methodist Woman"

The intensive campaign for subscriptions

to the World Outlook and the Methodist Woman closes with the week of May 4-11, 1941.

A special effort should be made in each church, canvassing the entire membership.

The price for the two magazines is \$1.25 for one year, or they may be secured separately at the following prices: World Outlook, \$1 for one year; Methodist Woman, 50 cents for one year.

We cannot successfully promote the work of the W. S. C. S. without these two magazines.

\* \* \*

### "National Defense"

Beginning with the February, 1941, issue, "McCall's Magazine" runs several articles each month under "National Defense." Many of these articles parallel the studies we are making in the W. S. C. S. We may not agree with everything which is said (do we ever?) but we should read them.

February, 1941: "Women In the War," Maxine Davis; "What We Are About to Defend," Pare Lorentz; "Credo of an American Child," Toni Taylor.

March, 1941: "I Watched America Awake to War," Jonathan Daniels; "Boom Town, U. S. A.," pictures, page 22; "The Army Is Good," Hoffman Nickerson; "Children on Wheels," Toni Taylor.

April, 1941: "The Strength of the Nation," Dr. C. E. A. Winslow; "The People Have a Plan," Roger Burlingame; "Valley of Steel" pictures, page 22.

May, 1941: "Flight from the Land," Erskine Caldwell; "Children on the Land," pictures, page 23; "God In America," Roark Bradford; "The Strength of the Nation," Dr. C. E. A. Winslow.

\* \* \*

### A New Migrant Center

We are interested to learn that plans are being made for a Migrant Mission in Illinois by the Council of Church Women. Miss Helen White is advising with the group which is interested. Possibly this piece of work grew out of the study which was made last fall.

\* \* \*

### Let's Play Together

"For many years before the World War the churches in America provided wholesome social centers in thousands of communities. Some twenty-five years ago, the tremendous pressure of commercialized amusements began to crowd the free time of millions. x x x

"People are again testing the pleasures that are home-made and finding a thrill in the old, simple amusements. The old songs are being sung everywhere; folk dances and games are much in vogue; groups are eager to enjoy amateur drama and music.

"Any church group with enthusiasm and willingness can build a vital and satisfying program of recreation for all ages. Because there is a need which it can supply, the church is given a unique opportunity to serve. It is the only agency in many communities which is open to all ages, has space and equipment not otherwise used many days and evenings each week. x x x

"The church can serve democracy in a

powerful way by building small friendly groups concerned with integrated living. Never before was there such an urgent need for cultural, educational and recreational opportunities for so many older youths and adults.

"In those communities adjacent to camps where large numbers of young men are being massed in connection with the National Defense Program, this recreational outlet is all the more urgent. These men in camps have come from home communities and they want, most of all, to find another community that seems like home."—The Church Woman.

As a part of our W. S. C. S., we are responsible for promoting such recreation in our own communities.

### PREPAREDNESS OF THE SOUL

By Mrs. Irvin Rowland

One of the foremost topics of today is preparation for national defense. We must prepare to be able to defend our country and its ideals. Preparation for national defense, however, consists not only in training men and acquiring the necessary machinery, but of preparing persons to live and practice the democratic way of living—a nation's endurance depends upon the integrity of its individuals.

People of every walk of life must have the necessary preparation before they can expect to be successful in the careers they are following. Preparation and success walk hand in hand. The wise prepare themselves in leisure-time of other additional information, and then when opportunity comes they are ready for service or promotion.

Such preparedness is necessary and vital for soul-defense, too. First, and foremost, every person should prepare to meet God. Then only can his life have the preparation that can withstand all worldly adversities. He who is ready to face God can be victorious, despite what life may bring. Salvation is the only defense for the soul. May each of us "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

### NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Solo—"Easter Bells"—Lena Allen.

First Trumpeter—Pauline Howell.

Second Trumpeter—Claudia McBride.

Third Trumpeter—Helen Stubbs.

After each trumpeter had given the Scripture reading the choir sang, "Christ Arose."

Prayer.

"Joy of the World," by both choirs.

Meditation by Mrs. Dorroh.

Nature's Message—Children's Choir.

The Living Christ—Rev. W. W. Jones.

Benediction.

Recessional—"All Hail the Power of Jesus' Name."

As an appropriate background for this Easter message a cross of Easter lilies and the words "He Is Risen" was used.

MISS SHINN.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Second Quarter Zone Meeting

Note to Zone Chairman: Please adapt this material to the needs of your group. Urge that those who are on the program enter into the "spirit" of the material and make it THEIRS. The manner in which an article is presented will have much to do with the appeal it has to the listeners. And, remember, one of the endeavors of the groups is to "quicken the spiritual life."

Song—"Majestic Sweetness Sits Enthroned." No. 220.

Prayer.

Business and announcements.

Quiet music—"Be Still My Soul." No. 75.

Song—"Spirit of Life." No. 178.

Worship—Scripture: Psalm 46. Prayer.

Poem—

"Today there is a challenge and a call  
To the womanhood of our new church to stand

United in one purpose! May we all  
Strive to serve our God, our homes, our land

In a higher way than we have done before;  
Let us deepen our own lives through earnest prayer;

Let us enter daily through God's open door;  
His Holy Word, and find Him waiting there.

"And having learned from Him, then may we go

As fitted, able helpers of our kind,  
Reaching out that other hearts may know  
His power and glory—Dear Lord, may we find

New growth in grace and love, that we may be  
Wise in the service we would render Thee."

GRACE NOLL CROWELL.

### Origin of Spiritual Life Groups

(See November World Outlook for article written by Miss Van Hooser on Miss Sara Estelle Haskin "As a Spiritual Guide.")

#### Purpose of the Groups:

1. Endeavor to quicken the spiritual life of every woman.
2. To deepen the prayer life.
3. To increase the sense of responsibility for personal service and giving.
4. Devise definite means to permeate the local church with a spiritual power which will lead to a deeper consecration and to more active service.
5. To develop a clearer appreciation of the meaning of Christian living.
6. To promote Christian Stewardship, devotional Bible study and the use of other devotional materials.

"Do we feel the need for the deepening of our own religious experience? Is there a hungering and thirsting after righteousness in our own hearts? There are multitudes of women who are conscious of the shallowness of their own spiritual lives, who are longing for a more satisfying relationship with Christ. Then there are women in our own church groups who have lost the glow

of their religious experiences. . . Recently a speaker was heard to say that the greatest task the Church faces today is the re-evangelizing of the inactive members of our churches. How can this be done? . . . The greatest spiritual service one can render another is to lead that person into a more effective prayer life. . . . Why is it that the prayer life of so many people is ineffective and unsatisfying? . . . One answer to that is that we fail to seek a quiet place sometime during each day where we may have a period of fellowship with Christ. In our busy lives there is little time for quiet meditation and prayer, and many of us are paying the price in "leanness of soul" because we live by a schedule which does not make provision for the quiet hour. If we really desire to deepen our spiritual lives we must take time for prayer; we must rearrange our schedule—we must put first things first. . . . We must learn the meaning of the verse "Be still and know that I am God." . . . It is only those who wait who are able to mount up on wings, to run and not be weary, to walk, walk and keep on walking through the weary days and not faint.

May we recall once again the words of John Wesley: "Those who desire the grace of God in their lives shall wait for it in the place of prayer." Yes, we must have the quiet place, the waiting heart, the listening ear, for we must also learn the secret of the two-way praying—our talking with God and then waiting for Him to speak to us."

(From "Let Us Deepen Our Own Lives"—November Methodist Woman.)

#### Activities of the Groups:

1. Pray for the difficult situation which confronts the missionaries and the missionary enterprise of today.
2. Organize Bible Reader's Clubs.
3. Seek ways of bringing comfort to the sorrowing and distressed.
4. Special prayer for revivals and other occasions.
5. Seek to create a more worshipful atmosphere at all church services.

(Five activities are listed above. Perhaps you think of others. Mention those and discuss one. A forum on the work might well be conducted here, using as a guide the leaflet "Suggestions for the Spiritual Life Com.")

#### Discussion of the Goals for the Year

1. Each woman a member of World Federated Prayer Circle.
2. Bible Reader's Club organized in every community.
3. Each group represented in Bible class at Mathiston in June.
4. Each group represented at Retreat at Castalian, August 13-14.
5. Observance of Week of Prayer in each society.
6. Observance of World Day of Prayer in each society.
7. Report from each group mailed to Conference Secretary at the close of each quarter.

Closing service—Quiet music: "How Firm a Foundation."

Leader—Be strong and of good courage;

neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.

Response—The Lord of hosts is with us; the God of Jacob is our refuge.

Leader—The Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee.

Response—Be strong and very courageous.

Leader—Hast thou not known? hast thou not heard, that the everlasting God, the Lord fainteth not, neither is weary?

He giveth power to the faint and to them that have no might He increaseth strength.

Leader—He shall not fail nor be discouraged until He have set judgment in the earth.

Response—I sought the Lord and He heard me and delivered me from all my fears.

Leader—I will hear what God the Lord will speak.

Response—Thou art my servant, I have chosen thee—be not dismayed for I am thy God, I will strengthen thee and uphold thee with the right hand of my righteousness.

Unison—Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us looking unto Jesus the author and finisher of our faith.

Hymn—"God of Grace and God of Glory." No. 279.

Silent prayer and meditation.

"Oh, haunting Spirit of the Ever True,  
Keep Thou the pressure of Thy way upon us,

We see a world too big to grasp;  
We glimpse a city too far off to reach;  
We trudge a way too long to walk;  
We feed a truth too pure to understand.  
We have a purpose that we cannot contain;

A life to live beyond the power of living;  
A vision, time nor energy cannot contain;  
But faith that all our efforts will not be in-vain.

Oh, haunting Spirit of the Ever True,  
Keep Thou the pressure of Thy way upon us."

ALLEN KNIGHT CHALMERS.

Meditation—The Spiritual Life Our Means of Cooperation With God.

Hymn—Are Ye Able Said the Master—No. 268.

Closing prayer.

(Consecration service used by permission of Mrs. W. M. Alexander, Division Chairman of Spiritual Life.)

\* \* \*

### Easter Program at Malvina Community Center

The following Easter program was given at the Community Center on Easter Sunday afternoon at 3 o'clock.

Processional—"I Will Sing the Wondrous Story," by Leader—Three Trumpeters, Children and Adult Choir.

Call to Worship and Lord's Prayer—Mrs. J. D. Dorroh.

(Return to page 10)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

**Program of First Annual Meeting**  
April 29, 30 and May 1, 1941, Noel Memorial Methodist Church, Shreveport, La.  
Theme: Christians United In a Broken World"

### Who's Who Among Our Speakers

Mrs. J. W. Mills, Tyler, Texas, Vice-President Woman's Division, Board of Missions and Church Extension; Bishop Ivan Lee Holt, Dallas, Texas; Dallas Episcopal Area, Latin America for Visitation; Miss Kate Cooper, Douglasville, Ga., Missionary from Korea; Miss Ava Morton, Cotton Valley, La., Missionary from China; Miss Maude Nelson, Elderville, Texas; Missionary from Korea; Rabbi David Lefkowitz, Shreveport, La.; Mrs. W. M. Ledbetter, Shreveport, Secretary Joint Division Education and Promotion, Board of Missions and Church Extension.

### Tuesday, April 29, 1941

#### Morning

10:30—Executive Committee Meeting, Executive Luncheon—Caddo Hotel.

#### Afternoon

2:00—Opening Session—Hymn No. 507,

In Christ There Is No East or West; Prayer, Mrs. Ira Campbell. Organization—Report of Recording Secretary, Mrs. J. B. Pollard; Committee Appointments; Report of Registration. President's Message, Mrs. George Sexton, Jr. Report of Officers—Vice-President, Mrs. J. J. McKeithen; Treasurer, Mrs. C. C. Carver.

3:00—Sessions Committees—Education, Cultivation, Spiritual Life, Christian Social Relations and Local Church Activities, Supplies and Finance, Organization.

#### Evening

6:30—World Federation Dinner—Noel Memorial Church.

8:00—Hymn No. 278, Lead On, O King Eternal; Scripture and Prayer, Dr. F. M. Freeman; Offertory; Anthem, I Only Know—Thompson—Noel Memorial Choir; Address, "Methodist Women Around the World," Mrs. J. W. Mills; "The Living Answer."

### Wednesday, April 30, 1941

#### Morning

8:15—Morning Worship, Sexton Memorial Chapel, First Methodist Church; Leader, Miss Grace Gatewood; Meditation, Dr. Dana Dawson.

9:00—Hymn No. 266, O Young and Fearless Prophet; Meditation and Prayer, Dr. F. M. Freeman.

9:15—Christian Service in the Districts, Mrs. J. H. Thatcher and Secretaries; Alexandria, Mrs. H. V. Dunford, Winnfield; Baton Rouge, Mrs. S. J. Fairchild, Baton Rouge; Lake Charles, Mrs. G. J. Tinsley, Lafayette; Monroe, Mrs. E. C. Gibson, Monroe; New Orleans, Mrs. C. C. Hightower, New Orleans; Ruston, Mrs. Walker McDonald, Jonesboro; Shreveport, Mrs. Ira Campbell, Coushatta.

10:15—Recommendations from Committee on Organization.

10:30—"Unto the Least of These"—St. Marks Community Center, Miss Julia Southard; Jubilee Inn, Mrs. Mary Freeman; Sager-Brown Home, Miss Eva Callaway; MacDonel French Mission School, Miss Ella Hooper; French Hymn.

11:30—Reports of Officers (Continued)—Missionary Education and Service, Mrs. G. W. Dameron; Literature and Publications, Mrs. J. J. Davidson, Jr.; Children's Work, Mrs. Ed Conger; Recommendations from Committee on Education.

12:00—Solo, Ninety-first Psalm—MacDermid, Mrs. A. M. Serex; Address, "Stars In the Blackout of Eastern Civilization," Miss Kate Cooper.

12:25—Courtesies and Announcements; Benediction.

#### Afternoon

2:00—Hymn No. 279, God of Grace and God of Glory; Worship, Miss Elizabeth Covington; Fraternal Greetings, Mrs. Irma Jackson, Member of Board of Missions and Church Extension, Central Jurisdiction.

2:10—Order of Business—Report on Minutes; Report of Research Committee; Election of Officers (to fill vacancies); Recommendations from Executive Committee; Report of Christian Social Relations and Local Church Activities, Mrs. D. C. Metcalf; Recommendations from Committee on Chris-

tian Social Relations and Local Church Activities.

3:15—Address, "Democracy In a Changing World," Rabbi David Lefkowitz.

4:00—Garden Pilgrimage—Tea, Jubilee Inn, Courtesy City Mission Board.

#### Evening

8:00—Hymn No. 381, The Church's One Foundation; Scripture and Prayer, Dr. A. M. Serex; Offertory; Anthem, How Sweet the Name of Jesus Sounds, D'Coster, Noel Memorial Choir; Address, "Building a Christian World," Bishop Ivan Lee Holt; Holy Communion, Dr. F. M. Freeman in charge.

### Thursday, May 1, 1941

#### Morning

8:30—Church Open for Prayer and Meditation.

8:45—Prelude—Worship and Memorial Service, Mrs. C. I. Jones and District Secretaries; Duet, One Sweetly Solemn Thought, Mesdames F. D. Welch and C. C. Richmond.

9:15—Report of Officers (Continued)—Young Women and Girls' Work, Mrs. Glenn Laskey; Wesleyan Service Guild, Mrs. Hugh Hoff; Student Work, Mrs. G. W. Romero; Student Counselling: Southwestern Louisiana Institute, Mrs. Verna Webster; Louisiana State Normal, Miss Mamie Chandler; Recommendations from Committee on Cultivation.

10:15—"Open Doors at Scarritt," Miss Kate Cooper.

10:25—Supplies, Mrs. C. I. Jones; Recommendations from Committee on Supplies and Finance; Spiritual Life, Mrs. Guy Hicks; Recommendations from Committee on Spiritual Life.

10:45—"Information, Please," Mrs. J. W. Mills, Mrs. W. M. Ledbetter.

11:30—Christian Service In Rural Areas, Miss Sheila Nuttall, Miss Faye Kirkpatrick.

11:45—Solo, The Lord's Prayer—Malotte—Mr. Alvin C. Voran; Missionary Work: In Korea, Miss Maude Nelson; In China, Miss Ava Morton.

12:15—Pledge Service, Mrs. C. C. Carver.

12:25—Courtesies and Announcements.

12:30—Benediction.

#### Afternoon

2:00—Hymn No. 287, A Charge to Keep I Have; Worship, Mrs. H. B. Wren; Order of Business: Report on Minutes; Report of Standing Committees: Missionary Personnel, By-Laws, Status of Women; Report of Special Committees: Resolutions; Place of Meeting, 1942.

3:00—Installation of Officers, Mrs. J. W. Mills; Hymn No. 29, Saviour Again to Thy Dear Name; Closing Prayer, Mrs. George Sexton, Jr.

The busiest life apart from Jesus amounts to zero, and a cipher expresses its value.  
Dr. Alexander MacLaren.

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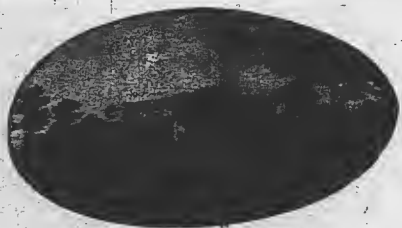
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# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON MAY 4, 1941

By Rev. W. C. Newman

### THE CHURCH ENLARGING ITS FELLOWSHIP

Lesson Text: Acts 8:1-8, 14-17, 25

Golden Text: They therefore that were scattered abroad went about preaching the word.—Acts 8:4.

Nearly eighteen years ago I became a Methodist preacher. And for all of those eighteen years I have heard the cry for a revival in our church. We have prayed for it during our annual conferences; we have written about it in our church papers; we have had discussions of evangelism in our preachers' meetings; we have studied evangelism in our training courses; and we have preached innumerable sermons on the subject. But no revival comes. What is the matter?

#### Is It Because We Do Not Really Want Converts?

"Old Jones, The Sinner," writing in last week's issue of this paper declares that "all of us sinners are anxious to go right, but we are ignorant of how to do it." And then he proceeds to accuse church members and ministers of almost everything in the world from absolute indifference toward the sinner to downright immorality. He concludes this diatribe with these words: "The movies and pool halls, dives and gambling stalls are open to Jones with a glad hand." And he emphatically declares that church members "own their own churches, and how does old Jones know he would be welcome there?"

Is "Old Jones, the Sinner," telling the truth about us? While we are crying and praying for a revival are we really very loath to have one?

I do not believe Old Jones is wholly right in his assertion. I believe every preacher I know would be gladdened tremendously by a real revival. But there is enough truth in what he says for us to conclude that while we do want a revival, we do not want it with sufficient intensity. We do not want it enough to make that the one consuming purpose of all our church work.

#### Is It Because There Are No Modern Martyrs?

Jesus likened the Kingdom of God to a sower who went forth to sow. A later teacher of Christianity coined a classic saying that "the martyrs' blood became the seed of the church."

It is not very flattering to us modern Christians, and it will not be a soothing thought to us, but it is a truth we dare not ignore that modern religion is altogether too easy and comfortable to be mighty and to produce such revivals as were known in the first century, and for that matter in the last century. Our ministry is complacent, our membership is lacking in zeal. The Methodist church is no longer identified with the poor and the outcast, but has become a church of the respectable and intelligent and easy-living

middle classes. We arouse little opposition; we demand few sacrifices. Our church of today has no seed because it has no martyrs like Stephen and "those that were scattered abroad."

#### Is It Because We Have Discarded the Mysterious and the Supernatural?

I believe it will not be disputed that there has never been a mighty religious genius who was not a man of great prayer, depending altogether upon God's power to make his preaching effective and to save the sinners.

Now in some respects we Christians of this generation are more efficient than our spiritual fathers. We have built more and better churches; we are adept at building church programs; we raise an unbelievable amount of money to pay off church debts, perform missionary labors, etc. But, seemingly, we have lost the art of powerful prayer, and we live among a people who depend upon social security, government pabulums, and business efficiency rather than feeling their deep need of God.

To all intents and purposes God has been discarded. Our generation of American Christians has developed a splendid humanitarianism, but a mighty poor intimacy with the things of the spirit. Our ingenuity in material and mechanical things is amazing; and our spiritual perceptions, our skill in the "cure of souls," and our sense of God's nearness and the necessity of salvation are amazingly dulled.

Philip preached not to the wealthy and learned, but to the despised Samaritans. He did not attempt to save them by making their lives comfortable and secure, but by putting them in touch with God. Peter and John prayed for these Samaritans—not that they might get on relief—but that they might "receive the Holy Spirit."

#### Is It Because We Do Not Need a Revival?

I am in no way sure that we do need exactly the same type of revival that we usually mean when we speak of the "old-time religion." But I am positive that we all need the cleansing of our souls, the forgiveness of our sins, the conscious, close fellowship with God, the devotion to righteousness, and the personal power to live bravely and purely.

I am also positive that we can have these things if we will seek them as earnestly as we are now seeking money, success, powerful positions of authority and daily pleasures.

Old Jones, the Sinner, is dead wrong, and not quite honest when he says that "all of us sinners are anxious to go right, but

we are ignorant of how to do it." When Old Jones is sick he does not wait for the doctor to invite him to his office or hospital, nor stop to whine that the doctors are not all they ought to be. He seeks healing insistently. Let Old Jones quit trying to blame the church, and the church quit villifying Old Jones, and both seek God with our whole hearts.

## PASTORS' SCHOOL

Mississippi Conference Pastors' School, Seashore Methodist Assembly Grounds, June 16-21, 1941.

Dr. Harold Paul Sloan, platform speaker. Bishop Hoyt M. Dobbs, morning devotions. Complete faculty will be announced at an early date.

An English lord was talking to an American boy about his ancestors. "My grandfather was a very great man," he said. "One day Queen Victoria touched his shoulder with a sword and made him a knight."

"Aw, that's nuthin'," the American boy replied. "One day Red Wing, an Indian, touched my grandfather on the head with a tomahawk, and made him an angel!"

—Outlook.

Drink is the source of all evil and the ruin of half of the working men in the country.—Washington.

## SUMMER TERM AND CAMP

BLUE RIDGE SCHOOL FOR BOYS

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The Six Weeks Summer Term, beginning June 27, is semi-camp in nature, part of the forenoons being devoted to academic program and remainder of time given over to a well planned and carefully supervised program of physical diversions. Moderate charges. Descriptive literature upon request. Address J. R. Sandifer, Box B, Hendersonville, N. C.



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# THE CHRISTIAN FIRESIDE

## FOR ENGLAND

By Rev. Vivian T. Pomeroy, D. D.

In my new house, the parsonage, which once was an old barn, there is a twisty stairway which goes up from the big living-room. It starts, stops, turns sharply to the left, and then goes up rather steeply. It is not the stairway we generally use; but some people seem to like to clamber up it or come down, while we cry out: "Be careful now!" One or two people have not been careful enough, and they have come down more quickly than they intended, and they have said surprising things which I cannot repeat in this religious paper.

But the most surprising thing of all happened a few weeks ago, when I had a visit from a little girl named April. The English give their children names like that. I thought April as pretty as her name. She is eight years old.

April found it great fun to dash up the easy stairway and down the steep and difficult one. She had done it a few times, and I was busy talking to someone else, when there was a crash, and down came April. I rushed to her, and saw that she was not hurt but only very scared.

April clenched her two hands and held them tightly—very tightly—over her eyes; but not a sound did she make. One little tear squeezed itself out from under her fist, and then another little tear; but she was as quiet as a mouse. Then it was all over, and we found a comforting candy.

And when nobody was listening, I said: "How brave you were!"

April said: "Oh, do you think I was?" I said: "I do."

April said: "It was for England. That's why I couldn't yell."

I was not very quick to understand, and I said: "Why?"

April said: "My Daddy is a sailor you know; and he is very brave, and, when the big bangs come, he doesn't even blink. I blinked though; but I didn't cry much. He said I must be brave for England."

"Well, you are," I said. "And God Himself doth help the brave."

April nodded. "Oh, I know that," she said. "Daddy told me that, too."

And then she looked up at me, and she said: "My Daddy is much, much bigger than

you are; but I daresay you could be brave if you had to."

"I—I hope so," I said. "There is something for everybody to be brave for."—Reprinted by special permission of the author and The Christian Leader.

## PRAYER

Ah, Lord, the mystery of life is very great; we cannot understand it. Our minds cannot encompass the explanation of this vast and varied world. Today we pray for light enough to walk by. That we would have from Thee, for without it we are undone and lost—give us light enough to walk by. To that end lift us above the immediate and set our lives in the wide horizons of abiding verities. Thou seest how our eyes grow accustomed to man's ugliness and the unexplained cruelty of this strange world. Today remind us of the goodness that is here, of the beauty that our eyes have seen in nature and in human life, of friendliness that has been visited upon us, love that has sustained us, character that has undergirded us, and of Thy goodness that has been patient with us. Awaken gratitude in the hearts of some of us who have forgotten to give thanks, and around the unhappiness of the present throw great memories and wide hopes. Recentre our lives around faith instead of fear. We are not ashamed of our fears. Thou seest the justification of our dread, but put faith in the centre—that sole and only conqueror of fear, that some of us who came in trembling with dark forboding may go out with strong conviction renewed and faith restored, empowered to overcome.

—Exchange.

## ROMAN CATHOLIC AND METHODIST FIGURES

(Methodist Information)

Roman Catholics are not as much more numerous in this country than Methodists, as one might think. The new Catholic Directory reports 22,293,101 in the U. S. and possessions. Catholic statistics include every baptized person. Protestant enumerations do not include children until they have actually been received into membership in the churches, nor are the millions of Protestant Christians who are not church members but who frequently attend and support the church, counted at all. While it is true that the average membership of a Catholic church is much larger than of a Methodist church, it is nevertheless surprising to find that there are more than twice as many Methodist churches in the U. S. as Roman Catholic. Here are the figures: Catholic parishes 13,224, missions 5,897, total Catholic churches 19,121. There are 42,531 Methodist churches and 22,210 pastoral charges. Our 23,000 Methodist pastors parallels almost exactly the number of Catholic "secular" (parish) priests (23,409). In addition to this number, however, Catholicism has 12,430 members of religious orders ordained to the priesthood. All told there are about 33,000,000 Protestant church members in the U. S. Counted as Catholics do, there are easily two Protestants for every Catholic.

When a sheep is excluded from the fold it will bleat around until it is re-admitted; when a hog is put out of the pen, it will root around and try to upset it.—Selected.



● Are your shoes shiny? That doesn't make any difference if your I. Q. is only bright. Just indicate your choice or your answer in the space provided, check the answers (don't peek, now) and tally your score for your rating.

(1) A person is larcenous if he is (a) not truthful; (b) light-fingered; (c) high-tempered; (d) club-footed. ☐

(2) (Bonus question): When Greek meets Greek—(you finish it): (a) they open a restaurant; (b) they have a name for it; (c) there's a tug of war; (d) they rub noses. ☐



(3) The girl above has a neckline on her dress, and if you were describing it you would say it was (a) a Russian neckline; (b) a camisole neckline; (c) a V-neckline; (d) a square neckline. ☐

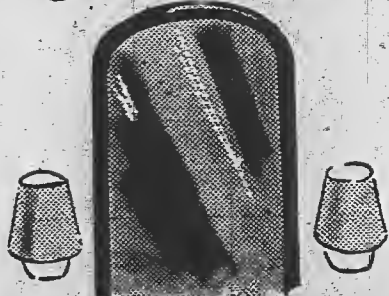
(4) "Don't give up the ship!" Lawrence's famous navy slogan were his dying words during (a) the Revolution; (b) the war of 1812; (c) the Spanish-American war. ☐

(5) Stephen Foster was in the news in the past year (a) because he died; (b) because there was a celebration of his anniversary; (c) because he wrote Old Kentucky Home; (d) because he was elected to the Hall of Fame. ☐

(6) Jones was arrested and charged with mayhem. He had (a) shot his landlady; (b) cut off his rival's nose; (c) kidnaped a child; (d) failed to support his wife. ☐

(7) A writer used these words in something he was writing—"rumble, trunk, hood"—was he writing about (a) a fashion parade; (b) a journey; (c) a sports event or (d) a boat show? ☐

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## "GUESS AGAIN" ANSWERS

- |                            |       |                        |
|----------------------------|-------|------------------------|
| 1. (b) for 10 pts.         | _____ | Tally<br>Score<br>Here |
| 2. (c) for 25 pts.         | _____ |                        |
| 3. (b) for 20 more.        | _____ |                        |
| 4. (b) nets 20.            | _____ |                        |
| 5. (d) for 15 pts.         | _____ |                        |
| 6. (b) (of all things) 5.  | _____ |                        |
| 7. (b) only 5 pts., sorry. | _____ |                        |

RATINGS: 90-100, shiny; 80-90, bright; 70-80, smooth; 60-70, need a shine?

TOTAL \_\_\_\_\_

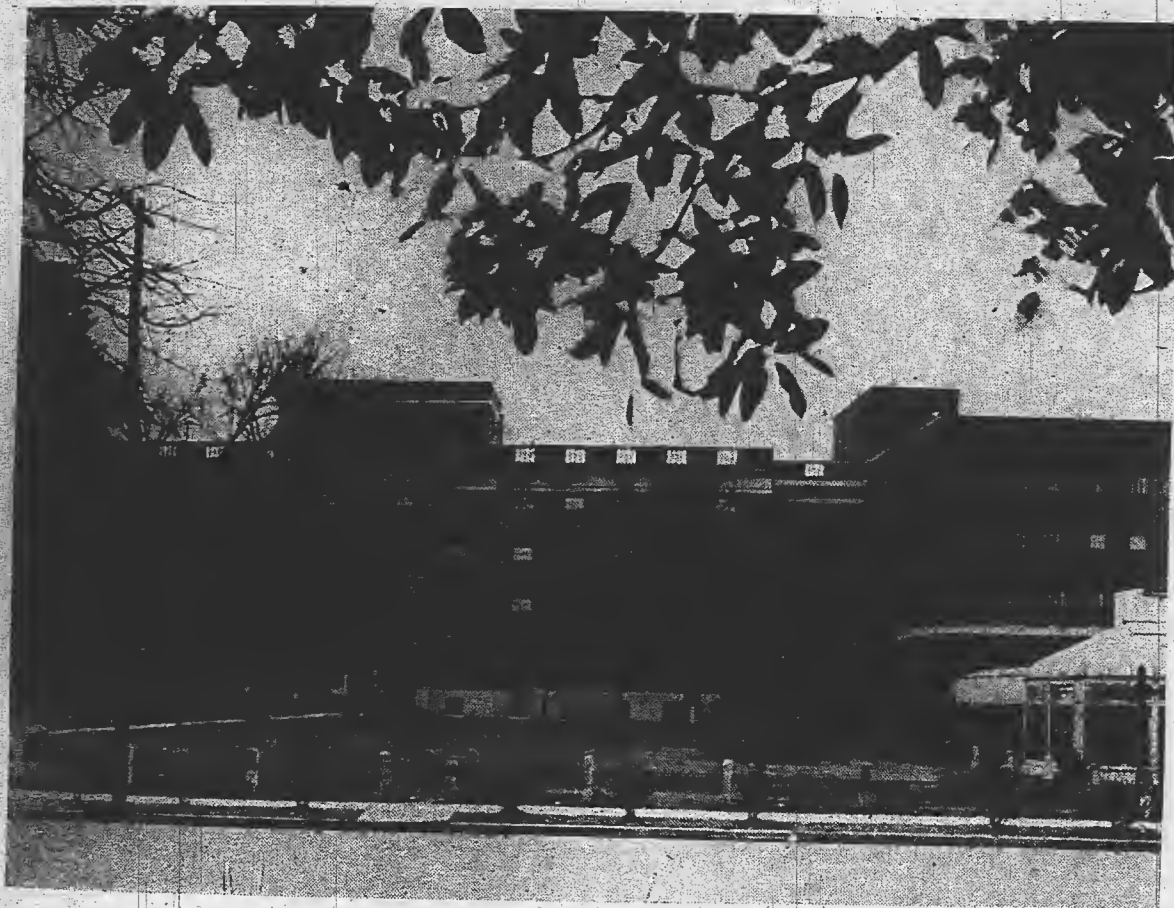


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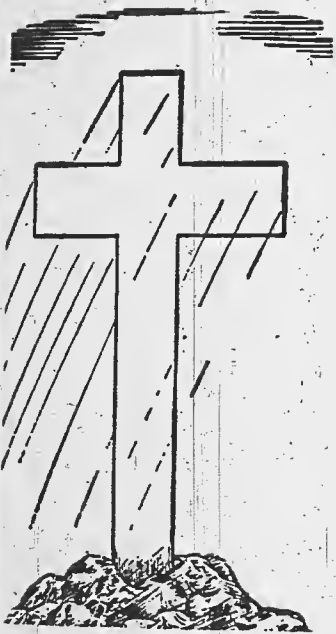
Hers was "a magic gift of harnessing  
mysterious energy found in her nursery,  
and using it to propel a thousand messengers  
to every hamlet in the land;  
to brighten slums in every city with a shining light;  
and to make a hundred thousand lives  
glow with a new fire."

. . . . .  
Such was the power released  
by the mother of the man who founded Methodism.  
Hers is a name to remember  
on May's second Sunday—  
a day set apart in utmost love and appreciation  
for Mothers.

THE METHODIST PUBLISHING HOUSE



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

He is not here; but goes before you still  
To do His Father's will  
Wherever Strength forgoes the easy prize  
And turns to sacrifice,  
Or weakness, in the pain of others wrong  
Finds courage to be strong;  
Wherever Sorrow seeks Him in a prayer,  
The risen Christ is there.  
—G. F. Bradley.

## THE PRAYER-ROOM TODAY

Saviour Christ, who by Thy Resurrection  
didst turn the shadow of death into the  
morning, make Thyself manifest in this  
darkness that is upon our world, and  
bring us light. As Thou didst come again  
to Thy friends, turning their sorrow into  
joy, come to Thy Church today. Make  
Thy people to know that because Thou  
hast conquered death, no power is too  
strong for Thy ruling, and because Thou  
livest, all things are possible. And come  
even to me. Come to me in my shame, re-  
storing me, as once Thou didst restore  
Peter. Come to me as Thou didst restore  
Thomas, and bid me believe and know.  
Come to me when like Mary I feel that  
I have lost even Thee; make me know that  
Thou wilt never leave me. Let it be Easter  
in my heart. Amen.

## Nightfall

By Charles Louis Zorbaugh

Be with me still, dear Lord, when night is falling,  
And darkness comes to end the busy day.  
When through the gloom I hear the voices calling  
That bid me rest, be with me then I pray.

When from my hands the task I loved is taken,  
And strength to labor is to me denied,  
O, let me not be left alone, forsaken;  
In that hour, Lord, be with me, and abide.

With Thee beside me night can bring no sadness  
That weighs upon me more than I can bear.  
With Thee the morning hastens on with gladness  
To fill my heart, and hush its troubled prayer.

—The Presbyterian Tribune.





## WALLET OF THE WEEK



A "BASIC ENGLISH" BIBLE is to be published by the Cambridge University Press. On May 2, the New Testament was scheduled to be published and the whole Bible is to follow. In this new version there are to be a total of one thousand words used—one hundred and fifty more than "basic English"—which was necessary to make an effective translation of the Bible from the original sources. It is said that its "single voice" simplicity is surprisingly clear, dignified and impersonal.

\* \* \*

THE UNIVERSITY OF CALIFORNIA has received a gift of one million one hundred and fifty thousand dollars for the construction of a four thousand nine hundred-ton cyclotron, or atom-smasher. This is said to be twenty times larger than any now in existence. It is hoped that this mighty force may make the dissection of atoms possible and that it may reveal the substance of matter and the secret of its origin. It seems like a fantastic dream today, but tomorrow it may be startling reality.

\* \* \*

MODERN TURKEY is distinguished by three things, says Professor Shekib-Bey in an article prepared for the School of Religion in Athens. First, it has completely broken with the past stagnancy of Islam and is on the sea of new adventures. Second, it is looking forward courageously for changes and is ready to make progress at all costs. Third, the Turkish mind has no goal, no direction, no ideal for the adventure. They are simply on a trek; they have moved their tents, but where, nobody knows.

\* \* \*

THE DEATH OF SIR JOSIAH STAMP is a severe loss to Britain. He was a great industrial leader and was influential and important as a factor in railway operations. He was no less valuable as a leader in British Methodism. In Methodist leadership his loss will be almost irreparable. He and his wife were fleeing to an air raid shelter when they were killed by a bomb. This incident focuses in an individual what are always and everywhere the tragedies of war. When the clouds lift many trusted leaders will be missing and it will require a generation to build leadership anew.

\* \* \*

A NOTED ORIENTAL AND BIBLICAL SCHOLAR, Professor Yahuda, says that instead of searching for scientific errors and inaccuracies in the Scriptures, there should be a world-wide propagation of the scientific evidence for the historical accuracy of the Scriptures. He declared further that the findings of higher criticism are false, and that his own investigations in comparative philology and archaeology, based upon the monuments and tablets excavated in Egypt, Palestine, Syria and Mesopotamia, prove the historical accuracy of the Scriptures and overthrow the evidence submitted by the higher critics.

ANNUAL PER CAPITA EARNINGS in Washington City, District of Columbia, amount to one thousand one hundred and seventy-nine dollars—the largest in the United States. Connecticut ranks next, with eight hundred and eighteen dollars, and New York third, with eight hundred and sixteen dollars. Mississippi ranks lowest with one hundred and ninety-eight dollars. That is the average income. There are thousands who do not receive the half of the average income.

\* \* \*

EUROPEAN INVASIONS of our country, according to Dr. M. L. Fernald, of Harvard, are not restricted to people, but include European rats, mice, starlings, sparrows, gypsy and brown-tail moths, the housefly and many weeds like the devil's paintbrush, Canada thistle, dandelion, plantain and pigweed. These invaders are said to flourish in their new environment to such extent as to crowd out native growths just as the European settlers exterminated the Indian peoples whom they found on the continent.

\* \* \*

THE WHITE AND BLUE FOXES make their home on the fringe of the Arctic and they are said to be the most exquisitely furred animals in the world. On account of the danger occasioned by the ice floes, they are rarely ever seen by man. They feed upon fat Arctic mice, and actually store them by packing them in moss and leaves for use during the long winter when food is at a premium. They also feed on wild fowls and animals caught along the ridges. The blue fox is said to be a color phase of the white fox.

\* \* \*

AN ELECTRONIC VACUUM CAMERA has been developed for the study of films on metal substances. These films include tarnishes, oils, polish, corrosion and other things. The substance to be photographed is suspended in a vacuum tube and a forty thousand-volt electronic beam is focussed on it by means of a magnet. A picture of the film is produced on a lantern slide at the other end of the tube. This method is said to make possible the study of the crystalline structure of substances only millionths of an inch thick.

\* \* \*

WILLIAM PENN, the founder of Pennsylvania, is the subject of an English moving picture which will be released in the near future. It undertakes to portray the history and the Quaker character of the great colonial leader of two hundred years ago. The part of Penn is said to be most sympathetically and understandingly played by Clifford Evans, who has been much affected by the simplicity and the sincerity of the colonizer. Two of the scenes are the treaty with the Indians on the banks of the Delaware River, and the death scene. The latter may not be strictly historical, but it is most affecting.



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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### MOTHER

The one character in our human relations who is never the subject of controversial opinion is the Christian mother. She may not be perfect, neither wise, nor cultured, but somehow the radiance of history and the beauty of life form a halo about her brow. She is the molding influence of our civilization and the best in life has its source in the noble impulses of Christian mothers. Like the rainbow, she spans all our tomorrows with radiance and hope. On this Mothers Day, sons and daughters, without reference to social station or cultural attainments, will pay sincere and beautiful tribute to her character and sacrificial devotion. In some instances her virtues may be exaggerated and her strength of character appraised at more than its merit, but the very extravagance is itself evidence of the sincerity and the emotional worthiness of those who know her best.

Alas, behind all this sudden outburst of affection, there may lie chapters of sorrow and suffering which have long found a burying place in the silences of a bleeding heart. The story of a mother's crucifixion may be revealed by tragedy, or it may come to light by circumstances over which she has no control, but even in such an hour as that she crowns the unworthy brow of her child with a chaplet lifted from a breaking heart. Long ago the beautiful dreams which filled her soul as she lingered over the baby cradle may have been blasted, but love's flickering taper continues to burn and the dying embers of hope refuse to be completely extinguished. Surely this Mothers' Day should awaken in our hearts sterner virtues than can be expressed by the fragrance of a rose, or than can be conveyed by the sentiments of a day dedicated to her honor. Let us kneel beside that mother today, either in fact or in memory, and dedicate our lives to things worthy of her love and sacrificial devotion.

### LENDING OUR HEARTS

Scarcely a day passes in which the postman does not place upon our desk an appeal from some "Committee" for people smitten by disaster, faced with desperate emergencies, or crushed by tragedy. These appeals are so framed as to stir the emotions and to stimulate sympathy to the point of making immediate response. Many of these appeals are overlapping and the evidence of a constructive approach is not always apparent. The success of these many agencies is at least indicated by their continuance and by the increasing number of appeals. The fact is, too many of us are willing and ready to lend our hearts without any thought as to what may be accomplished by it. Many of these appeals are sponsored by worthy groups, but many others are making use of trag-

edy for arousing public emotions and doing little in the way of constructive relief.

It is not our policy to promote any of these schemes, because we feel that we have denominational agencies and machinery fully capable of administering charities, outside our own communities, in a constructive and intelligent manner. To lend our hearts in unconstructive efforts is to defeat our gifts and to encourage some whose appeals may not be altogether such as we would wish to support if we could know all the facts. Denominational agencies are responsible and their use of funds must be within the limits of the authority given for making the appeal.

### SHIFTING SANDS

The startling swiftness with which things move in the war raging beyond the Atlantic is nowhere more impressively revealed than in the news reports of British papers reaching America. We have before us papers bearing dates of April 2 and April 3—the latest to reach our desk. Their news items are almost like ancient history before the papers have found their way across the Atlantic. In these papers are the stories of the overthrow of Regent, Prince Paul, and the accession of the young King Peter. With appropriate comment, we have the story of "Yugo-Slavia Reborn," but when the papers reached us, Yugo-Slavia had capitulated, Greece had been completely overrun, and the army of Britain had been driven from the mainland of Greece. Not only has this been the case, but the Lybian coast which was wrested from the Italians was again in the possession of the enemies of Britain, except Tobruk. One may speculate as to the outcome of the war, but the shifting tide of battle offers no decisive result upon which a dependable judgment as to advantage or the final issue may be based. What tomorrow may bring in the fortunes of the war, no one can foretell.

### DAY OF COMPASSION OFFERING

Sometime ago we asked for a report of the Day of Compassion offering by conferences for the entire church. Sixty days after the day set apart for this collection, the receipts are nearly one hundred and fifty thousand dollars short of the goal. The conferences represented by this paper more than met their allotment. Bishop A. Frank Smith says that this is true of his area, which includes Louisiana, and he promises us a detailed statement soon. According to a report for the Dallas area which appeared in the Southwestern Advocate of April 24, the New Mexico and the North Texas Conferences exceeded their allotments, but the other conferences fell



below their goals, making a net deficit of \$2,525 for the area. We believe that full publicity in all these matters would have a wholesome effect and we are, therefore, making a full exhibit of results.

### NORTHEAST MISSISSIPPI

(Editorial Correspondence)

Leaving home on "The Rebel" last Saturday evening, we made our way to the beautiful and growing city of Tupelo, where we had the very great pleasure of preaching to friends whom we served from 1909 to 1913. At night we kept an engagement to preach at Amory. Both Dr. Tyson at Tupelo, and Dr. Cunningham at Amory, extended every courtesy and left nothing undone that might make our stay a continuous round of happy experiences.

On Tuesday we shared the hospitality and the fellowship of Dr. Tyson and Mr. Noel Monaghan on the journey to Hamilton, the meeting place of the Aberdeen District Conference. Bro. N. G. Golding, the district superintendent, had his work well in hand and the business of the Conference was transacted with accuracy and dispatch. Courtesy was extended to every Conference representative and all causes had fair treatment. Dr. M. L. Smith was the preacher at the morning hour and his message was direct and helpful. The attendance was very good and the day was fully occupied with a detailed review of the affairs of the District. Two young men were granted license to preach.

The day following the conference at Hamilton found us in Columbus, where we attended the morning session of the Conference, presided over by our long-time friend, Dr. L. P. Wasson, District Superintendent. After the organization had been completed, the reports of the pastors were heard. These reports showed a healthy membership growth in the District, and a no less impressive record on Benevolence payments. Following the completion of the pastors' summaries, reports and addresses were heard on Lay Activities, Education, Evangelism and Publishing Interests. The first item on the agenda for the afternoon was the report on Hospitals and Homes. Following that report, we left for home, arriving in New Orleans about nine o'clock p. m.

Both the Hamilton and Central churches served delicious lunches—indeed a real feast was spread after the Mississippi style of preparation and hospitality. Rev. S. M. Hemphill did the honors as host at Hamilton, and although Rev. T. E. Gregory, the pastor-host in Columbus, was just back from the hospital, he joined in the hospitality shown by his people.

### THE TREND OF SECULARISM

Undoubtedly great things have been achieved in the last century, but even here the popular idea will not bear close investigation. We have spent considerable sums of money on schools and universities, but I think it would be true to say that a passion for knowledge and great discoveries have come more from bare attics and rude sheds than from well endowed and lavishly equipped centres of learning. We have had endless conferences on

the subject and gone far to perfect educational organization, but it is worth noting that long ago in Athens the organization of education and the decline of genius went together. Above all, modern education has become increasingly secular, and while this is the glory and proud boast of some of our publicists it is the despair of those of us who distrust all learning that is not bathed in the spirit of religion. Religious education was bad enough, God knows. But education without religion seems doomed to superficiality and to defeat its own professed aims.

—The Christian World.

## Editorial Miscellany

By Dr. H. T. Carley

### THE GADFLY

The terrain around Ponchatoula is plentifully sprinkled with rivers, creeks, lake, bayous, ponds, marshes and swamps. With the exception of the marshes and swamps, these aqueous aqueducts and reservoirs are supposed—note the term—to be abundantly supplied with piscatorial life such as would make Izaak Walton eager to issue a revised edition of "The Compleat Angler" if he should become reincarnated and take up his residence hereabouts. And even the marshes and swamps abound in fur-bearing animals, bullfrogs, turtles, alligators and slithering reptiles of various kinds, from the harmless black-snake to the deadly rattler. (A colored citizen told me the other day of a rattlesnake he had seen which was seven feet long, as big around as a truck tire, and with a string of rattles half as long as a hoe-handle. To all appearances, he was perfectly sober when he was talking to me.)

Being a "brother of the angle," I sometimes while away a few idle moments by going on expeditions of inquiry as to the piscatorial possibilities of the above-mentioned waters. It is a well-known fact that if you want to catch fish, you must go where they are. It is another well-known fact, too, that going where they are is no guarantee that you will catch them. Black bass, for example—commonly called "trout" in these parts—are as temperamental as a prima donna is reputed to be. If they are in the notion to strike, almost any kind of lure will get results; if they are not in the notion, you can use every bait in the box—and go home and eat a cold supper of left-overs. They have not been in the notion lately.

But there's never any telling when luck will change—so I keep trying. One day last week I visited a nearby stream. I might as well have stayed at home so far as fish were concerned—and I should have been better off if I had stayed at home, for I should have escaped the vicious onset of a horde of gadflies or something on that order. They are about the size of a dime, grayish in color, noiseless, with a disposition like a hornet and a sting like a wasp. One would light on my neck and fire away. I'd kill him before he could turn loose—but another was ready to take his place. Between killing flies with one hand and catching no fish with the other, I enjoyed a miserable time.

A gadfly, insect or human, is one of the major pests. But you can get rid of the insect by killing him.



## BOOKS

**Just Among Friends, The Quaker Way of Life**, by William Wistar Comfort. The Macmillan Company, New York, pp. 206, price \$2.

Dr. Comfort gives in the pages of this book a scholarly and convincing interpretation of Quaker faith and practice from the inside of the organization, he being a member of the Society. Its nine chapters give a revealing study of the life and history of a sect which has been but little understood. In the light of this book, a people who have been regarded as a mystical cult which stood aloof from the real drama of life, are shown to have been a sect of crusaders throughout their whole history. They reject the sacraments of the Church as being wholly unnecessary, life is their creed, and they are a most active and aggressive sect in pressing their social ideals. Without a militant evangelism, or dependence upon ecclesiastical organization, they have clung to a "way of life" and they have achieved a solidarity which no other sect can claim. According to the author, no religious sect of its size has a literature comparable in amount to that of the Society of Friends. Its educational background is summed up in the statement that "character is more important than intellectual brilliance; it is better to be good than to be smart." The social policy and practice of the Quakers is based upon the belief that men constitute the true wealth of nations. Out of this follows their opposition to human slavery, their conscientious convictions against war, their attitude regarding race relations, and their humanitarian ministries to people in need. This is a book which any and all Christians may read with profit to themselves and for the enrichment of their lives.

**They Came to a River**, a novel, by Allis McKay. The Macmillan Company, New York. Pp. 651, price \$2.75.

This volume, which has just come from the press, presents a graphic study of life in the apple orchard region of the Northwest, a section with which the author is thoroughly familiar, both by study and by the experiences of her upbringing. In her early childhood her father moved from Illinois to the Northwest and she grew to womanhood on a ranch in the Columbia River Valley about three hundred miles from Seattle. She grew up in what was truly the last days of the pioneer life of that section. Her book is, therefore, a work of fiction reflecting the atmosphere of her childhood memories, and made vivid and powerful by her accurate delineation of the social customs and the ranch life of a generation ago.

As a novel, it affects no literary airs and makes no effort at elegant English. It strives to make real to the reader the life story of the rugged settlers of that far away region. Chris Hollowell, the heroine, is splendidly done, and she is an impressive portrayal of the hardship, the tragedy, the struggle and the triumph of the pioneers who fought the battles of life out on the fringes of civilization. It is more than an impersonal representation of the life of that period and section; it is a moving, inspirational drama which so perfectly parallels reality that one can almost feel the emotional heart-throb of its heroine. It has a timely and a much needed message of encouragement for those of us who have come to a time when we must face different, but no less real problems, and when we shall need the conviction and the courage here set out.

## SOCIETY OF FRIENDS CONDUCTS INDUSTRIAL EXPERIMENT

Thirty young college women will learn the rudiments of farming by living and working on a farm this summer near Philadelphia. The project, offered by the American Friends Service Committee, is designed to train young women in practical skills necessary in both war and peace time. In addition to cultivation of crops, the girls will learn cooking and preservation of food, carpentry, first-aid and home hygiene.

The girls will live in an old barn with thick stone walls. They will practice simple living under the primitive conditions that exist in many areas today, both at home and abroad. They will spend part of each day working in the truck garden to supply themselves and some of the underprivileged groups in nearby towns with fresh vegetables. Part of their time will be spent in community service in South Media, Pa.,

## BISHOP DOBBS' LETTER TO DISTRICT SUPERINTENDENTS

My dear Doctor .....

You know how to bring things to pass. Your district stands for the principles and practices which you advocate.

One of the best investments we can make for Mississippi Methodism right now is an investment in the New Orleans Advocate campaign. Dr. Roy L. Smith is squarely back of us in keeping the New Orleans Advocate at its highest and best.

I am today sending my check to Doctor Duren, assuring him that the district superintendents of Mississippi are with me in the purpose and plan to make this campaign a glorious and quick success—even as we succeeded with the "Day of Compassion."

I know I can depend upon you and your people to live up to your high standard in this matter.

Mississippi continues to go forward, and our prompt and united effort will give us another victory for the Advocate.

Thanking you, and wishing you success, I am,

Yours faithfully,

HOYT M. DOBBS.

through a WPA kitchen-garden project, and other social agencies. Race relations will be emphasized through work in a Negro community.

Time will be given for the study of international relations, and the problems of war and peace. The project is intended to be "an experiment in cooperative and non-violent living."

The co-eds who will live on the farm this summer are only 30 of four hundred or more college students who have enlisted for other youth projects of the American Friends Service Committee.

One hundred Caravaners will engage in peace education and service projects in small communities in the United States. Eighty will go to Mexico in three Mexican Service Seminars, where they will study Pan-American problems and help Mexican peasants build school houses. A small group will engage in study and practice of non-violent living under the direction of Gerald Heard, well-known anthropologist, at Hidden Valley Ranch in California. Nearly two hundred other students will engage in Serv-

ice Committee work camps in areas of industrial and economic tension and conflict. (Those interested in any of the above projects may write to American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.)

## WORDS OF WARNING

By Bascom Anthony

Money is now flowing like water in a rainy season. Far-seeing men are warning us to get ready for a depression that must surely follow. The reason is easy to see.

A large part of the manhood of the world has been taken from farms and factories where they produced goods for use and have been put to destroying the lives and property of their enemies. This gives work to the men and women who have been unemployed. Most of this labor produces nothing that can be eaten or worn and, therefore, is of no use except to destroy and make all parties poorer. A single flight of bombers will cost Germany many millions of dollars. When its load is dumped on London it will cost England many millions more. Nobody's helped but everybody is hurt. The damage is done on borrowed money and will have to be undone on borrowed money.

These vast armies of men who produce nothing but destroy much must be fed and clothed as well as furnished with weapons of destruction. To do this, factories have to be enlarged to meet this demand. When the war ends and the armies return to work, each nation will try to meet its own needs. This closes the expanded factories and leaves its workmen idle. When the last war ended, this country was producing as many shoes in one year for the armies of Europe as our people could use in three years. When Europe began to make her own shoes, of course many of our factories had to close and labor was left unemployed.

We have already called out and put in camp a million young men and still the draft goes on. They are being trained to make nothing but dead men, widows, orphans and blasted cities. To feed and clothe them, and to build a great navy, our Congress has already voted an added debt of \$28 a minute for every minute from the crucifixion of Christ to the presidency of Coolidge. We already owed \$48 for each of these minutes. If we repudiate this debt, we will make our life insurance policies worthless and will close our banks, for most of this money was borrowed from them. If we go to printing money with nothing behind it like Germany did, we will wipe out the great middle class and thus destroy the best part of our people, for "society is like a pie with a brittle upper crust, a soggy lower crust, and the good part in the middle." So I guess we will have to pay it in self-defense and that will mean enormous taxes for years and years to come.

When this war ends, all this flow of public money will end, for many of these encampments will be closed and the others reduced to a skeleton. The emphasis will then shift from "support arms" to "support yourself." I think the last depression was a picnic besides the one that is bound to come. So, if you get a quarter, try to live on fifteen cents and save the dime to help you then. It's the money you have not spent that will do you good at that time.

—Wesley Christian Advocate.

It is to the stoop of the soul that sin comes. Let it be upright, kept fast by its integrity, and there is never danger, never harm.—J. F. W. Ware.



# CONFERENCE NEWS AND PERSONALS

Rev. C. A. Schultz, Tylertown, Miss., reports good progress in his work and continued happiness in his field of service.

Rev. W. H. Bengtson, Welsh, La., reports that the work in his new field is going full speed ahead. He promises us a report for the Advocate in the near future.

Rev. B. F. Bullard held revival services at Kossuth beginning the Sunday before Easter, which resulted in more than fifty conversions and twenty additions to the church.

Southside Church, Corinth, has had a great revival in which Evangelist S. M. Butts did the preaching. Nineteen new members were received by Rev. W. R. Goudelock, the pastor, as a result of the meeting.

Mrs. W. S. Blades, Rt. 1, Kentwood, La., pleases us very much by signing her remittance: "Yours, as a satisfied subscriber." We hope that her satisfaction in the paper may long continue.

Rev. H. N. Brown, pastor at Lake Providence, La., is in the hospital at Greenville, Miss., where he is reported to be making satisfactory recovery following an operation.

Atlanta Methodist churches report the addition of more than two thousand three hundred new members as a result of revival services conducted by Dr. Harry Denman, general secretary of the Department of Evangelism.

Rev. C. A. Northington, pastor at Coldwater, Miss., is working with the zeal and energy which is characteristic of him, but with the handicap of moving the entire town in which he lives on account of the flood control project in the Coldwater River basin.

Rev. T. E. Gregory, pastor of Central church, Columbus, Miss., was compelled to spend some time in the hospital in Memphis recently. We are glad, however, that he was able to return to Columbus and to discharge his duties as host of the district.

We regret to learn of the illness of Rev. E. F. Tucker, of Calhoun City, Miss. He has had quite a time with sinus and other troubles and was unable to attend the session of his district conference. We hope that his recovery may not be long postponed.

Dr. Lavens M. Thomas, II, who has been on sick leave from Candler School of Theology since the summer of 1938, is reported to be so far recovered that he will be able to return to active service in the fall quarter of 1941-42. This will be good news to his many friends throughout this section.

Mrs. George Fox, widow of the late Rev. George Fox, of the Louisiana Conference, writes us from Shreveport, a note of thanks for the extension of her subscription and expresses her great interest in the Advocate. We are glad to know that she appreciates it.

The editor of the Advocate had a very delightful visit at Tupelo and Amory on last Sunday, where he enjoyed his friends in Tupelo and Amory and the fellowship of Dr. W. A. Tyson and Dr. E. H. Cunningham, the live and aggressive pastors of those two churches.

The editor appreciates a long newsy letter from Chaplain Roland W. Faulk of the

U. S. Navy. For the past two years he has been located in the Philippine Islands on duty in the U. S. Navy. We should like very much to publish the letter, because it is informing in many ways, but since he forbade it, we respect his wishes.

Dr. Dana Dawson, pastor, First Church, Shreveport, had a service of dedication for the memorial windows and the new hymnals in Sexton Memorial Chapel, at four o'clock on April 20. Among the gifts to the chapel were candlesticks, a bronze memorial plaque, a sterling silver baptismal bowl, a cross for the communion table and other things.

Emory University School of Medicine, Atlanta, has been given a new laboratory for study of pathology and bacteriology of the eye. The laboratory will cost \$10,000, and is the gift of Mr. Lafayette Montgomery, president of the Atlanta Coca-Cola Bottling Company. Full time technicians will be in charge of the laboratory.

Mrs. C. M. Martin, devoted friend of the Advocate and one of the very best campaigners we have ever known, has been very much occupied with her work this year, but she still proposes to find time to represent the Advocate as she has done in the past. We are happy to have her as our representative in East End Church, Meridian.

Mr. Georges Rives Neblett, youngest son of Rev. and Mrs. R. P. Neblett, Water Valley, was elected district attorney for the eleventh judicial district at an election held on April 22. The district includes Bolivar, Coahoma, Quitman and Tunica counties. Mr. Neblett lives at Shelby, Miss., and is just twenty-five years old.

Booneville Methodist Church had a really inspiring Easter service. The payment of the church debt in full added greatly to the joys of the Easter occasion. Rev. W. L. Robinson, the pastor, and his congregation, are to be congratulated upon the successful consummation of this effort. A class of young people was received into the church at this service.

Broadmoor Methodist Church, in Shreveport, Youree Drive and Albany Avenue, is engaged in a campaign for raising \$7,000, with which to begin the erection of a church building. The Board of Stewards of First Methodist Church has generously invited the solicitation of their members for help in this worthy cause.

Rev. J. B. Grambling, pastor at Bogalusa, La., was in a meeting with Rev. Ira W. Flowers last week, and Rev. F. M. Freeman, of Noel Memorial Church, Shreveport, is in a meeting with Rev. E. P. Drake, at Colum-

bia, La. Rev. W. A. Cross is doing his own preaching in a revival at Gordon Avenue, Monroe, where he has the assistance of the Bulla-Beckwith musicians from New York.

Mrs. R. A. Bozeman writes us that she visited Rev. M. W. Beadle at the Prothro Clinic in Pleasant Hill, La., where he is recovering from an appendix operation. His condition is entirely satisfactory and he is hoping to be at work soon. Mrs. Bozeman also reports the continued improvement of Dr. R. H. Harper, district superintendent, and she asks to be remembered to her friends in the Conference.

The Oxford-University church, which suffered considerable fire damage in the early part of the year, has been completely restored and refinished inside and out and the building is as attractive as when new. Rev. J. A. George is the pastor, and the insurance was carried by the National Mutual Church Insurance Company. The loss was paid promptly and the damage has caused no handicap to the program of the church.

Rev. W. L. Doss, Jr., district superintendent of Monroe, La., reports the work as going forward in a very satisfactory manner. Rev. J. C. Price, of Pioneer, and Rev. J. F. Dring, of Oak Ridge, are both able to be at their posts and are gradually regaining the strength necessary for their work. The preachers of the district and their wives were entertained by a luncheon at First Church, Monroe, on the occasion of the recent preachers meeting.

Bro. A. C. Johnson, Doddsville, Miss., writes us that he has missed his paper three times this year, and while he does not attach any blame to us, we are glad that he notifies us of the failure to receive it. We wish that every subscriber would do that since we take it up with the postmaster here and try to find out the cause. There has been quite a little bit of trouble along this line and we have had the full cooperation of the post office department in tracing the blame.

Dr. Paul Neff Garber, who has been connected with the Duke School of Religion since its organization in 1926, has been elected Dean of the School by the Board of Trustees to succeed Dean Elbert Russell, who desired release from his administrative duties. The name of the school has been changed from the School of Religion to that of the Divinity School. Dr. Garber is well known throughout the Church and he will come to his new responsibility as a man who already has the confidence of his brethren.





Rev. J. A. Alford, Methodist chaplain at the Charity and Marine Hospitals in New Orleans, has made great use of the New Orleans Christian Advocate. Among those to whom he has ministered is Mrs. L. M. Whitten, Angola, La. Mrs. Whitten has had quite a serious time, but has been able to return home with every prospect of being well and happy for the years ahead. In the course of her illness the Advocate has meant so much to her that she desires it to continue through a subscription in her own name.

At the second quarterly conference of the Corinth circuit, at Gaines Chapel, the district superintendent and the pastor had reports from officers and committees, the financial items having been previously reported to the secretary of the quarterly conference. Then followed the sermon and the noon lunch. Following lunch the people re-assembled and devoted forty minutes to giving the plans of the various churches for the next quarter's work. The conference concluded with a missionary play given by the young people. Rev. W. R. Loft is the district superintendent, and Rev. W. R. Hammon-tree, pastor.

### SURPRISE PARTY

A delightful surprise party was tendered Mrs. C. M. Martin, when a number of her friends complimented her on her birthday. Many useful and lovely gifts were presented her, among which was a beautiful birthday cake decorated with flowers.

—Meridian Star.

### CAPITOL STREET CHURCH ADD- ING 240 NEW CHAIRS

The rapid enlargement of the Capitol Street Methodist church school is indicated in the purchase recently of 240 additional chairs, used for the first time Easter morning in the new educational building.

Last year 300 new chairs were purchased, said Dr. B. M. Hunt, pastor, adding that "increasing attendance has now made necessary enlarged facilities."

—Jackson, Miss., Daily.

### DEDICATION

All former pastors and friends of the New Hope church, on the St. Francisville charge, are cordially invited to the dedication of the new church building on Sunday, May 11, at the eleven o'clock hour.

The present structure was erected in 1938, under the pastorate of Rev. J. D. Huff, and was cleared of indebtedness in 1940, under the pastorate of Rev. H. B. Varner. Rev. J. H. Bowdon will dedicate the church and hold quarterly conference that afternoon. The present building takes the place of an older structure that was torn down because of age.

D. T. WILLIAMS.

### HOMEcoming DAY AT CHINA GROVE CHURCH

"Homecoming Day" will be observed Sunday, May 11 (Mothers' Day), at old China Grove church, and Rev. W. M. Sullivan, of Magnolia, Miss., will preach the sermon. Last year when a similar occasion was observed it was decided to repair the old mother church, hence friends from many sections of the country sent in donations for the project. Mrs. E. W. Reid, of Magnolia,

painted the church, a new roof has been supplied, as well as a brick foundation, and now the building is in excellent shape. Only one service will be held and that at the eleven o'clock hour, after which a dinner for all will be served and the meeting of old friends and acquaintances will be revived.

C. A. SCHULTZ, Pastor.

### MONROE DISTRICT CONFER- ENCE

The Monroe District Conference will be held in a one-day session at Collinston, on Wednesday, May 14, convening at 9 a. m., and adjourning at 4 p. m., or as near thereto as possible. Dr. W. L. Duren, editor of the New Orleans Christian Advocate, will preach the conference sermon.

All who have interests of the church to be presented to this conference will be welcomed and given a hearing as far as it is possible for this to be done.

W. L. DOSS,  
District Superintendent.

### ALL-DAY STUDY OF CHINA

On Saturday, April 5, the Committee of Missionary Education and Service, of the First Methodist Church of Welsh, La., presented an all-day study of China.

A very interesting program was presented, and a large collection of rare Chinese articles and posters, showing the many things that were first made and grown in China, was displayed.

There were about fifty guests who complimented the committee on the fine program and exhibit.

REPORTER.

### CHRISTIAN LEADERSHIP TRAIN- ING SCHOOL HELD AT JEN- NINGS METHODIST CHURCH

Dear Dr. Duren: Just a little item from the district far west.

A Christian Leadership Training School was held at Jennings Methodist Church, Jennings, La., April 14-18, 1941.

Five churches participated, namely, Elton, Jennings, Lake Arthur, Raymond and Welsh.

Fifty-eight were registered, of which number forty-six received credit. Rev. G. W. Dameron, Rev. H. L. Johns, Mrs. H. T. Wadley and Mrs. F. A. Bacon were the instructors.

This was the first such school held in this section and its success assures another such effort for next year, God willing.

Brotherly yours,

W. H. BENGTON.

### DELEGATES TO CONFERENCE ON EVANGELISM

Dear Sirs: Please announce the following delegates from the Louisiana Conference to the Conference on Evangelism at Mount Sequoyah, May 19-28:

Rev. L. R. Shumaker, from the New Orleans District; Rev. Frank A. Matthews, from the Lake Charles District; Rev. E. B. Chaney, from the Baton Rouge District; Rev. Jerome Cain, from the Alexander District; Rev. A. A. Collins, from the Shreveport District; Rev. W. D. Milton, from the Ruston District; Rev. M. D. Fulkerson, from the Monroe District; Rev. A. C. Lawton, from the Louisiana Conference, as Conference Chairman of Evangelism.

These men are guests of the General

Commission on evangelism, and will have all of their expenses, including room and board, paid.

Your friend,

A. C. LAWTON.

### CENTENARY MINISTERIAL CLUB

The annual Centenary College Ministerial Club banquet was held at the 40 & 8 Club, located on Cross Lake near Shreveport, Thursday evening, May 8, and announcement was made of the newly elected officers of the club.

Stanley Kirkland, member of the Junior class, was named to succeed Roy Mouser as president of the group for the semester of next year. Kirkland, a local minister, resides in Shreveport and is a member of the Noel church.

Other officers were: J. Taylor Wall, of New Iberia, sophomore, vice-president; Arthur Crawford, Shreveport, sophomore, secretary-treasurer; and J. E. Hearne, Jr., sophomore, of Mangham, publicity superintendent.

Re-elected as faculty sponsor was Dean R. E. Smith.

Guest speaker for the annual banquet was the Rev. Carl Lueg, Centenary alumnus of the 1930 class, pastor at Natchitoches.

REPORTER.

### SENIOR YOUTH CITY UNION— SHREVEPORT

Dear Dr. Duren: With the election of officers as the item of chief interest, the Shreveport Senior Youth City Union met Monday, April 28, at the Mangum Memorial Methodist Church, with a large attendance.

Cecil Bland, Jr., of Broadmoor church, who during the past few months has filled the position of president since Lawrence Koelemay was called for military service, was elected to the position.

James Bullock, of Mangum Memorial Church was elected vice-president and worship chairman.

Miss Gwendolyn Peck, of Noel, was elected secretary, and the treasurer post will be filled by Arthur Crawford, of Broadmoor.

Succeeding the Rev. George F. Pearce as the adult union counsellor is C. E. Whitten, who is the senior youth counsellor at the Mangum church.

Miss Nannie Norris, of Bossier City, was named to succeed Mr. James Bullock as publicity superintendent.

The new officers will be installed at the May meeting of the group, which will be May 26.

REPORTER.

### MEETING OF LOUISIANA CON- FERENCE COMMITTEE ON ENTERTAINMENT

The Committee on Conference Entertainment for the Louisiana Conference is called to meet in the parlor of the Educational Building, First Methodist Church, Shreveport, June 10, at 2 p. m.

The Louisiana Annual Conference, meeting in Baton Rouge, November 13-17, 1940, adopted a new plan of Conference entertainment. This plan may be found on pages 49 and 50, of the Minutes of the Conference for 1940. It embodies among other things the Harvard plan of entertainment, namely, bed and breakfast, and also a Conference appropriation of \$400 to defray some of the



expenses incidental to the entertainment of the Conference. This change in policy was thought wise due to the fact that the Louisiana Annual Conference of the Methodist Church is approximately twice as large as the Louisiana Annual Conference of the former Methodist Episcopal Church, South.

It is probable under this new plan of entertainment that there are churches in Louisiana desirous of entertaining the Conference when it meets in annual session in November. If so, please send such invitations to me, Post Office Box 1134, Shreveport, La., and I shall present them to the committee on June 10th. The place of meeting of the Conference will be determined at that time.

DANA DAWSON, Chairman.

## GREENWOOD DISTRICT CONFERENCE AT TCHULA

Never was there more interest manifested than was evident at Tchula, Wednesday, April 23, in the one-day session of the District Conference.

Our district superintendent, Dr. H. F. Brooks, dispatched the business with unlabored rapidity, precision, and yet kind harmony. There was nothing of importance neglected. Of course a few of "us boys" had some long-winded speeches in our systems, which will probably waste their uselessness on the deserted air—half quoted.

Rev. W. T. Phillips is a splendid host, well trained by his excellent congregation, who with him deported themselves in a very gracious manner.

The high point of the conference was the eleven-point disciplinary report of the pastors. Much was said in few words, all of which was strictly to the point. A vast number of unnecessary things were omitted—silence is eloquent and musical. Shakespeare had a lot of sense.

Dr. Duren preached a great sermon—short, pointed and effectively spiritual. It had a lift in it. Blessed is he whose multiplied years add sweetness to his manner.

Routine was robbed of its commonplace and zeal was injected in its stead. Eloquence was sweetened with fervor in the benediction by Mrs. J. E. Stephens, wife of our pastor at Greenwood.

R. T. HOLLINGSWORTH,  
Reporter.

## BIRTHDAY DINNER

A birthday dinner in honor of the Rev. M. G. Matheny, was given Sunday in the home of Mr. Matheny, on Poplar Springs Drive, by his children, in celebration of his 80th birthday.

All of Mr. Matheny's children, four daughters and three sons, were present to add to his happiness, as were his thirteen grandchildren, with the exception of Mathew Farmer, who is a member of the Air Corps and was out of the city on military duty. Mr. Matheny's children are Mrs. Bailey Farmer, Mrs. Chas. Covington, Miss Alpha, Miss Nancy, Sherrod and Beveridge, of Meridian, and Leo, of York, Ala. Others sharing the joy of the occasion were Mr. and Mrs. D. O. Patterson, Mrs. Bailey Farmer, Jr., Mr. Chas. Covington, Mr. Ollis Jolly, Rev. and Mrs. G. E. Allan, of Meridian, and Mrs. Leo Matheny, of York, Ala.

Mr. Matheny received many beautiful and useful gifts, and the occasion will long be remembered by all present.

G. E. ALLAN, Pastor.

## A VALUABLE SUPERINTENDENT

Mr. C. E. Dickerson, of Blue Mountain, Miss., is an ideal general superintendent. Under the leadership of the pastor his church took a religious census of the community to ascertain the number of unchurched men. A banquet was to be held for these men and prayerful efforts made to get them into Sunday School.

The pastor was taken down with flu before the plans for the banquet were much more than begun. Mr. Dickerson put his strong shoulder under the load and carried it through to a glowing success. At the banquet, April 24, the men, about twelve, organized a men's Bible class, the first men's class ever to be organized in Blue Mountain Methodist Church.

The officers of the class are: Greer Wallace, president; Eugene Wells, secretary-treasurer; Mrs. Mattie Rivers, class sponsor; and Dr. "Dick" Trott.

Besides being general superintendent, Mr. Dickerson is a parsonage trustee, church trustee, steward, church lay leader, and since the church was unable to secure anyone who would successfully serve as janitor, he has assumed all responsibility as janitor.

Men like C. E. Dickerson make Methodism the great influence for good that it is.

OBSERVER.

## FIRST CHURCH, SHREVEPORT

First Methodist Church, Shreveport, La., Dr. Dana Dawson, pastor, received two hundred new members as a result of a month's campaign of Visitation Evangelism at Easter time. Bishop Charles C. Selecman, D. D., preached twice daily during Holy Week. Forty-eight babies were also baptized.

## MID-YEAR MEETING, BOARD OF MISSIONS AND CHURCH EXTENSION

MacDonnell Wesley School, Houma, La.,  
May 8-9

12 o'clock—Dinner in the school dining room. Fellowship; Introductions.

1:15 P. M.—First Meeting (In room assigned)

Devotions; Roll Call.  
Introduction of Dr. Kohlstedt; Remarks from our Home Missions General Secretary.  
Survey 1—Conference Board Appropriations for past 22 years. Discussion.

Survey 2—Study of the 50 charges in the conference NOW receiving mission aid. Discussion.

Intermission.  
Survey 3—A study of the 73 charges in the conference which pay pastor's salary less than \$1,200. Discussion.

Findings.  
Sectional Meetings: District Superintendents, District Secretaries, District Committees.

Supper.

7:30 P. M.—Second Meeting.

Devotions; Report of Committees; Methodism in Louisiana Cities; Methodism in Rural Areas; The Army Camp Situation; New Fields that Need to be Occupied; Discussion; Findings.

8:30 A. M., Friday—Third Meeting

Devotions; The District Missionary Rally; Work of the District Missionary Secretary;

Missionary Education and Literature; Discussion; Findings.

12 o'clock—Dinner, Adjournment.

## MRS. PARDUE CONDUCTS REVIVAL AT OLLA, LA.

Dear Dr. Duren: God bless you and "The Advocate." I enjoy reading it so much and hearing from the folks, the Louisiana and Mississippi Methodists.

Will you allow me space to tell you of the wonderful revival we have recently conducted at Olla, La., with Bro. Charles L. Moore, pastor, and the Cook's Musicians and Singers of Rector, Ark?

God blessed our feeble efforts and gave us a gracious revival, with a nice, substantial class received into the church during the closing services.

Bro. Moore is doing a great work at Olla. The new church will be beautiful when completed. During the meeting two of the laymen went to Hope, Ark., priced and paid for 30,000 bricks to veneer the church building. We had 165 present at Sunday School the last Sunday.

It may be interesting to some of my friends to know that I am supply pastor of the Munnerlyn chapel church, Ida-Hosston charge, Shreveport District.

We have a new \$5,000 church building and a lovely, appreciative people. We raised \$63 for the Orphanage at Ruston.

Sunday, May 25, I will fill the pulpit, the Lord willing, for Rev. A. C. Lawton, at Collingston, while he is away attending the Evangelistic Conference.

May God bless everybody and make the Methodists a great spiritual force.

I am going down the road singing my song.

Write me and come to see me sometime.  
MARY ELLON PARDUE.

## MILLSAPS COLLEGE GRADUATES

Fourteen Millsaps College seniors have already received scholarship and fellowship grants which will make possible graduate study next year, Dr. M. L. Smith, president of the institution, announces.

One of the number, Gwin Kolb, of Durant, is one of ten 1941 college graduates from ten outstanding schools who were selected from numerous applications from all parts of the nation to receive a scholarship, preparatory to college teaching, which was offered this year for the first time by the University of Chicago.

Nelson Nail, of Jackson, has been given a scholarship to study astrology at Harvard University. Roy Clark, of Columbia, will study theology at Yale on a scholarship. Syracuse University has awarded Eleanor Cobb, of Jackson, a biology scholarship.

Nat Rogers, of New Albany, and J. S. Vandiver, Jr., of Jackson, will study social science at Emory. David Donald, of Goodman, has accepted a scholarship offer in the history department at Duke University.

Vanderbilt has presented Charlotte Nichols, of Jackson, a biology scholarship. Graduate study in chemistry is planned by Leslie Addison, of Jackson, after receiving a fellowship grant.

Emory University has offered scholarships in theology to the following Millsaps seniors: Joel McDavid, Whistler, Ala.; Eugene Peacock, Mobile, Ala.; Jack Caldwell, Canton; Leo Bailey, Vardaman; and David Watts, Jackson.

Professor Hugh Emigh, of the Millsaps



chemistry department, has been granted a leave of absence to work toward a Ph. D. degree after receiving a scholarship at Vanderbilt University.

## OUR GOLDEN CROSS PROGRAM

We are happy that the membership of our church has become so familiar with our program of work as to need only a simple announcement, calling attention to what comes as the year unfolds. Ministries by our chaplains in our Louisiana hospitals means more to the sick and distressed ones than will ever be known. The time has come when we again have the privilege of joining with many in giving attention to Golden Cross Week, May 11-18, making our contributions and sharing in this gracious ministry.

We are glad that it is no longer necessary to have to explain, and that our hospital program has come to have a place among other interests. As to the manner in which the week is to be observed depends upon the district hospital program. The chaplain your district supports, either part or full time, and those to whom he is sent, are depending upon our faithful observance of Golden Cross Week, or whatever method your district projects.

Speaking for our other chaplains, we shall continue to carry your message, the message of a great church, of love and hope to the many who find their way into our hospitals.

J. A. ALFORD,  
Conference Director of  
Golden Cross.

## LAMBERT AND CROWDER, REV. L. C. LAWHON, PASTOR

Dear Dr. Duren: I know the brethren will be happy to hear about the splendid work being done by Bro. L. C. Lawhon and his fine people of the Lambert and Crowder charge. Among other things, there was, recently, a successful campaign to liquidate the parsonage indebtedness. In about two weeks, under the enthusiastic leadership of Bro. J. W. McVey, as chairman of the finance committee, these good people raised \$1,450 in cash, which completely retired the remaining indebtedness.

This, of course, was possible only through the wholehearted cooperation of a people who appreciate the church and their pastor.

Bro. Lawhon is both capable and energetic. He was quick to sense the needs of his charge, and lost no time in meeting them; and his work is bearing much fruit. It is extremely gratifying to me, a former pastor of this charge, to see it responding so willingly and so generously to Bro. Lawhon's leadership. These good people always love their pastors, and are loyal to them and to the church, as Brothers Thrower, Driskell, Robinson, Wasson and other former pastors can testify. These brethren all did fine work there, and, as a result, Lambert and Crowder charge has steadily progressed until it is now one of the best of our smaller charges.

The Lambert people are talking about a new church building now, and they probably will have it in the near future.

MARLIN MCCORMACK.

## GOLDEN MEADOW CHURCH

As I am mailing my subscription for the Christian Advocate, I would like to give you a short summary of the work that has been

accomplished within the seven years of my attendance at the Golden Meadow Methodist Church. Having placed my membership here in the latter part of 1933, I have seen the work making advancements, although through many difficulties which would arise from time to time of various natures.

The pastors during this time have been as follows: A. M. Martin, 1932-34; A. D. St. Amant, 1934-35; W. C. Mason, 1936-37; W. A. Cross, 1937-38; M. W. Beadle, 1938-39; and C. J. Thibodeaux, who came to us in November, 1939, and who is now carrying the work on in a very effective manner.

During the pastorate of Rev. W. A. Cross the class rooms for our church school were erected with the help of our faithful church school superintendent, Mrs. Leon Garrison, and others who so willingly shared the burdens of the responsibility.

Under the efficient leadership of our present pastor, C. J. Thibodeaux, the work has been more definitely planned and organized, with the committees of different departments functioning.

The church has had a new coat of paint outside and has been newly painted within; also new light fixtures have been installed and the building throughout has been equipped with free natural gas supplied by one of our friendly oil companies. The church treasurer reported all finances paid for the first quarter, and I think it would be important to note here that this church is located in the heart of a great French mission field in South Louisiana. Our pastor speaks both French and English very fluently, and conducts the services in both languages, with his appointments at different hours.

Although this church has been organized since 1932, and in the eight years there has been progress in the work, there have been conflicts faced and many sacrifices made by some to keep the work going on, as this has been a self-supporting church for the past 18 months. But God has blessed the efforts that have been put forth and we pray for a greater faith to continue the work that so plainly presents itself in this great mission field. Pray for us.

MRS. M. E. BROSSETTE.

## SOLD OUT FOR A MESS OF POTTAGE

By Rev. C. B. Powell

Esau was a twin brother of Jacob, and the firstborn; he was skilled in hunting, a man of the forest and field; he sold his birthright for a mess of pottage. Pottage is meat cut into little pieces and boiled with rice, flour and parsley. By birthright usually the eldest son inherited headship of the house and the office of his father, together with a large portion of the property. He had a fine start; no better could a young man desire.

Edom is a name given to Esau, because of the red pottage for which he sold his birthright. The Edomites are his descendants. Their country, in N. T. times called Idumea, is situated on the southeastern border of Palestine, and is one hundred miles long and twenty miles wide. It was originally Mount Seir. The Edomites gained possession of this country and refused to let the Israelites pass through on their way to Canaan.

Saul attacked them with partial success. They became tributary to Judah, under David, but later revolted and regained their independence.

When Nebuchadnezzar besieged Jeru-

salem the Edomites joined him and took an active part in the plundering and slaughter which followed, and became masters of the southern part of Judah. After the revival of Jewish power they were subdued (B. C. 125) and compelled to circumcision and other Jewish rites with a view to incorporating them with the nation. The fitness of the name and symbol (Edom) is in its application to nations and individuals who have had privileges above all others and sell their birthright for the things of this world. Selling out to the world for greed and pleasure; catering to the things—the sinful things of the world which bring no dividends in the way of happiness, no joy, seek the downward way, the way of the many. So let me say, sell not your privilege, your honor, your faith in God for sin and its results. Esau went by the way of sin, all for a mess of pottage. What shall a man give for his soul? Will he sell it for a mess of pottage and gain the world, but lose his soul?

## MRS. LUCY YANCEY WILSON

A beautiful life was extinguished on April 14, 1941, when Mrs. Lucy Yancey Wilson passed to be with those dear ones who had preceded her to the heavenly home.

She was born in Holly Springs, on August 26, 1861. She was married to Dr. J. J. Wilson, at Senatobia, on October 17, 1883, by Rev. T. B. Malone, at this time coming to Coldwater to make their home. Here she had lived ever since. To this union God gave three sons and one daughter, the two older sons passing away several years ago.

She was a member of the Methodist church, having joined in early womanhood.

Even when a child, she was beloved by all with whom she came in contact, for her happy, sunny, unselfish disposition. She grew to Christian womanhood, of rare tenderness and strength of character.

Unselfishness was her watch-word. In every capacity of life she thought of others instead of self. For fifty-five years she sacrificed the pleasures and comforts of life to nurse and care for the invalids, who from time to time, lived in her home. She was never permitted the pleasure of getting away from home and working in her missionary society or her church, or enjoying the pleasures of social affairs, because of her love and constant care of the sick and afflicted in her home. Even with all the sad duties of ministering to her loved ones, she was always cheerful and happy, and it was a real joy to go to her home and visit with her.

She was called to rest after a protracted illness, during which she suffered greatly, but with Christian grace and fortitude, she bore her pain without a murmur of complaint. The angel of death greeted her with a loving touch, and her spirit in its purity passed away.

Another name is stricken from the ever lessening roll of our older citizens, and a devoted daughter, a loving son, a fond granddaughter, and a host of friends are left to miss her sadly. These human ties cannot be severed without a pang, yet in such a death there is no cause for grief. Life to many is sweeter because she lived, and may we emulate her lovely Christian character, noted for her service to others. The influence of her beautiful life will live in our hearts, lifting us closer to Christ.

Deepest sympathy is extended to the grief-stricken family, and we commend them to our Lord, who is ever willing to comfort His sorrowing children.

ONE WHO LOVED HER.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### First Annual Meeting of the W. S. C. S., of the Mississippi Conference

In "Our Golden Jubilee," a historical sketch prepared by the historian, Mr. B. F. Lewis, in 1928, we read: "The Woman's Foreign Missionary Society and the Woman's Home Mission Society came together in joint annual session and formally united at Capitol Street Church, Jackson, April 29, 1912. From this time we know the organization as the Woman's Missionary Society, Mississippi Conference." The record shows: President, Mrs. B. W. Lipscomb; corresponding secretaries, Mrs. Dan Gilman and Mrs. B. F. Lewis. (Upon the uniting of the two societies, two corresponding secretaries were elected.)

On April 29, 1941, in Centenary church, McComb, with Mrs. Paul Arrington presiding and Miss Bettie Ridgeway in the secretary's chair, the first annual meeting of the Woman's Society of Christian Service, of the Mississippi Conference, was opened, beginning another chapter in the history of the woman's work of the conference.

After the devotional by the pastor, Rev. J. L. Carter, the president of the hostess society, Mrs. R. E. McInturff, welcomed the delegates and visitors, and Mrs. M. L. King, Jr., of Vicksburg, responded.

The first session opened with the singing of "Lead On, O King Eternal," which was sung at the meeting in 1912.

In her message, "Pushing Back the Walls," Mrs. Arrington said: "There is no greater moment or more challenging experience for an organization or an individual, than when a vision is caught of glowing opportunities fraught with grave responsibilities and he is gripped by the urge to push back the walls of his life and expand his usefulness. Growth and fruitage are inevitable. By the impact which we are already feeling from our united forces, united thinking and united planning, we feel enlarged spiritually and intellectually. We have shown by our response that we believe by consolidating our forces we will discover a greater opportunity to serve Christ, not only at home but around the world. With chaotic conditions abroad and unrest in our own country, we must stretch forth our hands across every sea and ocean and give to the women of the world the Christ which is within the heart of each of us. At the same time it is imperative that stronger Christian fortresses be built in our homeland. A real Christian woman has something she must share, and with her there are no geographical lines. We must make the motto of our organization 'We serve Christ sacrificially.'"

Mrs. W. F. Mahaffey asked the question, "Are we measuring up to what God expects of us in a day like this?" and urged that the women respond to His call, asking that He grant wisdom and courage for the facing of the hour.

Under the heading, "Advancing the Kingdom at Home," work carried on in the Mississippi Conference was presented by Mrs. L. J. Power, who stated that this is the response of the W. S. C. S. to "in as much." Miss Sallie Ellis said Moore Community House, in Biloxi, is seeking to advance the

kingdom by reaching those whom God wants in His kingdom, especially through work with the children and the establishment of permanent homes. That the greatest need at the present is the boys work shop. Mrs. A. L. Brothers expressed to the women of the conference the appreciation of the City Mission Board of Meridian for the support of the Wesley House, and Miss Maude Fall told of the work being done in the cotton mill section. She asked for readable books for the library.

Miss Katherine Arnold, formerly head resident of the Biloxi Wesley House (now closed), was a visitor.

Among "Our Opportunities Through Literature" are "The Methodist Woman," "The World Outlook," "Investing Our Heritage," "I Traced the Line of the Horizon," and many others which we must use intelligently to carry on the work of the W. S. C. S., said Mrs. H. E. Hamrick.

Dr. Costen J. Harrell, pastor of West End Church, Nashville, and known to Methodist women as the author of "Prophets of Israel," "The Radiant Heart," and other loved books, conducted three worship periods using as his subjects "A Fellowship," "An Insight" and "A Trust." Dr. Harrell said that Jesus left the world nothing which men could see, what he left was "A Fellowship." He took human hearts and tied them together with a great faith, so that men said, "Behold how they love each other." This fellowship has come down to us—we, too, are a part of it—it binds together Christians throughout the world and those who have gone before. It is a refuge, a garden for our souls, a witness to the world—the greatest witness Christ has. If we would measure up, we must have "An Insight"—a spiritual insight—"a worshipful attachment to the person of Jesus Christ, is the source of power for all of our Christian service." Mere efficiency is not enough, we must have the glow of heaven on the task. When we have a worshipful attachment to the person of Jesus Christ, we have a sense of "A Trust," which has been committed to us. We are called to preserve something in the world—the idealism of Jesus Christ, the sense of sin, the story of the Cross.

In the absence of Bishop Dobbs, Rev. R. H. Clegg, district superintendent, assisted by a group of resident and visiting pastors, conducted Holy Communion, following the beautiful service in the new ritual.

The young people of Centenary church presented a pageant, "Calls to High Privileges," written by Mrs. J. L. Carter, which portrayed the calls from many areas to Methodist women.

Speaking on "Woman's Widened Opportunity," Mrs. J. D. Bragg, of St. Louis, president of the Woman's Division of Christian Service, stressed the need for a deepening of our spiritual life, then taking the calls which are coming to Methodist women today, she told of the resources which are available for meeting them.

Mrs. D. L. St. John, assisted by the district secretaries, told of how "Mississippi Women Meet Their Opportunities." Mrs. C. E. Mullins stated that the Spiritual Life work was the most outstanding feature of the Brookhaven District; Mrs. E. E. Deen said Hattiesburg District chose "Unity" as

its goal, and where they were two organizations in a church, they became the W. S. C. S., and that five M. P. societies joined the united roll; Jackson District's zone organization is unusual according to Mrs. H. M. Bullock; the Meridian District's increase in per capita giving and in individual society gifts to Week of Prayer offering were reported by Mrs. L. O. Todd; for the first time in several years the Seashore District met its obligations financially, which was cause for pride by Mrs. John Cirlot; Vicksburg District led the conference in per capita giving (\$4.72), and gave \$429 above its askings, as reported by Mrs. T. H. Fore. The new secretary for the Meridian District, Mrs. J. C. Porter, was introduced.

In her report, Mrs. James A. Evans told how the women of the conference contributed their money for "World-Wide Sharing," then took their pledges for the new year.

How the seven areas of the Christian Social Relations Department present "Seven Doors," of opportunity to women in even the smallest community, was given by Mrs. Stanley Wilson, assisted by six of the chairmen: Mrs. W. A. Coleman, Mrs. Perry Kelly, Mrs. J. W. Sells, Mrs. M. L. King, Jr., Mrs. R. L. Ezelle and Mrs. J. W. Grimes. Miss Winnie Buckles, State Director of Alcohol Education, spoke of the doors to be closed and opened under "Alcohol and Other Narcotics," and Deaconess Lillian Pugh, of "Gulfside," spoke of the doors to be opened for the Negro women. Mrs. F. A. Haden was not present.

The fact that two years have passed without a lynching in Mississippi was announced by Mrs. L. W. Alford, in presenting the work of the Association of Southern Women for the Prevention of Lynching.

Mrs. E. V. Perry told how "Learning of Our Opportunities Through Study and Service" has changed attitudes, conditions and lives.

A most enthusiastic forum was held with Mrs. Bragg in charge, assisted by Mrs. Arrington and Mrs. St. John. Many important questions were answered.

The parade of Life Members was rather short, since only those who have been so honored since October, 1940, were eligible. Four members were added during the session—Mrs. J. D. Bragg, Mrs. C. C. McDonald and Mrs. Paul Arrington were honored by the conference, and Rev. R. L. Clegg gave the gift to missions in the name of Mrs. Clegg, making her the fourth.

At the suggestion of Miss Ina Thompson, the Mississippi Conference chose Mrs. Jennie Teat, mother of Mrs. Arrington, as the "Conference Mother."

Speaking of "Spiritual Security for a Changing World," Mrs. E. E. McKeithen said: "If the church is to abide, as it surely is, it must possess its soul in quietness and confidence, out of which comes power. The world waits for the church that prays. Jesus, our captain, is undefeated—He will not fail nor be discouraged, He ever seeks to instill in His followers the same confidence that was the wonder of His life. Here is our need—to catch anew His faith in the God of power and Holiness."

At 8:45 each morning Mrs. McKeithen led

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Columbus District Meeting

The meeting of the Woman's Society of Christian Service, Columbus District, was held April 3, at Mathiston. Echoing the theme of the conference, "I will Lift Up Mine Eyes," Mrs. M. E. Herring gave the morning devotional, commenting on the 121st Psalm.

Mrs. Neblett, of Water Valley, spoke of the new and enlarged demands on the organization, presenting a challenge of courage and faith.

Report of the district work was given by the District Secretary, Mrs. Z. O. Graham, of Kosciusko. This report showed an increase in local societies and splendid work done throughout the district.

Finances were discussed by Conference Vice-President, Mrs. Dan Comfort, of Durant, in which she stressed Life Memberships and Baby Specials; also the splendid work done by student secretaries and Scarritt College. She urged that these be not neglected.

Mrs. Pendergrass, of Columbus, in presenting Spiritual Life and Message, suggested that Bible Study Clubs be formed and asked that all who could, attend the retreat at Castalian Springs, August 13-14. Mrs. Savage, of Starkville, urged that supplies be sent to designated places on time.

Mrs. Pilkinton, of Artesia, spoke in behalf of Literature and Publications, explaining their value in the home and calling attention to the new address of the Publishing House, 420 Plum Street, Cincinnati, Ohio.

The Wesleyan Service Guild was represented by the conference leader, Mrs. J. Webber, of Mathiston, who explained its relationship to the W. S. C. S., and told of special projects undertaken by the Guild.

Mrs. Neblett brought a detailed message on Christian Social Relations, making special mention of the Sheppard Bill for the suppression of alcohol and other vices around army camps.

After a delightful noon hour of refreshments and fellowship the meeting was opened with song. Dr. Seay, of Mathiston, gave the devotional. He also spoke of the splendid work being done at Wood Junior College, and asked for the cooperation of the district.

Mrs. Dan Comfort gave an inspirational message—"Echoes of Conference." Each one present was impressed with the challenge of this hour.

Discussion of Missionary Education and Service, Rural Worker, Children's Work and other important Conference legislation followed.

The report on the district parsonage, given by Mrs. L. P. Wasson, was quite unique in that there were no needs at this time.

During the day the conference was favored with two numbers of special music which were much enjoyed.

After problems of Efficiency Aims were explained by Mrs. Comfort, Mrs. Ashmore led a beautiful closing and consecration service, using the 23rd Psalm.

MRS. M. E. HERRING.

In checking our conference records I find that we do not have copies of Minutes of the Woman's Missionary Society for the following years: 1921, 1922, 1929, 1934 and 1935.

Our Foreign Society was organized in 1879. I have Minutes for 1890, 1892, and from 1906 on the record is complete.

We have no printed records of the Home Missionary Society from 1892 to 1900. These numbers are missing also: 1902, 1903, 1904, 1906, 1907 and 1910.

I feel that many of these records are in the homes of our conference women and that they will be cheerfully donated.

MRS. N. N. MAXEY,

Historian.

Horn Lake, Miss.

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### Committee on Children's Work

We recommend:

#### I.—Conference

1. That Children's Work be given equal emphasis with other departments of work in plans for coaching days and other district and zone meetings.

(a) That the Conference Secretary of Children's Work make definite plans for securing the attendance of Society Secretaries of Children's Work at such meetings.

2. That Conference Secretary of Children's Work be urged to cooperate with the Conference Board of Education in promoting joint assemblies, camps, training classes and institutes for children's workers.

(a) That whenever possible, the society provide funds for sending their secretary to such meetings.

3. That the Conference Secretary of Children's Work attend, when possible, the Schools of Missions at Mt. Sequoyah or Lake Junaluska, where Seminars or Missionary Education of Children will be offered. That she will, by reading, study and participation in courses for leadership growth, seek constantly to improve the quality of her leadership.

4. That time be given at district and zone meetings, at least once a year, for the presentation of cooperative plan and current Missionary Units. That whenever possible, missionary books, maps, leaflets and other materials be displayed at zone, district and other meetings.

#### II.—Local Work

1. Continued emphasis on the election of a regular Primary or Junior Officer or Teacher as Secretary of Children's Work from the society.

(a) That she be elected with a view of retaining the same office longer than one year, because of the importance of promoting the cooperative plan and guiding children's work during this interim period.

2. That the Secretary of Children's Work attend district and zone meetings, training schools and all meetings of the children's workers in the local church.

(a) That the Secretary of Children's Work shall avail herself of the opportunity offered by the "Fellowship of Study"—a self-improvement plan for reading and study.

3. That the Secretary of Children's Work be encouraged to initiate extension enterprises (Story Hours, Vacation Schools, Home Visitation) for children in remote regions, among migrants or racial groups.

4. That the Secretary of Children's Work and members of the Woman's Society of Christian Service be urged to emphasize the observance of World Service Sunday in the Children's Division, and for the present to secure the cooperation of the Board of Education in channeling the offering in the proper way.

5. That the Secretary of Children's Work be urged to use the blanks provided for her use in the Record and Report Book of the Corresponding Secretary of the local Woman's Society, and to send these reports quarterly.

6. That the Secretary of Children's Work be informed that she is a member of the Council of Children's Workers in the local church. As a member she should meet with that group regularly, or when there is no Council, with teachers of the Primary and Junior children in the Church School. Together they will make plans for the total program of Christian Education for children in the church. She will keep the local society informed of these plans, pointing out ways in which the women may be of help.

7. That the pastor be requested to appoint the Secretary of Children's Work as one of the members at large of the Church Board of Education.

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### Girls' and Young Women's Groups

In the secular education of our children and young people we endeavor to plan their program as a whole, so that there is proper balance between the various interests. In searching for the most effective means to carry out this program, we choose a school with specialized teachers of various subjects. But realizing that there are few schools that can provide all the highly specialized training we wish for our children, we provide for these parts of education in addition to the school hours.

Just so, in missions there is a large place for the practice of missions in clubs and groups, directed by those who are specialists in missions, supplementing and enriching the work received in the Church School.

That this may be most effective, it must not overlap or duplicate the church school work. The constitution of our church provides for an Interboard Committee on missionary education, composed of the Board of Missions and Church Extension and the Board of Education to plan for the missionary education of the children and young people of our church. Because this Board is composed of the Board and staff members, it could not meet until the other Boards were organized. So it was agreed that these groups continue for probably one year, using the same plans and materials of the past.

In the former Southern churches, since no plan and materials were available, it was strongly advised that organization of these groups be withheld, allowing the missionary education of young people to con-

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### President's Message—"Christians United"

From the opening session of Conference comes this beautiful and inspirational message of our President, Mrs. George Sexton, Jr.:

How long it seems since my message to you last spring! It came just after the final meeting of the Woman's Missionary Conference in New Orleans, and on the eve of the first General Conference of the new Methodist Church. What an epochal year 1940 has been in both church and world history. Many of you are familiar with the statue in Chicago which represents Time standing still while world events move past. In certain periods the platform is densely crowded, while in others there is comparative calm. Surely this year has been one of the crowded periods!

The first General Conference of the Methodist Church meeting last April in Atlantic City, set in motion a vast program of work which had gradually taken shape. For the first time in history Methodist women are united in one organization, the Woman's Division of Christian Service of the Board of Missions and Church Extension. A distinguishing feature of the new church is the large opportunity given young people and women. Every door of service is open to women except that of the itinerant ministry.

During the fall months, the Woman's Society of Christian Service was organized from the local church to the Jurisdiction. Charter meetings were held in thousands of local churches in September, in practically a hundred Conferences in October, and in six Jurisdictions in December. The thoroughness and comprehensiveness of the transition from Missionary Societies to Societies of Christian Service, and the growth in membership and enthusiasm make a thrilling story. In Louisiana, pastors of every charge were wonderfully cooperative. Two hundred and twenty-five societies sent charters to the Organizational Conference in Alexandria, and 9,789 members were reported. Since that time the numbers have increased until our membership today is double that of 1932. Many of these are young women who have not worked in missionary groups before. The real test will come in holding these women and interesting them in the total program of service. To quote Mrs. Bragg, President of the Women's Division, "We are glad for our numbers in the Woman's Society of Christian Service, but we are proud of our opportunities. They are horizon-stretching opportunities. We are impressed not with our achievements, but with our challenges dictated by the world's needs."

A majority of the officers of the Conference Missionary Society have been carried over into the new organization and have helped to make the transition smooth. There are two new departments which broaden our field, Student Work and the Wesleyan Service Guild. Student Work speaks for itself, and the Wesleyan Service Guild is composed of business women of all ages. A United States bulletin states that one-fifth of all women are gainfully employed outside their homes. A large percentage of the number, of course, are interested in the church life

of their community and will welcome this channel for study and service.

Reports for the year, which will be brought by the officers, show that changes and readjustments have not hurt our work. There is an eagerness to master new methods and an upward trend in finances which is most encouraging. A large delegation attended the Leadership Schools at Centenary and Séquoyah last summer to prepare themselves for places of responsibility. It would be hard to find a more efficient and consecrated body than the Executive Committee which has worked with your President these nine years. Changes have come, of course, but at all times the Committee has been a closely knit unit. We have had through the years a harmonious, joyful fellowship.

At the Executive Meeting in Lafayette, in January, several changes were made which should be noted. Mrs. G. J. Tinsley was named Secretary of the Lake Charles District, and Mrs. J. J. Davidson, Jr., was elected Secretary of Literature and Publications. As one of the duties of that office, she became editor of the Woman's Page in the New Orleans Advocate and has handled it splendidly. In line with action of the Executive Committee, we have requested a Student Counsellor for L. P. I., and indications are that she will be appointed in September. Her salary will be paid by the local church, supplemented by the Conference. This will give us three student and two rural workers within the Conference. Louisiana is most fortunate in its number of trained workers and the various types of work carried forward. All of these will be presented during this meeting.

Down below Houma, at Dulac, about 2,000 Indians, forgotten people, need our help. The opportunity is for a piece of experimental work on a large scale. Miss Hooper is truly a woman "whom a dream hath possessed," and some way or other her dreams have a habit of coming true.

Three young women are applying for scholarships to Scarritt this fall. If they meet requirements we shall be able to give them this training for definite Christian work. Marguerite Manning, from New Orleans, is already at Scarritt on the Whited Memorial Scholarship and is staying for the summer term in order to finish next year.

We are glad to have several missionaries from the Orient as special guests, though hearts ache at conditions which made their recalling necessary. Patricia McHugh, whom we sent to Korea several years ago, has been retained for work in the Philippines.

It is with keep regret that I bring you several resignations. Mrs. Guy Hicks finds it impossible to continue as Spiritual Life leader. She is admirably fitted for the work and had made wonderful plans for promoting it, but her doctor orders rest and freedom from responsibility for the coming year. Mrs. Dunford, faithful and loved leader of the Alexandria District, wishes to be relieved after Conference because of heavier home duties. No doubt you have heard already that I, too, am having to resign. When the Conference elected me first President of the Woman's Society of Christian Service in October, I fully intended serving until election year in 1942. Double duties, how-

ever, have proved heavy since organization of the Jurisdiction Society, and I feel that the privileges and responsibilities should be shared. I have loved the work and can truthfully say I have given it my best. Always I have felt the undergirding of your love and prayers. There has been no opportunity nor privilege within your giving which has not been opened to me. For nine of the richest, most meaningful years of my life, I thank you from the bottom of my heart. To her whom you elect as President for the coming year I pledge my help and loyal support. As president of the South Central Jurisdiction all of you and the new president will still belong to me!

And now for a glance at the world situation:

Support of missionary work has fallen off in the last few years, though the need is greater than ever. All of the great sending nations except the United States are at war. What has become of Belgian, German, French and Dutch work? In this connection it is interesting to read the missionary attitude of the British government as defined by Lord Halifax. "It is said that some who regularly support the work of foreign missions are in doubt whether it is right in time of war to send money out of the country, and also whether war charities and war work ought not to take precedence over everything else. The British government desires that the services rendered by Christian missions should continue. The support of foreign missionary work in time of war is an essential part of the Church's witness. Christian people should not desert this permanent and universal obligation because of the special needs and charities that press upon us in war time." If some doors are closed, others are wide open. Africa, India and Latin America are eager for workers.

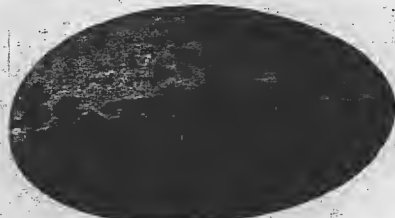
To serve the present age we must dare to live the Kingdom life in advance of its coming. New frontiers are along industrial, inter-racial and international lines. We must join with Christians of every creed and every land to fight those evils which are world-wide in their scope: moral laxness, economic friction, race hatred, war. These are the things in which young people are interested, and only as Christianity furnishes a solution for these problems and demonstrates its power for building fellowship will it take its place as the religion of the world.

There is no cause for discouragement, rather the contrary. The emergence of a world church community is the one bright spot of today. The growth and trend toward union of churches throughout the world has been phenomenal. We are living in the day we have dreamed of when there is an indigenous Christian church in every nation. We are today a part of a world Christian church, a brotherhood with the same ideas

(Continued on page 16)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON MAY 11, 1941

By Rev. W. C. Newman

### THE RESPONSIBILITY OF THE HOME REGARDING BEVERAGE ALCOHOL

Lesson Text: Deuteronomy 6:4-7;  
Jeremiah 35:5-10

**Golden Text:** Train up a child in the way he should go, and even when he is old he will not depart from it.—Proverbs 22:6.

We live on a very busy street, down which cars and trucks speed continually. The parsonage yard is small, and our children play ball there nearly every day. Sometimes the ball runs out into the street, and a boy rushes thoughtlessly after it. Sometimes the baby undertakes to cross the street alone. And one day a little fellow stepped out from behind a parked car into the path of a moving delivery truck, and we picked him up with horror, expecting him to be terribly hurt, though he was only bruised and frightened. Thus for nearly four years we have lived in constant fear for our children and for their little friends.

#### Complacent Homes

But if this danger in front of our very house is so real and vivid, there are other dangers which many people do not see. Dangers to the moral lives of our children and youth, which can bring disasters far worse than death.

Only one of these dangers is that of drink and drunkenness. Yet many homes do not take the same precautions toward moral safety that they show such anxiety about with reference to the physical safety of their children. If a man with smallpox were to walk the streets of our town, play with our children, even try to enter our homes, the whole town would rise up in indignation and horror. But we allow the purveyors of whiskey, operators of gambling houses, and other morally contaminated persons to move freely among us, to do their nefarious business in our very midst, and so to spread the germs of evil abroad to the endangering of every one of us and of our children.

#### The Abdication of the Modern Home

"When my father and my mother forsake me,  
The Boy Scouts will take me up"—

So a modern young cynic has paraphrased an old text, and there is altogether too much truth in it to be a comforting thought. Once upon a time the home was the place where children learned the things that were essential to living the good life. But gradually the privilege of teaching the child about God and religion, about health and habits, about sex and manners and culture and standards of conduct has been delegated to the public school, the church school, the preacher, the coach, the scoutmaster or camp director.

All these are splendid agencies, and I am glad for our children that they are in existence. But the most efficient of these cannot substitute for a home, nor do anything more than merely assist the home in per-

forming its most important task—the training of young life in the way it should grow.

#### The Home "Conditions" Its Members Beyond Measure

Psychology confirms what people have long been saying—that the first few years of a child's life very largely fix his personality, stamp his character indelibly. If it is true that a man will not depart from the right kind of training, it is equally true that a man is not likely to depart from the wrong kind, nor to be able to overcome the handicap of no training at all.

Therefore it is the most serious matter I can imagine to be entrusted with children during the first formative years of their lives. The attitudes, the habits, the language, the interests, the motives, the ideals which we implant in their minds during those years will follow them unto their death with but slight change because of maturity.

It is a sober responsibility—to dare to shape the life of a helpless child.

#### It Can't Be Done Without Honest Religion

Children "catch" more from the atmosphere of their homes than they ever learn from formal study. Let a boy grow up in a home where incorrect speech is heard daily, and it will be exceedingly difficult for all the schools to correct his habits of speech. And this truth carries over into his moral life. Let a child grow up in a home where drink is lightly regarded, and he may one day think so little of its evil as to make himself its slave.

To live a clean life in these days is very difficult at best. Unfortunate is the boy or girl who must make that fight without the strength and support of a religious home.

### METHODIST INFORMATION

#### Death of Nobleman's Family Great Loss to British Methodism

Lord and Lady Josiah Stamp, who with their eldest son, the Honorable Wilfred, were killed while taking refuge during an air raid, in a reinforced shelter under their home, were perhaps the most distinguished members of the British Methodist Church. They were buried in Elmers End Cemetery, Beckenham, Kent, following a memorial service in the Beckenham Methodist Church. Lady Stamp was president of the National Free Church Women's Council and a Governor of University College, Aberystwyth. Lord Stamp, first Baron of Shortlands, has been the recipient of honorary degrees from twenty-five of the world's greatest universities, in eight different countries. He was the author of nearly a score of books, principally in the field of economics, two of them bearing on the Christian aspect of this subject, and has been the lecturer on at least eight foundations. The list of his governmental, political and social honors is almost endless, and includes the conferment several times of knightly orders.

#### Districts Average Thirty-Six Charges in United States Methodism

District superintendents, at least, will be interested to know how their "case load," as the social workers call it, compares with

the general average. Statistician Thomas P. Potter has carefully computed that the average district superintendent has 36 pastoral charges under him. Northeastern Jurisdiction superintendents administer the largest number of charges, 51 on the average; Southeastern (28), and Central (22) Jurisdictions have the smallest number of charges per superintendent. It should be kept in mind that a charge may include several preaching points. Here are the figures by Jurisdictions:

Northeastern: 95 districts, 4,869 charges, average number of charges per district, 51.

North Central: 103 districts, 4,875 charges, average charges per district, 47.

Southeastern: 149 districts, 4,220 charges, average charges per district, 28.

South Central: 129 districts, 3,994 charges, average charges per district, 31.

Western: 36 districts, 1,458 charges, average charges per district, 40.

Central: 84 districts, 1,812 charges, average charges per district, 22.

### AMERICA'S LIQUOR BILL versus NATIONAL DEFENSE

According to reports given out by the U. S. Department of Revenue and the liquor trade, the daily consumption of beer, wine and distilled spirits in the United States costs \$9,000,000 a day, or approximately \$3,285,000,000 a year. The nation gets a small return of this huge sum in revenue, the labor and producer a less amount, which is many times offset by liquor's huge indirect costs for traffic accidents and crime.

An estimate made of what the nation could do with the nine million daily liquor bill, if it were instead applied to refugee relief or paying now, instead of in the future for national defense, shows the following possibilities: Feed one million Chinese refugee children for nine months; feed 600,000 English children for six months; feed most of Europe's famine threatened peoples; pay for 180 bombers at \$50,000 each; almost pay for a destroyer; pay for one or more submarines; build one-third of a new encampment equal to Camp Blanding in Florida; modernize 1,125 of our 74 Mm. guns at \$8,000 each; train military pilots at \$15,000 each; pay for approximately 11,781 military trucks.

The money spent for liquor in nine days would build a battleship like the newly commissioned North Carolina.

If the United States gave up its liquor habit, the nation could build forty such battleships each year without the expenditure of an extra dime. A month on the water wagon would pay for enough destroyers to replace those traded to England for naval bases.

The estimated total of grain used by American manufacturers of distilled and fermented liquors would provide more than 10,000,000 loaves of bread a day for underfed populations at home or in shattered countries of Europe.

Note: These statements are taken from a letter by Mrs. Ida B. Wise Smith, President, National W. C. T. U.

SUSIE V. POWELL,  
President Mississippi W. C. T. U.



## LOUISIANA W. S. C. S.

(Continued from page 12)

and purposes, a consecrated minority who will, please God, have power enough to mould the action of the majority.

"Fifteen hundred years ago came Alaric and his host of barbarians to sack and destroy the Eternal City on the Tiber. The roar of pillage penetrated monastery walls. It came to the ears of Augustine as he was writing 'The City of God.' Unswervingly he carried on in spite of threats and violence and crumbling civilization. Alaric is a name in history books. The Goths are shadowy figures in the tapestry of history. But Augustine is among the immortals, for amidst threat and violence he wrought creatively to interpret God to his fellowman."

"Others have labored and we today enter into their labors."

MRS. GEORGE SEXTON, JR.

## WISE OR OTHERWISE

By Rev. James H. Felts

There are three major phases of the U. S. Government—Appropriation, Probe and Investigation.

When a man neglects the job he has because he wants a better one he is headed for never-do-well-dom.

"Common sense, common courtesy, and a little consideration for others, would cut our traffic deaths by automobile in half." Perhaps. Then cut out whisky and fools and most of the other half would be eliminated.

It is reported that F. D. Roosevelt, Jr., has gone to work on practically an apprentice basis. There is hope for him.

If that "tonguey neighbor of yours were to tell all she knows about your home would there be a loud explosion?

True or false? A man may be respected without being respectable?

Whether the story of the ostrich sticking his head in the sand is true or false, you cheat yourself when you dodge the collector.

When a "Blonde Termite" bores into the walls of a susceptible young man you may look for a gimlet-hole character in short order.

Whisky is like a tireless cougar or a poised gyrfalcon waiting their prey—tireless and deadly.

Recently a young Kentucky husband said to his wife: "Margaret, would you prefer a car to a little home? We can't have both." "No indeed, sir. I would rather walk the rest of my days, if necessary, and have a home." No divorce in sight in that home.

"Happiness is mental adjustment to whatever circumstances surround you."—Temp-ski.

A cackling rooster is an alarmist, not a layer.

If the "inlook" at the end of the year measured up to the "outlook" at the beginning of the year pastors' reports would "read differently."

Calling a night of debauchery "a nocturnal escapade," does not change its color, odor, or effect.

"I have worked with my feet, hands, head and heart at this business," wrote a pastor to me recently. No wonder he is winning love and praise from his people.

"It is very much easier to spend a dozen

hours discussing religion than one-half hour obeying God."—Stewart.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

the "Morning Watch"—periods of quiet devotion and inspiration for those attending.

"What Does the Present Crisis Demand of Me?" Mrs. C. C. McDonald says it demands faith—faith in oneself, in humanity, in God; that we meet whatever the future holds for us without fear; that we seek to create a sense of security for our children; that we keep busy hour by hour building a better community around us.

Wednesday evening recognition was given to Wesleyan Service Guilds. Mrs. J. B. Pearson welcomed the 13 Guilds represented and announced that 20 have been reported. She then introduced Mrs. K. W. Warden, of Memphis, Secretary of Guilds for the Southeastern Jurisdiction. Mrs. Warden told of the "Challenge to Professional Women," also to employed women who are not professional, in the program of the Guild with its four divisions—spiritual, educational, service and recreational.

Mrs. R. P. Neblett, of Water Valley, secretary of foreign missions of the Southeastern Jurisdiction, said we are not at the end of the missionary enterprise—the missionaries who are being up-rooted are being transplanted—the church of Jesus Christ is deathless. She introduced the two speakers from foreign fields. Miss Mathilde Killingsworth, recently returned from China, said Chinese Christians have had to test their religion and she gave testimony of how splendidly they have stood the test. Miss Esther Tucker, who has taught English in Bennett College, Rio de Janeiro, Brazil, told of the keen interest of Brazilians in the affairs of the United States and the value of the good neighbor movement.

Mrs. W. B. Lewis, recently returned from Africa, was not present because of illness.

Under "Our Hope for the Future," Mrs. J. L. Carter spoke of the children, representing Mrs. J. C. Burrow. She called attention to the report blank for the children's secretary which is included with the blanks for other officers of the local society. Mrs. Burrow's message reminds our women that what we do for our children must be done now. Mrs. Sullivan reported for Mrs. Robert Peel concerning Young Women and Girls, suggesting that these groups take as their special project the boys work shop at Moore Community House. Mrs. R. E. Rollings, with most attractive posters, illustrated how the Secretary of Student Work builds a bridge between the school and the church—between the church and the army camp.

Miss Mary Thornton Lindsey challenged the young women, the mothers, the societies, with "Whom Shall I Send," and Miss Mathilde Killingsworth presented the enlarged opportunity of Scarritt College.

In "Christian Training, a Need of the Hour," Rev. I. H. Sells contrasted the program of our nation with that of our church and stressed the need of greater care in the latter.

Dr. B. M. Hunt said, "My Responsibility for the Missionary Enterprise in the World Today" is just as great, or greater, than ever before. While missionaries may be withdrawn from some areas, temporarily, they are being placed elsewhere, and the world needs Jesus more than it has ever needed Him.

Mrs. B. F. Lewis told of the valuable records which she has preserved, and is still

preserving, for the women of the Mississippi Conference. She begs that when you are throwing away "a lot of old junk which belonged to grandpa," you go through it carefully for old conference journals, books of hymns, etc., and write her concerning them.

In loving memory of those who have joined the fellowship in heaven, Mrs. W. F. Mahaffey called the roll and the members stood reverently.

A message of greetings was received from Miss Annie Linfield, who served as corresponding secretary of the Woman's Foreign Missionary Society, of the Mississippi Conference, from its organization in December, 1878, until the meeting in Crystal Springs in 1895.

Two invitations were received for the 1942 meeting—the six societies in Meridian and Brookhaven, with Brookhaven the winner.

The appointment of Mrs. Eurie M. Weston as the member of the Methodist Orphanage Board from the W. S. C. S., was approved, and Mrs. W. F. Mahaffey was elected the delegate to the meeting of the Assembly, to be held in St. Louis, in December.

On Wednesday afternoon, at the home of Rev. and Mrs. J. L. Carter, the delegates and visitors were entertained with a lovely reception.

The deep spiritual atmosphere of the sessions, the cordial hospitality of the women of the Centenary, Pearl River Avenue and La Branch churches, the exquisite flowers and inspiring music made the 1941 meeting one which will long be remembered.

Among those conducting the devotionals during the sessions were Rev. W. S. Cameron, Dr. G. H. Winfield, Rev. H. L. Daniels and Rev. L. E. Alford.

## NORTH MISSISSIPPI CONFERENCE

## Sardis-Grenada District—Third Round

Lake Cormorant, at Walls, May 11, a.m.  
Horn Lake, at Horn Lake, May 14, night.  
Pleasant Hill, at Lewisburg, May 18, a.m.  
Mt. Pleasant, at Union, May 21.  
Byhalia, at Ft. Head, May 25, a.m.  
Olive Branch, at Mineral Wells, May 25, night.  
Red Banks, at Marvin, May 28.  
Sardis Circuit, at Wesley Chapel, June 1, a.m.  
Como, June 1, night, preaching only.  
Courtland, at Wesley, June 8, a.m.  
Lambert and Crowder, at Lambert, June 8, night.  
Longtown, at Truslow, June 11.  
Arkabutla, at Hunters Chapel, June 15, a.m.  
Sardis Station, June 15, night.  
Tyro, at Fredonia, June 18.  
Batesville, June 22, a.m.  
Charleston, June 22, night.  
Hernando, June 29, night.  
Holcomb, at Ebenezer, July 2.  
Tutwiler, at Vance, July 6, a.m.  
Senatobia, July 13, a.m.  
Crenshaw and Sledge, at Crenshaw, July 13, night.  
Shuford, at Pisgah, July 15.  
Cockrum, at Independence, July 16.  
Oakland, at Oak Grove, July 20, a.m.  
Marks, Belen, Darling, at Darling, July 27, a.m.  
Grenada, July 27, night.  
Coldwater, at Brooks Chapel, July 30.  
C. T. FLOYD, D. S.

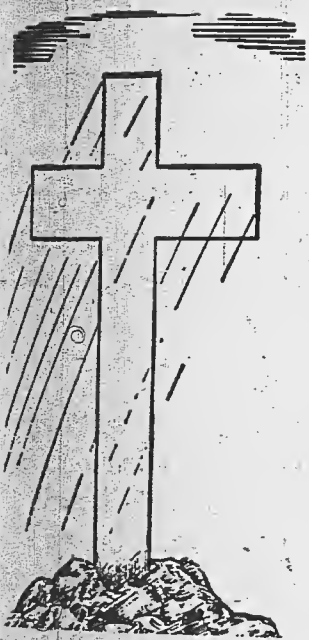
## Columbus District—Third Round

Macon Station, May 11, a.m.  
Brooksville, May 11, p.m.  
Noxapater, at Rocky Hill, May 15.  
Louisville Station, May 18, p.m.  
Macon Ct., at Cooksville, May 20.  
Caledonia, at Mt. Pleasant, June 8, a.m.  
Starkville, June 8, p.m.  
Eupora, at Lagrange, June 15, a.m.  
Bellefontain, at Spring Hill, June 15, 3:30 p.m.  
Kilmichael, at Stewart, June 15, 7:30 p.m.  
Durant, June 22, a.m.  
Rocky Hill, at Union, June 22, 3:30 p.m.  
Kosciusko Station, June 22, 7:30 p.m.  
Longview, at Pheba, June 24.  
Weir, at Liberty Hill, June 25.  
Ethel, at Tabernacle, June 26.  
Kosciusko Ct., at ..... June 27.  
Artesia, at Shaffers, June 29, a.m.  
Crawford, at Sessums, June 29, p.m.  
Sallis, at Zemly, July 6, a.m.  
West Point, July 6, p.m.  
Louisville Ct., at New Hebron, July 13.  
First Church, Columbus, July 13, p.m.  
Central, at Trinity, July 16.  
Sturgis, at Big Creek, July 22.  
Chester, at South Union, July 28.  
Ackerman, at South Union, July 28.  
Mathiston, at Providence, July 29.  
L. P. WASSON, D. S.



New Orleans

# CHRISTIAN ADVOCATE

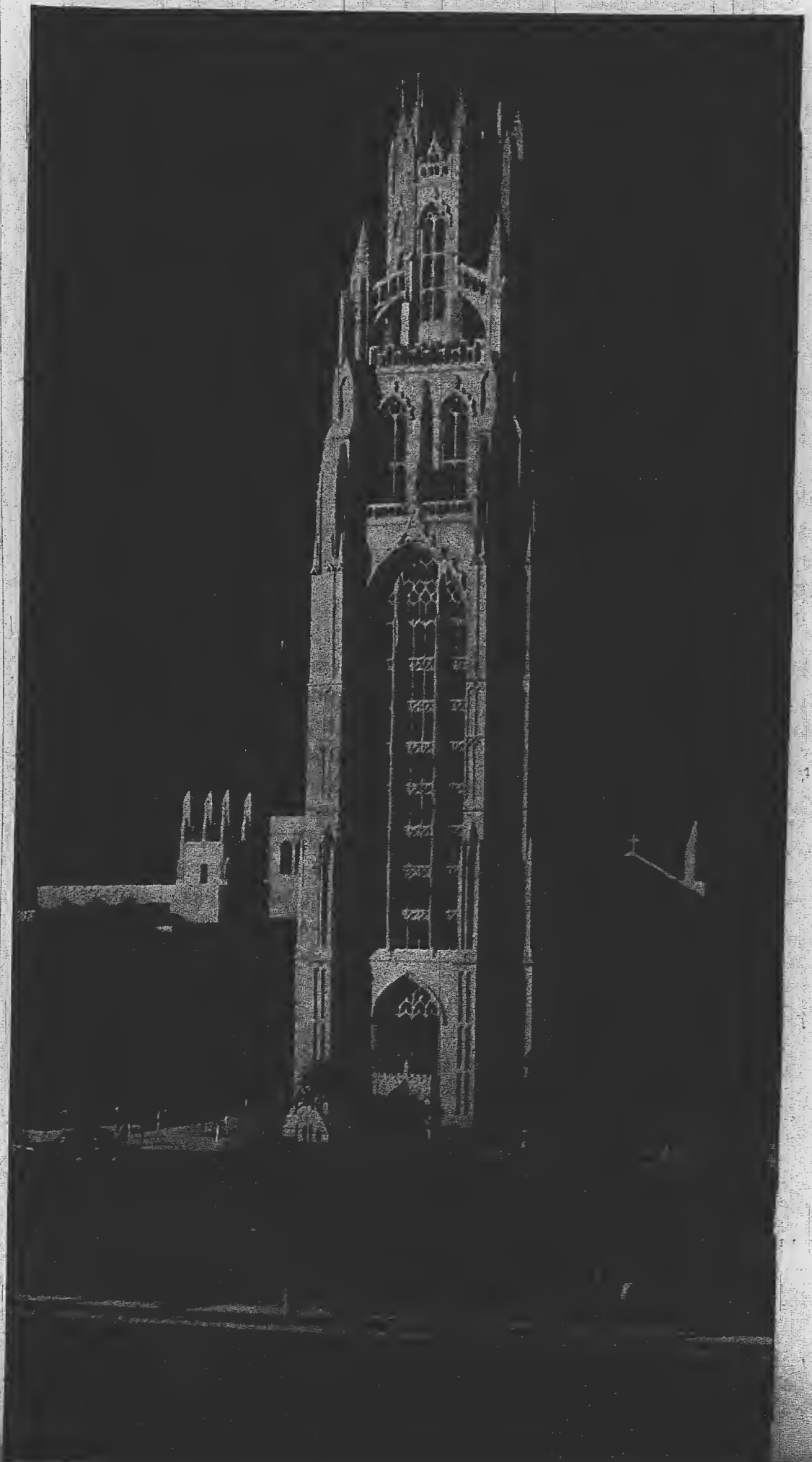


## THE LIVING CHURCH

Confirm our peace! There is no peace on  
earth.  
No song in our dark skies.  
Only in souls the Christ is brought to  
birth.  
And there He lives and dies.  
—Alfred Noyes.

## THE PRAYER-ROOM TODAY

Our Father, give us anew the sense of  
thy presence. Give us we pray the faith to  
believe that thou art present in this dis-  
ordered world and that Truth and Right  
will triumph in the end. We pray for  
the forgiveness of our sins and the courage  
to face our task in that faith. Amen.







# WALLET OF THE WEEK



PUERTO RICAN WEATHER is said to be so nearly ideal as to afford little cause for speculation or remark. Although the Island is in the West Indies whence come tropical storms, it has not had a single day in two and a half years when the sun failed to shine. For the past forty-two years, the weather reports show that at no time has the temperature fallen below sixty-two degrees, nor has it been above ninety-two degrees. That is a weather mark for Californians to shoot at.

\* \* \*

OF THE INSECT SPECIES, it is estimated that only one out of every hundred does actual damage to crops, but the damage of that one per cent is said to amount to more than a billion dollars annually. On the other hand, the honey bee is an actual money producer, both by its immense tonnage of honey and by its cross pollination of fruits. It is estimated that a single hive of bees is sufficient to cross pollinate an orchard of one acre and thereby make possible a crop of fruit.

\* \* \*

THE VIEW OF A SCIENTIST: "Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. If the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hopes that our prayers for a better world will be answered."—Dr. Alexis Carrel. Note the sentence: "The lack of emphasis on the religious sense has brought the world to the edge of destruction."

\* \* \*

DOCTOR JOSEPH PARKER, the man who built and made famous City Temple in Holborn Viaduct, London, was the son of a stonemason, and he first became known as a temperance orator. He was a self-educated man, and he overcame his lack of college training by hard work. City Temple cost approximately three hundred and fifty thousand dollars, and it was opened on May 19, 1874. Its pulpit was the throne of Dr. Parker, and in it he made himself known as one of the world's greatest preachers. As we reported recently, this famous shrine was completely destroyed by bombs.

\* \* \*

SAM MCGREDY, the famous Irish rose grower, asked his rose experts to arrange twenty or thirty of their best hybrid roses for inspection by his wife, for whom he would name the one she favored. Mrs. McGredy came and to the chagrin and dismay of the rose experts, she rejected them all, and chose from the cast-offs a rose to which she gave her name over the protest of all the hybridizers. Voting papers were sent some time ago to sixteen nurserymen and to sixteen best known amateur rose growers, and by the votes of these two groups, the "Mrs. Sam McGredy" was placed first as being the best rose "for general garden cultivation," and it is so listed in the 1941 Annual. The stone that the experts rejected—

AN INTERNATIONAL CONGRESS on Christian Education will be held in Mexico City on July 16-20, 1941. This meeting will cut across the boundaries of races and nations and will give a new emphasis to the importance of the Spirit of Christ in the solution of international and inter-racial problems. The theme of the Congress will be "Christian Education and World Evangelism," with especial reference to contemporary world conditions. It appears that no such undertaking has been made in the past.

\* \* \*

DR. ADOLPH KELLER, of Geneva, Switzerland, spoke recently at Baltimore before the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. In the course of his address he said that the churches never had a greater opportunity for service than now. He illustrated his statement by saying that the European Central Bureau of Relief, of which he is director, is providing food, clothing and shelter for two thousand five hundred Christian refugees, in addition to aid for suffering churches with their pastors and families.

\* \* \*

THE GRAVEYARDS OF RUSSIA are being raided as a part of the Bolshevik program for the extermination of the Christian religion. It is said that henceforth no more gravestones with crosses or Scripture texts will be allowed and all religious ceremonies at funerals will be strictly forbidden. In place of the time-honored Christian symbols, the sickle and the hammer, or the star of Soviet Russia will be substituted. Those symbols suggest the custom of the savage Indians who buried the horse and the bow and arrow with their dead chief.

\* \* \*

WASHINGTON CITY, with a population of six hundred and eighteen thousand, is said to have one thousand eight hundred and seventy-two places licensed for the sale of liquor as against two hundred and fifty-seven in 1917, and there is a per capita consumption of nineteen and eighty-three one hundredths gallons of liquor. It has four times as many places for the sale of liquor as the entire state of Virginia. In 1939 the Gallinger Hospital for alcoholics admitted ten thousand three hundred and forty-seven patients. The city has today approximately three saloons for every two churches.

\* \* \*

GOOD FRIDAY is now a legal holiday in thirteen states by a recent enactment of the Indiana Legislature. In Delaware a bill is pending to grant local units the privilege of determining what shall or shall not be done on the Sabbath. It is said that an old and forgotten blue law statute has been put into effect in order to create sentiment in favor of the local option proposal. The century-old statute prohibits the purchase of a newspaper or other trivial articles on the Sabbath. The proposition suggests political cowardice, and is just what we may expect from sharing religious responsibility with politicians.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### A GOOD SOLDIER ON FURLOUGH

At the recent meeting of the College of Bishops, Bishop Hoyt M. Dobbs was given leave of absence for a year. This does not mean that Bishop Dobbs is broken down, but only that the strain of work is taking such toll of his vital forces that his physician feels that a leave of absence is imperative. As a matter of fact his release for work during the past year was a part of his treatment—a test of his resistance under the strain of work imposed by his episcopal task. The experiment has not resulted in further break in his health, but neither has it been reassuring as to his ability to bear the strain of toil involved by active administration. His colleagues, therefore, granted him leave of absence and, at the request of Bishop Dobbs, his stipend will be that of a retired Bishop. Those who know Bishop Dobbs will not be surprised at his action in asking that the Church, in granting him relief from his work, should also fix his support at the level of retirement.

Bishop Dobbs will be greatly missed in this section of the Church. He is one of the best known and best beloved bishops ever assigned to the conferences in Mississippi and Louisiana. His uncalculating faithfulness to every detail of his work probably had much to do with his break in health. We would not spoil a sincere tribute by extravagant eulogy, but it may be permitted us to say that he has so identified himself with the very life of the people in this section that his retirement from the field will bring a sense of personal loss to all. The love and devotion of the Methodists of Mississippi and Louisiana will never be withdrawn from him whom we regard as a good soldier on furlough.

### "BUNK MERCHANTS"

Lord Beaverbrook, who has been chosen to a position in the war cabinet of Britain which makes him an economic dictator and gives him power equal to that of the Prime Minister, is in Britain today what Lord Northcliffe was a generation ago. He is a great publicist and a great leader in public thinking. Within twenty-four hours after his accession to power, his chain of newspapers leveled a withering barrage at the "bunk merchants" who pour into the politically uncircumcized ears of the land the delusive message, "everything's fine" when, as a matter of fact, everything from Norway to Greece has gone wrong. It is probable that this frank declaration will be met with a flood of pulverizing answers, for truth is not more popular now than it was in the days of Jeremiah, but it requires no technical understanding of warfare to justify the statement made by Lord Beaverbrook's papers.

In our opinion too much of human certainty has back of it no more substantial foundation than wishful thinking. Nothing is more dangerous, therefore, than a maudlin, timeserving publicity, whether its organ be the rabid pacifist, or the war-mongering head of a great institution. We had as well face the fact that the real news from the battlefield offers little encouragement for democratically inclined people who hope for an early and favorable ending of the conflict. The tide of battle has not turned and speculation as to the effect of its widening front may be classed as the wares of the "bunk merchant."

One of the lessons of history, as we see it, is that humanity plays back and forth between an aristocratic oligarchy and an utterly hopeless communistic state. For a whole generation the world has drifted toward social revolution. The temporary effects of war favor such a course, but the outmoving and unorganized tides are soon gathered into an oligarchy of iron with new symbolisms, but largely the same personnel. The "bunk merchant" exhibits his wares in the light of the glorious republics of the past as a means of exciting the vanity and appeasing the clamors of the populace, but that type of social revolution soon runs its course and ends in something far different from what people are led to expect.

The course of church history closely parallels that of national life, and the "bunk merchant" is no stranger to its publicity. The evidences of ecclesiastical revolution are manifest in the rise and rapid growth of new cults. Long-established foundations are being sapped and may ultimately be supplanted by mushroom growths which we refuse to take seriously. Some of them are mere symptoms of devotion with no wholesome view of life and no constructive message for civilization. It will be readily admitted that such exist in rural sections, but they have an amazing spread over our great cities as well. At the present time they may be making appeal to the less literate and to the economically unimportant class, but from that class will come some of the regnant factors of tomorrow, when the fanaticism of today may become the orthodoxy of the new order.

After one hundred and eleven years of able and honorable leadership in New England history and thought, the Boston Transcript has been forced to strike its colors. Henceforth it will be but a tradition, a memory. Many of the great Christian journals of America have dropped into oblivion without leaving a worthy successor. Still others which we might mention, dying by inches, are candidates for a like fate. If the Church expects to live it must maintain able, virile and dependable organs of publicity, and that is the responsibility of every Christian in the land. Methodists should realize that the way of the "bunk merchant" is the way of ecclesiastical death.



## ADMINISTRATION TOWER

On our cover page we carry a picture of the tower which is to stand at the center of the Boston University campus. It is to be a replica of the Tower of St. Botolph's Church, Boston, England, affectionately known as the "Old Boston Stump." St. Botolph's Church dates from the time of the Norman conquest.

## REV. WILLIAM SCHUHLE DIES SUDDENLY

The sudden death of Rev. William Schuhle at eight o'clock on last Sunday morning brought a shock to the Conference and to a wide circle of friends throughout Louisiana. Death came as the result of a heart attack and it does not appear that he had been ill, nor that he had any intimation of the seriousness of his condition. He retired at the last session of the Louisiana Conference and went to live at Ponchatoula, in the new superannuate home, the gift of Mrs. J. R. Abels, of the Methodist church at that place. Bro. Schuhle gave fifty-one years of active service to the Methodist ministry. He was modest and unassuming and one of the truest and most faithful men we ever knew. Many friends are joined in the sorrow which came as a crushing blow to his family. Funeral services were held in the Methodist church at Ponchatoula, on Monday afternoon.

## MRS. J. B. POLLARD, PRESIDENT W. S. C. S., OF LOUISIANA

The election of Mrs. J. B. Pollard, of Alexandria, La., to succeed Mrs. George Sexton, Jr., as president of the Louisiana Conference Woman's Society of Christian Service, is especially pleasing to her many friends throughout the state. She is a good executive, a tireless worker, and has been actively identified with the conference work for a long while. For several years she edited the column devoted to the work of the women in Louisiana, and through that she is known to the entire constituency of this paper. We join her friends in singing "Hail to the Chief."

## MORE DISTRICT CONFERENCES

(Editorial Correspondence)

Leaving home on Monday afternoon of last week, night-fall found the editor and Dr. Snelling in the little town of Meadville, Miss., where we attended the morning session of the Brookhaven District Conference the following day. The Conference met at the appointed hour, with Rev. R. H. Clegg, district superintendent, in the chair. A devotional atmosphere had been created by the sermon of Rev. W. B. Alsworth, a former pastor at Meadville, the evening before. Rev. H. L. Daniels was chosen secretary, and the business followed by systematic and unhurried stages. We spoke briefly and were soon on our way to Leland.

Reaching the seat of the Greenville District Conference at the opening of the afternoon session, we found the Conference dispatching its business in an orderly and effective manner under the leadership of Rev. J. W. Ward. We stayed until the adjournment of what was a thoroughly harmonious and satisfactory session. We did not hear the reports of the pastors, but there was an atmosphere of confidence and hope that was unmistakable. At the conclusion of the Conference we said a hasty

goodbye to our friends and caught a bus to Jackson, Miss., for the night, while Brother Snelling journeyed westward for a visit to his aged mother at Eldorado, Ark.

On Thursday, we arrived in Meridian, for the opening of the two-day session of the Meridian District Conference, which was under the presidency of Rev. W. B. Jones. Here we heard a few of the pastors report their work which was followed by the representation of the educational work by Rev. I. H. Sells and others, and concluding with a practical and helpful sermon by Dr. Bullock, of Millsaps College. Immediately following the afternoon recess and lunch, the Conference reconvened, and after the preliminaries, including a devotional by Rev. W. J. Dawson, of Brooksville, we had our opportunity to speak and again were on our way, this time for the home base.

At Meadville, the Conference was held in a beautiful and well-appointed church, which has just been completed. The building cost eight thousand dollars, and only one thousand dollars of indebtedness remains. Rev. L. M. Sharp, the pastor, in saying a few words of welcome, paid tribute to Miss Sarah Bennett, missionary from that church in Brazil, whose piano was placed at the disposal and for the use of the church until her return. At both Meadville and Leland, we had to take the hospitality of the congregations for granted as we left before lunch at one place and arrived too late for lunch at the other. At Fifth Street church, Meridian, we had the pleasure of participating in the enjoyment of a substantial chicken dinner and the added good fellowship of preachers and people. We had also the privilege of hearing Mrs. Edward Earl Trammell, of Scooba, sing her own composition, "Listen to His Voice." The song itself was as beautiful as it was well rendered. Fifth Street church has been struggling with a considerable debt, but the pastor, Rev. T. J. O'Neill, reported the prompt meeting of all interest charges and the retirement of the bonds as they fall due. Next week our journeys will take us Louisiana way.

## Editorial Miscellany

By Dr. H. T. Carley

### A QUIET SPOT

The church of which I have the honor to be pastor is located on the main street of the interesting little city in which we live (population, 4,001, official), and the parsonage is next door. This main street continues into the Madisonville highway, a concrete road to the east that connects with other good roads to almost any place a traveler would want to go. It is one of the newest and best in Louisiana.

Naturally, the traffic over this street and highway is heavy. I spent a while this afternoon counting the cars as they passed. Including local and through cars, the average was ten a minute, which, a little calculation shows, amounts to 600 an hour. Fairly numerous, if you ask me—and equally so if you don't ask me.

These cars make considerable noise as they pass—humming motors, tooting horns, screeching brakes, rattling fenders, and a miscellaneous assortment of sounds hard to classify. In addition to the noise, there is a bountiful

(Continued on page 5)



## TEACH US TO CONQUER

By E. V. Moorman (Layman)

In stepping out to conquer we must know something about our equipment and source of supplies, and we must have at least a general and accurate idea of conditions to overcome and goals to reach. In these considerations there must be the deepest sort of concernness in seeking the truth, and honesty in facing facts as they are found.

The average church member of today is a compromise between that which is absolutely right on one side and that which is absolutely wrong on the other. Yes, an occasional individual, exception to the rule, but no special groups an exception. The rule of averages still holds good. This Christian lacking in absoluteness and adulthood of spiritual stature finds himself in neutral, under-sized, and lacking in spiritual insight and fortitude necessary to see the problems of the day as they are and move with absolute confidence and strength into them.

Added to this are more than fifty million non-Christians, out of which a bad, bad state has developed. As these words are spoken, the war spirit is mounting higher and higher. Fifth Columnists are more numerous than ever. Liquor consumption at an all-time high with its unprecedented devastating, demoralizing results very greatly covered up. Debt and tax burdens discouragingly piling high. Unemployment on the increase except only as war materials are made. A part of our people are on a higher living plane than ever before, another very large proportion on a bean ticket, etc.

No, we are not coming to a bad situation in this country. We are already there. Our noses are square up against the toughest and most hazardous period our nation has ever faced, and some say it will be worse before it is any better, and this may be true. I am convinced that now before very long in the cycle of time we will experience either heaven or hell on earth. Europe is experiencing the latter now and the basic condition out of which it grew is in principle exactly as it is in this country now.

God cannot get along any longer with compromised Christians, therefore there must be before very long an absolute Kingdom of God on earth or else an absolute kingdom of the forces of evil. This compromised Christian has been unwittingly produced by either reducing or evading or both, our Christ upon the part of persons in high places. We have forgotten that as we reduce or evade Him we reduce our own selves to dwarfness and blindness. On the other hand, when we promote Him as the Bible and the Holy Spirit presents Him to an honest heart, then He becomes so fine and big that we likewise correspondingly grow in refinement and achieving ability.

The only single ray of hope is found in Him and is absolutely dependable. We cannot safely any longer compromise the God of our Christ with other gods.

God is on the march again and gathering as He goes. The accumulated momentum of power from time to time will be a sweep hardly dreamed of, covering the remotest areas of individual and collective life, reaching the wickedness of complacency in high and low places. Absolutely nothing will escape Him for His wrath is now terrible towards the almost unspeakable wickedness in all forms and degrees. Those failing to recognize these facts are destined to be swept into oblivion.

Again I say, the shamefulness of our situation in comparison to the problem is the

very reason why God is on the march again and this wickedness will be used as a stepping stone to the establishing of His Kingdom on the highest plane ever known to man.

From now on God must have innumerable supermen, so numerous that they become the usual, and it is only the physically risen and likewise now existing Christ that can do this.

Copyright May 1, 1941.

E. V. Moorman.

Quincy, Illinois.

## W. E. HOPKINS

"And if a man die, shall he live again?"

Brother W. E. Hopkins has left this earthly life through the door we call "Death" into a new life.

We have gathered here tonight to do honor to the memory of our departed brother. Our motives are natural and human. Man is the only living thing that buries its dead and erects tombs. Only human beings act as if they believe that their dead are in some way sensible of honor and respect to their memories. In all ages, man has sought to perpetuate the memory of the dead. The "Mound Builders" were tomb builders. St. Peter's at Rome is a tomb to an apostle. The pyramids of Egypt are perishable monuments of the imperishable hope of man.

A giant among us has fallen. Every man in the community has suffered a personal loss. This man was a great financial leader, a great economic builder. His financial genius helped thousands to own and enjoy more of the material things of life.

Brother Hopkins had the ability to make money, and with that ability he had a deep and steadfast purpose to maintain a high degree of absolute honesty and fairness in all his business relationships. To him, his great talents were always a sacred trust, devoted and consecrated to the service of man.

Brother Hopkins loved his church. Through its agencies and organizations he ministered widely, as he prospered financially, visiting the sick, supporting the destitute, in deed and in truth a "Neighbor to those in need." During the last years of his life ill health prevented his active participation in the detailed affairs of the church. But his sound advice and unfailing sympathy were always available for all the members in general and the pastor in particular. To the very end he was a tower of strength, a great reservoir of sympathy and wisdom.

His life was an example for us all. The accumulation of this world's goods never blurred the fine sensibilities of his soul. The simple tenets of faith, the immortal principles of the Christian religion, as he learned them at his mother's knee, and as he saw them lived by his earthly father, were the life blood of his soul till the end. Never were the eternal verities of truth and honor and goodness and gentleness and sympathy pushed aside by material things.

He was unswerving in his love and loyalty to his friends, who were found in all walks of life—from senators of the nation and bishops of the church, to lowly workman, white and black. To all, he was true as the stars fixed in their orbits.

Most beautiful and inspiring to us all were his fidelity and tenderness to those of his own household. His regular visits to his aged and feeble parents were a beautiful example to those whose earthly forebears still live. His greatest purpose on earth was to bring up his own son "In the nurture and admonition of the Lord." It is our expecta-

tion and prayer that "The mantle of the father may fall upon the son."

Now, therefore, be it resolved by the Board of Stewards of Central Methodist Church of Meridian, this the 6th day of May, 1941:

First, that we are deeply conscious of our great loss in the death of our brother.

Second, that we resolve, humbly and as best we can, to emulate his virtues and to cherish his memory.

Third, that copies of these resolutions be spread upon the minutes of the Board as a permanent record, and that they be given suitable publication in our church papers.

Fourth, that a copy be sent to the bereft family as an expression of our love and sympathy.

Adopted unanimously, May 6, 1941.

## A QUIET SPOT

(Continued from page 4)

supply of dust, sifting copiously through screens and crevices to the porch—and the whole house, for that matter—to the despair as well as dismay of the fastidious housekeeper.

In addition to the traffic, just a block down the street is at present a street carnival in full blast. The company carries its own power plant, which, mounted in the open air, makes its presence known to all and sundry. The Ferris wheel and the flying horses make their revolutions to the accompaniment of cymbals and horns—or their equivalent. All in all, we are not far from a lively spot.

And just two blocks down the street runs the main line—double-tracked—of the Illinois Central Railroad. It is, amazing how many and how long the trains are that pass over these tracks, and how often and how loud the engineers blow the whistles. No matter how late at night or how early in the morning these trains pass, their pilots believe in blowing their whistles—and, for good measure, the firemen do considerable bell-ringing.

How do we stand it? Well, to tell the truth, we don't pay any attention to it. We have other things to do besides worrying over noise. In fact unless our attention is directed to it, we don't notice it.

If you want to get the attention of the world, you'll have to do more than just make a noise.

## LIFE BEGINS AT SIXTY-FIVE

Cheer up, grandpa, don't you cry!  
You'll wear diamonds by and by.  
Uncle Sam has money mills  
Made to grind out brand new bills.  
He will help you in your cause,  
With his old-age pension laws.  
No more worry over bills,  
Butchers' duns, or doctors' pills.  
No more panic over rent,  
Leave that all to Government.  
Dine on squab and caviar,  
Sport a streamline motor car.  
When the blizzards bliz a bit,  
Off to Palm Beach gayly flit.  
Lead a life on pleasure bent,  
But you must spend every cent!  
Whoopee, grandpa! Stay alive!  
Life begins at sixty-five!

—Pro Bono in World Call.

If a man does not make new acquaintances as he passes through life, he will soon find himself left alone. A man should keep his friendships in constant repair.

—Johnson.



# CONFERENCE NEWS AND PERSONALS

Beginning the fourth Sunday in June, Rev. R. R. Scott will assist the pastor, Rev. Seamon Rhea, in a meeting at Holly Springs.

Dr. W. A. Tyson, pastor at First Church, Tupelo, will assist Rev. C. F. Rogers in a meeting at Ripley, beginning May 18.

Rev. W. J. Cunningham is scheduled to assist Rev. W. R. Liming in revival services at Rienzi the second week in July.

Rev. J. D. Huff reports that the work at Choudrant is progressing in a fine way. Sunday School rooms have been added and attendance at the church services is good.

Thirteen of the thirty-five charges in the Corinth District reported to the district conference that the name of each of the churches had been placed on the buildings. This was one of the goals for the year.

Bro. W. E. Roberds, of Quincy, Miss., in remitting expresses his pleasure in the Advocate, which has been coming to his house since he was a small boy. He looks forward to its coming each week.

Rev. R. P. Neblett, pastor at Main Street, Water Valley, will hold revival services in his church beginning May 21. Rev. A. P. Stephens, conference evangelist, doing the preaching.

A letter from Rev. T. B. Thrower, Grenada, Miss., brings a cheering message as to the progress of his work in that important Methodist center. A message which we shall not anticipate here will be forthcoming in a short time.

Mrs. A. S. Ford, of Homer, La., is seventy-eight years young, has been a member of the Methodist Church for sixty-three years and a reader of this paper for sixty years. Sister Ford says that her faith in God and His Church was never stronger.

Rev. A. B. Cavanaugh, pastor of Tickfaw charge, pays a very high and sincerely appreciated tribute to the Christian character of the Advocate. We trust that he may ever find it to be a helpful factor in his life and work.

Bishop A. Frank Smith is scheduled to meet the cabinet of the Louisiana Conference at the DeSoto Hotel on May 17. We appreciate Bishop Smith's invitation to sit in on the meeting of the Cabinet for such time as we desire.

Rev. B. F. Bullard has announced his schedule of revivals for the Kossuth charge as follows: Pleasant Hill, first Sunday in July; Snowdown, second Sunday in July; Wesley Chapel, third Sunday in August; Mt. Pleasant, fourth Sunday in July.

Mr. Cunningham, son of Dr. and Mrs. J. L. Cunningham, Scarritt College, has been elected head of the Department of Bible and director of religious activities for Emory and Henry College, at Emory, Va. Dr. J. N. Hillman is president of the Institution.

The Men's Bible Class, of First Church, Shreveport, held their first meeting on Mother's Day last year with twenty-seven present. Today the class numbers more than one hundred members. Mr. C. O. Holland is the teacher. The class held their first banquet on last Friday.

Miss Persis Johns, daughter of Rev. and Mrs. H. L. Johns, at Lake Charles, La., was

presented in a piano recital at the McNeese Junior College auditorium, Lake Charles, La., on May 13, as a pupil of Mrs. J. Alton Foster. The editor appreciates the honor of an invitation to be present.

Miss Catherine Witt, daughter of Mr. and Mrs. John M. Witt, of Jackson, Miss., and sister of Mrs. Donald Snyder, of New Orleans, died in a Jackson hospital last week following a lengthy illness. She was a brilliant young woman, a stable character, and her going is mourned by a large circle of friends.

Mrs. O. A. Propst, of Columbus, Miss., had the misfortune to fall and fracture her leg recently. Since the accident she has been confined in a Columbus hospital, but is reported to be making satisfactory progress toward recovery. Rev. Paul Propst, the son of Mr. and Mrs. O. A. Propst, is a member of the North Alabama Conference.

Rev. H. C. Lewis, pastor at Sherman, Miss., has planned revivals as follows: June 22, at Blue Spring; the week of July 13, at Belden, where he will be assisted by Rev. S. E. Ashmore; the week of July 20, Sherman, Rev. H. P. Lewis assisting; and the week of July 27, at Chesterville church.

A luncheon club for the men of First Church, New Orleans, "The Fellowship Club," has been formed, and the plans are to have an informal luncheon meeting each month when the men of the church can get together and become better acquainted with each other as well as with friends and prospective members whom they may wish to invite.

The Lyman Beecher lectures of 1941 were delivered at Yale University by Rev. Ralph W. Sockman, of New York City, April 15-17, using as background John the Baptist and Jesus' estimate of his prophetic character. Dr. Sockman presented a stirring picture of the minister's way through the wilderness of our day. The book will be published in the near future by Macmillan Company.

Felicity Church, New Orleans, is soon to hold a recognition service for members of longest standing. Among those mentioned is Mrs. G. F. Patton, who joined the church November 25, 1877, under the pastorate of Rev. J. B. Walker. At that time she was Miss Ruth Farrar. She now has a record of continuous membership of sixty-four years, perhaps one of the longest continuous records of membership in any one church to be found in the city.

The 116th anniversary of First Church, New Orleans, will be celebrated on June 8.

As a birthday present to the church, voluntary sacrificial gifts on the part of the membership and friends are asked so that the auditorium may be redecorated and new lighting fixtures installed. The pastor, Dr. W. B. Slack, is calling it "Joash Sunday," having in mind the part King Joash had in obtaining the money to repair and decorate the Temple.

At the Corinth District Conference held at Holly Springs, May 6, reports showed fifty per cent of benevolences raised by a number of local churches throughout the district, and that twelve charges had raised fifty per cent. Among the latter, Belmont, J. B. Burns, pastor; Blue Mountain, J. N. Hinson; Corinth, First Church, C. A. Parks; Corinth circuit, W. R. Hammontree; Kossuth circuit, B. F. Bullard; Marietta circuit, C. L. Ivy; New Albany station, R. R. Scott; Rienzi circuit, W. R. Liming; Ripley, C. L. Rogers; Waterford circuit, L. K. Alexander; Myrtle, R. H. McKee; total amount collected being \$2,462.

## METHODIST COMMISSION ON CAMP ACTIVITIES

The Methodist Commission on Camp Activities is the new name selected for the former Methodist Emergency Commission at the meeting in Washington, D. C., on April 29. Bishop A. W. Leonard, Chairman of the Commission, presided and presented a statement of facts he had gathered from interviews with chaplains and visits to camps. The resignation of the secretary, the Rev. George M. Bell, was accepted with regret, and the Rev. Jacob S. Payton, the recently chosen Executive Secretary, was named to succeed him.

Mr. Charles P. Taft, Assistant Coordinator of Health and Welfare and Related Defense Activities, outlined for Commission members the scope of the work of the United Service Organizations for Defense, and the provisions for welfare work adjacent to camps to be made from Federal funds.

No allocations of funds were made for work in naval and military establishments. It was thought advisable first to secure from the Council of Bishops a statement of the duration of the period across which the offerings of the Day of Compassion were to be expended.

The following resolution was adopted: "After the budgets and the programs and the procedures recommended by the Areas have been approved by the Methodist Commission on Camp Activities, the executive administration, including choice of personnel, shall be the responsibility of the Area."





Bishop and such organization as he may see fit.

The Commission authorized that \$500 be appropriated, same to cover cost of 50 copies of THE UPPER ROOM to each Methodist chaplain for issues of that periodical during the last half of 1941. The Chairman and the Executive Secretary were authorized to investigate and formulate recommendations for supplying naval and military establishments with Methodist literature and present them at the next meeting. The Commission requested the Council of Bishops to take under advisement the wisdom of considering that all appeals for funds by the Church during this emergency shall be united.

The Council of Bishops was asked to name Bishop Bruce Baxter to the Commission, and it was further requested that the name of a woman be added to the membership.

Under consideration of "Alternate Service" camps or conscientious objectors, the Commission voted it to be its declared policy to render service in all camps without discrimination. The chairman was authorized to appoint a sub-committee to study and analyze the Area surveys and askings submitted to the Commission and report the same to its next meeting. Bishop William W. Peele, Dr. E. D. Kohlstedt and Dr. F. B. Newell were named to serve with the Chairman and the Executive Secretary. The sub-committee will meet in Washington on May 20, and the Commission on May 21. Both meetings will be held in The Methodist Building, Washington, D. C., beginning at 9 a. m.

JACOB S. PAYTON, Secretary.

## RUSTON DISTRICT NEWS

Rev. G. B. White, superintendent of the Louisiana Methodist Orphanage, located at Ruston, reports 160 children in the Home; 8 attending Louisiana Tech; 48 attending Ruston High School, 12 of whom are graduating; a new barn valued at \$3,000, replacing the one recently destroyed by lightning; and a larger Easter offering from the churches than last year.

Mrs. Walker McDonald, District Secretary of the W. S. C. S., reporting to the Woman's State Conference last week, stated that there are 50 societies in the district, of which 11 are new; 787 new members; and the largest number of Wesleyan Service Guilds and members in the state.

Rev. W. D. Milton reports a good revival at Jonesboro recently, where he had Dr. Burke Calpepper, evangelist, assisting him. Mrs. Grace Sloan Overton, who gave a series of lectures in Trinity Church, Ruston, where Rev. Guy M. Hicks is pastor, was engaged by Louisiana Tech to hold their "Religious Emphasis Week Services" next year. Rev. John Rasmussen, of Minden, has engaged Bishop Edwin Holt Hughes to hold special services early this fall.

Mrs. Guy M. Hicks, who has been seriously ill for several weeks, is recovering satisfactorily. Rev. W. F. Henderson, of Chatam, who has been ill for some weeks, is asking relief from his work temporarily.

A number of churches are endeavoring to raise fifty per cent of their World Service Acceptances by the meeting of the District Conference, May 13, at Minden. Special effort is being made to report a large number of new and renewed subscriptions to the National Christian Advocate and the New Orleans Christian Advocate.

W. H. GILES.

## SARDIS-GRENADA DISTRICT CONFERENCE

The District Conference of the Sardis-Grenada District was held in Hernando on April 22. The Rev. C. T. Floyd, district superintendent, presided with the efficiency that always characterizes his work.

Although it was a one-day conference, no phase of the work was neglected. The pastors gave very encouraging reports of their work; the Rev. L. C. Lawhon brought a challenging message at the eleven o'clock hour; Dr. Duren in his unique way presented forcefully the cause of the New Orleans Advocate; Dr. Snelling ably presented the need of the Memorial Mercy Home; Messrs. A. B. Friend, Bradford Dye and Gerald Chattam represented the laity of the district in a manner that would have been a credit to any Methodist conference; and the Rev. R. A. Grisham, Executive Secretary of the Board of Christian Education, represented this phase of the work with the usual exactness.

Bro. Sharp and his faithful people did much to make such a conference possible by looking after every detail. We trust that it shall be our good fortune to be invited to this lovely new church again for a session of our conference.

G. W. Curtis, Secretary.

## ABERDEEN DISTRICT CONFERENCE

Aberdeen District Conference convened in the church at Hamilton, on Prairie, Strong and Hamilton charge, April 29, with N. J. Golding, district superintendent, in the chair. Rev. S. W. Hemphill, pastor-host, gave the devotional using the twenty-third psalm. Rev. K. E. Clark, secretary of the last conference, called the roll and was elected secretary for this session.

Dr. W. L. Duren, editor of the New Orleans Christian Advocate; Dr. J. G. Snelling, superintendent of the Memorial Mercy Home; Dr. and Mrs. L. P. Wasson; Rev. and Mrs. S. A. Brown; Rev. W. J. Dawson; Dr. J. D. Wroten; Rev. T. B. Thrower; and Rev. and Mrs. T. E. Gregory were introduced to the Conference.

Pastors reports then followed. The reports indicated that half the charges had increases in Church School enrollment, more than half had made remittances on the Benevolences, and only five of the thirty charges reported no additions to the membership this Conference year.

The report of the trustees of District property was read by R. W. Flynt, and it was adopted. Upon nomination of the District Superintendent, R. W. Flynt, Joe E. Wuygul, L. E. Price, Noel Monaghan and W. A. Daircott were elected trustees for the ensuing year. E. R. Smoot, G. A. Baker, A. Y. Brown and G. R. Williams were elected the Committee on License to Preach.

Dr. W. L. Duren addressed the Conference in the interest of the New Orleans Christian Advocate. E. H. Cunningham presented the report of the Ad Interim Committee on Local Preachers, and recommendation for License to Preach. The adoption of the report carried the passage of character and the renewal of licenses. Charles Edward Earnest and Henry Grady West were granted license to preach.

After a brief intermission, Dr. M. L. Smith, President of Millsaps College, brought the message of the Conference, using for a text John iv. 34: "My meat is to do the will of him that sent me, and to finish the work." After the sermon, an old-

fashioned barbecue dinner was served and its bounty was sufficient for all.

The devotional of the afternoon session was led by Rev. G. R. Williams, Rev. K. E. Clark led in prayer, and Evangelist Johnson, of Kentucky, sang a selection, his message in song. The minutes of the morning session were approved. W. L. Underwood, District Lay Leader, was unable to be present and his report was submitted by the chair and was approved. On motion, W. L. Underwood was re-elected District Lay Leader, with Noel Monaghan and C. C. Bennett associates.

Dr. M. L. Smith spoke in the interest of Millsaps College, and Dr. J. G. Snelling addressed the Conference in behalf of the Memorial Mercy Home. Rev. Roy A. Grisham, Executive Secretary of the Conference Board of Education, addressed the Conference in the interest of his work. Rev. G. R. Williams and Rev. A. Y. Brown spoke with reference to certain parts of the educational program.

Dr. W. A. Tyson moved that the Aberdeen District Conference memorialize the Annual Conference to fix all special days and offerings at a time later than the District Conference in order for the pastors and people to be free to emphasize the Benevolences in the first half of the year. After some discussion, the motion carried and on motion of the secretary, Dr. Tyson was designated to draft the memorial to the Annual Conference.

Mrs. R. A. Tucker spoke in behalf of the woman's work. Rev. R. G. Moore spoke in the interest of missions, particularly the Lewis Memorial Hospital, and Rev. W. C. McCay, District Missionary Secretary, spoke on home missions. Rev. T. B. Thrower presented the Golden Cross interest. The cause of evangelism was presented by Rev. J. W. Holliday and Rev. G. R. Meaders. Rev. B. D. Benson presented the report on Quarterly Conference Records. Coffeerville and Tremont asked for the next session of the Conference, and Coffeerville was chosen.

The report of the Courtesy Committee, read by Rev. W. D. Waugh, was adopted by a rising vote. Rev. N. J. Golding submitted a list of District aims, namely, Golden Cross, Lewis Memorial Hospital, revivals and Benevolences in full, the committee on journal approved the minutes, and the Conference, having finished its business, was dismissed with prayer by the district superintendent.

K. E. CLARK, Secretary.

## WHY NOT NOW?

We read in Acts 8:4, this statement: "Therefore they that were scattered abroad went everywhere preaching the word." We, also, read in the 14th verse of this chapter, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Evidently those that were, were "scattered abroad," and went about evangelizing were laymen and lay women. I have read that the great revival of the Wesleys in England was due largely to inspired lay preachers and lay evangelism. The great Welsh revival, I am told, was also due in a great measure to the same cause. Again I ask the question WHY NOT NOW?

Surely the times demand it, sin is rampant, men and women are going to an endless hell on every hand. We are laymen, contacting people in all walks of life almost hourly. Moreover a word spoken with a short preparatory prayer may save a soul



"from death and cover a multitude of sins."

Surely if we are "born again" Christians, we should be interested in the souls of men and women, boys and girls. Moreover it may be that in the great Judgment assize, some may be held accountable for neglecting these immortal souls that we contact.

The writer is convinced that the reason that not more personal evangelism is not practiced by laymen is due to one of three reasons or a combination of the three: either a failure to appreciate the importance, unpreparedness for the work, or timidity. A close study of the Bible is the remedy for the first two, and a courageous beginning is the remedy for the last. Moreover the great blessing received from the winning of souls will give a substantial reason for the practicing of this great duty and pleasure. To use a common expression, there is no "thrill" comparable to the winning of a lost soul for the Master, as those who do this type of Christian work will testify.

For those who do not feel capable of speaking to a person about their soul, our church publishes a little vest pocket booklet on soul-winning, at a very low price. The Moody Bible Institute of Chicago, 153 Institute Place, also furnishes free, for any who will use it for personal work, Lessons In Soul-Winning.

The Gospel of St. John and others may be purchased for distribution from The American Bible Society, through Rev. Wm. B. VanValkenburgh, our pastor at Felicity, 1818 Chestnut St., New Orleans, for one cent each.

The handing out of appropriate tracts has been the means of winning many a soul. The writer, in order to obtain a tract that was suitable for Methodist doctrine, and of course Biblical doctrine, had the Chalmers Printing House, 512 Camp St., New Orleans, print the following tract:

David, the great king of Israel, said at one time, "No man cared for my soul." If you feel that way, dear reader, I want you to know that the one who hands you this tract DOES care for your soul.

My friend, you are bound for one or two places, either Heaven, with all its joys, glories and blessedness, or Hell, with all its sadness, sorrow and punishment. THERE IS NO MIDDLE PLACE. The Bible says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord."—Rom. 6:23.

You are either saved or lost. If you are not saved, there is only one way of salvation, and three steps that you must take in order to be saved:

**FIRST**—Realize that you are a guilty sinner before God. The Bible says, "All have sinned and come short of the glory of God."—Rom. 3:23.

**SECOND**—Honestly repent of your sins, which means a change of mind toward sin. Christ, Peter and Paul preached repentance.

**THIRD**—Accept, by faith, Jesus Christ as your personal Saviour or Sin Bearer. We read in the Bible, John 3:16, that "God so loved the world that He gave His only begotten Son, that WHOSOEVER BELIEVETH in Him, should not perish, but have eternal life."

If you are sincere in this then the Holy Spirit will come into your heart, and as a result bring about the NEW BIRTH.

Then let me urge you to join the Church, being baptized, if not already, confessing thereby your salvation before men.

Following this you will want to continue in church attendance, frequent prayer, daily Bible reading, seeking by all available

means at your command to live a wholehearted, devoted Christian life, in accordance with the directions given you in God's holy word, the Bible.

Seek to press on to a well-rounded, holy life in Christ Jesus.

Remember, the same faith or trust in Him, as at the beginning of your Christian life, will finally land you in that heavenly home with all of God's saints.

But remember also that it will take perseverance. You cannot draw back. Hebrews 10:38, says: "The just shall live by faith, but if any man draw back, My soul shall have no pleasure in him."

Remember also that you must abide in Christ. Christ said, speaking to His disciples on that last night before His death, "If any man abide NOT in Me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire and they are burned."—John 15:6.

My friend, adopting the CHRISTIAN LIFE is the very best thing you can do for the welfare of your immortal, eternity-bound soul.

#### WHY NOT NOW?

These may be had for 50 cents per hundred or \$4 per thousand. On the reverse side it has the following printed in heavy type:

#### IMPORTANT

##### A PLAIN MESSAGE FOR YOU

This tract has been approved by Bishop Smith and some of our pastors to whom it has been presented.

Again I ask the question of you, dear reader—WHY NOT NOW?

M. F. WILSON, M. D.,  
District Lay Leader, New Orleans District.

#### CHANGE IN APPOINTMENTS

Rev. N. J. Golding, district superintendent, announces the following changes in appointments in his district: Rev. Bob P. Buskirk goes to Algoma, and Rev. C. Douglas Mayo to Randolph.

#### GRENADA METHODISM CLEAR OF DEBT

On Saturday, May 10, the Grenada Methodist Church paid its debt in full. The amount due was \$4,175.23. Rev. Tinsley B. Thrower, pastor, says that he feels that the doxology is in order.

#### MAGNOLIA METHODISM FORGES AHEAD

Dr. G. F. Winfield, pastor of the Methodist church at Magnolia, reports that the whole apportionment for superannuates, \$180, was paid in December. All salaries are paid to date, pastor's salary increased \$200, paid \$54 on Compassion Day, all specials in hand, \$50 increase in acceptances on Benevolences, or a total of \$250, and have already paid \$275.

#### MR. S. V. WALL, OF CLEVELAND, MISSISSIPPI, DIES

Methodism in the upper Delta sustained a great loss in the death of Mr. S. V. Wall, whose death occurred on May 4, in a hospital at Greenville, Miss. He had been ill a long time, following an operation which revealed the seriousness of his trouble with-

out offering hope of relief. He was faithful to every trust and he will be sadly missed, particularly with reference to his leadership in the Lewis Memorial Hospital in Africa. Funeral services were conducted at Cleveland, Rev. R. G. Lord and Rev. R. G. Moore participating.

#### WOOD JUNIOR COLLEGE, MATHISTON, MISSISSIPPI

The Rev. Harvey W. Seay, of Franklin, Tenn., will deliver the baccalaureate sermon at Wood Junior College, Mathiston, Miss., on Sunday morning, May 25. Dr. King Vivion, pastor of McKendree Methodist Church, Nashville, Tenn., will give the commencement address on Friday morning, May 30. Rev. Seay is district Superintendent of the Columbia District and is the father of the college's young president, Edward W. Seay. Both ministers are well-known as inspirational and influential speakers.

#### SUMMARY OF REPORT OF J. H. JOHNSON, TREASURER

North Mississippi Conference—to  
May 3, 1941

(Report by districts showing total paid on Benevolences and Conference Claimants, with number of charges making payments.)

District	Benevolences	No. Chgs.	Conference Claimants	No. Chgs.
Aberdeen	\$1,090.42	13	\$ 541.44	19
Columbus	1,739.82	16	918.55	21
Corinth	1,419.16	18	593.69	26
Greenville	1,224.80	3	953.85	10
Greenwood	163.90	4	539.75	9
Sardis-Gren.	1,455.92	18	1,069.22	20
<b>TOTALS</b>	<b>\$7,094.02</b>	<b>72</b>	<b>\$4,616.50</b>	<b>105</b>

(The Conference has 169 charges and fewer than one-half have made a remittance on Benevolences, and fewer than two-thirds on Conference Claimants.)

#### MISSISSIPPI PREACHER AVAILABLE FOR MEETING DURING THE SUMMER

Rev. Thomas A. Carruth, former president of the student body of Mississippi Southern College at Hattiesburg, and former president of the Methodist Student Movement in the Methodist Episcopal Church, South, will be available for revival meetings this summer. Bro. Carruth is a young man on trial in the Mississippi Conference. He has proven himself an unusual leader in every group where he has worked. For the past two years he has been a student at Drew University, Madison, New Jersey, where he is doing graduate work leading to the B. D. degree. There he was elected president of his class in a few weeks after he entered. At the end of the year the students of the Theological Department wanted to elect him president of the study body of the department, but his duties as pastor of the Methodist church in Stony Brook, N. Y., would not allow him sufficient time to do justice to that important place of leadership.

He has been awarded an increased scholarship that will, with what he can make this summer, enable him to remain at the university during his senior year.

I have known this young man since he was a boy in his teens. He has held a meeting for me and I found him to be sane, consecrated and capable. He preaches well



and knows how to lead people to the Lord. He is especially good in organizing and leading young people.

Mrs. Carruth is a fine singer and worker with children and youth. Their address until June 1, is Stony Brook, N. Y., after that date a letter addressed to Meridian or Sumrall, Miss., will reach them.

G. F. WINFIELD.

Magnolia, Miss.

## CORINTH DISTRICT CONFERENCE

Dear Dr. Duren: On May 6, at nine o'clock, the Corinth District Conference met in the Holly Springs Methodist Church. The attendance was good in spite of a very rainy day. Only three pastors were absent and that was caused by illness. It was a good conference. Bro. W. R. Lott, district superintendent, had worked everything into a plan that was very practical. The most important things were given attention and every necessary cause was presented.

The high spots of the day were the progressive reports and the optimism of the pastors; the fact that more Benevolence money has been raised by mid-year than in the past; the inspiring sermon preached by Dr. Joseph Smith, of First Methodist Church, Memphis, Tenn.; and the hospitality of our host, Bro. Seamon Rhea, and his people.

Two preachers were recommended to the Annual Conference for Admission on Trial, Rev. Z. A. Jumper and Rev. T. A. Filgo.

T. A. FILGO, Secretary.

## PETITION PRESIDENT TO STOP SALE OF BEER AND LIQUOR IN CAMPS

Dear Dr. Duren: I am happy to report that the petition now being circulated in Mississippi, addressed to the President, asking that he, as Commander-in-Chief of the Army and Navy, stop the sale of all alcoholic liquors inside Army camps, is being signed almost 100% by our people. Signed petitions are coming in every mail. Dr. J. L. Neill, of Natchez, has sent in a large list from Natchez. Rev. Roy Wolfe, Prentiss, has covered Jeff Davis County well. Dr. H. M. Bullock has rendered splendid service in getting the petition circulated among college students by your young people in the colleges. The district superintendents are also giving valuable aid in the petition movement, as well as the pastors of churches. Will you not ask through the Advocate that any pastor or group who has not received a copy of the petition write the Anti-Saloon League, Jackson, and a copy will be sent by RETURN mail?

It is evident that something should be done—and done quickly. The boys are drinking in camps. Some of our people are amazed to find that beer is being sold in Camp Shelby. I have seen a letter from a Mississippi young man in Camp Fort Blanding, in Florida. He writes that many Mississippi boys who did not drink at home are now drinking steadily. If something is not done thousands of the boys now in training camps will return home confirmed drunkards. Let us protest, and protest, and protest, until something is done to protect our sons.

With appreciation of the interests and cooperation of your people who are having a major part in the petition movement, I am  
N. S. JACKSON,  
Superintendent, Mississippi  
Anti-Saloon League.

## A STATEMENT CONCERNING THE WORK OF THE METHODIST CHAPLAIN AT THE SHREVEPORT CHARITY HOSPITAL

For a little over a year the Rev. R. T. Ware has been working as the chaplain of the Methodist Church at the Charity Hospital in Shreveport. This is a brief report of some of the needs which have been met through the ministry of Brother Ware.

There is in the hospital a daily average of 900 patients, most of them coming from distant communities, away from their families, friends and churches. The Methodist Church is the only church which has assigned a full time pastor to that great field, with all its opportunities for a practical expression of the spirit and the message of the Gospel.

While our chaplain ministers to everyone in need of spiritual comfort, there have been at the hospital 2,608 members of the Methodist Church. They were visited regularly by Brother Ware during their long hours of illness.

The chaplain has also been an evangelist at the hospital, and to date reports 143 conversions and surrenders to Christ.

Every week the chaplain has had a class of patients to study the same Sunday School lessons which we study in our own churches. The total attendance of those who have been taught these lessons by him has been 13,350.

The chaplain has also conducted more than 900 religious services in the wards and has distributed 3,440 Gospels and other items of religious literature.

A very much appreciated service of Bro. Ware has been the correspondence which he has carried on in behalf of the patients. He has written 4,330 such letters and cards.

There have also come along cases of dire emergency for food, clothing and transportation. The chaplain does not help people promiscuously, but only when convinced that a genuine need exists and that there is no other resource available. He has met 216 such needs; has clothed 103 babies that were born in the hospital and whose parents did not even have a layette for them, and distributed 283 Christmas packages to patients who otherwise would not have had even the slightest remembrance on that day.

Besides the patients at the Charity Hospital, there have been the relatives of the sick to whom during their hours of concern and distress Bro. Ware has extended the gracious influence of his ministry. There have been also the 250 nurses for whom the chaplain is also the pastor and spiritual counselor, and to be mentioned also are the numerous calls to the other hospitals in Shreveport. Many testimonies have come to us from the hospital authorities, from the doctors, the nurses, and a host of patients and friends expressing their appreciation for the Methodist Church because of the work of our chaplain.

These are a few facts and figures showing what the Hospitalization Fund Collection in the Shreveport, Ruston and Monroe Districts has made possible. The Church is truly the Church as it ministers to the needs of the humblest and lowliest of God's children. In the work there has been no red tape nor overhead. All of it has been a direct spiritual action representing the spirit of the Gospel at its best.

A. M. SEREX.

## BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in the Meadville church, Tuesday morning, May 6, at 8:45, with Rev. R. H. Clegg presiding.

The conference opened with the administering of the Lord's Supper. Rev. R. H. Clegg had charge, and was assisted by Revs. J. B. Cain, J. H. Moore, W. C. M. Baggett and H. L. Daniels.

The pastor-host, Rev. L. M. Sharp, proved to be a most genial host. He and the Meadville folk were most happy to have completed a new church building in time for the conference. The church is adequate to meet the needs of the congregation and is a credit to the town.

Rev. H. L. Daniels was elected secretary, and Rev. J. B. Cain assistant secretary. All the pastors of the district were present with the exception of Rev. J. N. Lambert, pastor of the Wesson circuit.

The conference was honored to have a number of distinguished guests: Dr. W. L. Duren, Dr. J. G. Snelling, Dr. J. M. Sullivan, Dr. M. L. Smith, Dr. J. L. Sutton, Revs. W. B. Alsworth, J. L. Neill, J. H. Morrow, L. D. Haughton, H. A. Gatlin, A. W. Wilson, W. J. Walters, A. S. Oliver and wife, I. H. Sells and Mr. Fred McDonald.

Dr. W. L. Duren represented the New Orleans Christian Advocate, Dr. J. G. Snelling represented the Memorial Mercy Home. Dr. J. L. Sutton represented the Home-Finding Society. In the absence of Rev. W. M. Williams, Rev. J. W. Sells represented his work as chaplain at the Sanitorium. Rev. Roy Wolf presented the missionary work of the district. Rev. J. H. Morrow spoke on evangelism. Rev. I. H. Sells had charge of the education program, representing Dr. M. L. Smith, who spoke of Millsaps and its work. He then presented the three district directors, Rev. W. S. Cameron, director of Adult Work; Miss Robbie Lee Leggett, director of Young people's Work; and Mrs. L. W. Alford, director of Children's Work.

A telegram was read from Bishop J. Lloyd Decell, announcing that he had been appointed to preside over the Mississippi Conference due to illness of Bishop Hoyt M. Dobbs. Rev. J. B. Cain then made a motion that the Conference send a telegram of sympathy to Bishop Dobbs and assuring him of our prayers, and also a telegram to Bishop Decell, welcoming him back home as our presiding bishop. Mr. George Granberry, a layman of Wesson and a boyhood friend of Bishop Decell, rose to second the motion. The motion was carried by a unanimous vote.

Mr. Curtis Youngblood had charge of the Lay Activities hour. After a brief talk he presented Dr. J. M. Sullivan, Conference Lay Leader, who spoke on the lay work of the Conference.

Mrs. C. E. Mullins spoke on the Woman's Work of the district. The Conference sermon was preached by Rev. J. W. Sells. He used as his subject, "The Place and Purpose of Preaching."

The ladies of the church served a most generous lunch at the noon hour that seemed to satisfy everyone present, even J. B. Cain.

Time was given after lunch for the various committees to meet and make up their reports, and they were read at the afternoon session.

Two invitations were given for the meeting place of the conference next year, Hazle-

(Continued on page 13)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Be strong!

We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift.  
Shun not the struggle, face it, 'tis God's  
gift.

"Be strong!

Say not the days are evil—who's to blame?  
And fold the hands and acquiesce—O,  
shame!  
Stand up, speak out, and bravely, in God's  
name."

MALTBIE D. BABCOCK.

### Efficiency Aims, 1941, Woman's Society of Christian Service

At the recent meeting of the Mississippi Conference W. S. C. S., each department presented working plans for the year. If our societies will follow these plans, each one can easily attain the "Efficiency Aims, 1941," but "we are not here to play, to dream, to drift—we have hard work to do, and loads to lift."

#### 1. "At least ten monthly meetings based on the prescribed program materials of the Woman's Division of Christian Service"

In the working plans presented by the Committee on Promotion and Cultivation, we read:

"That the greatest effort be made to develop each individual member for more efficient service, through the local society, by the program committee using new women on society programs, keeping a definite check of the number of different women used during the year."

Some societies find it wise to assign the programs for their monthly society meeting several months ahead, just as literary clubs do. This is possibly the meaning of another recommendation from the Committee on Promotion and Cultivation:

"That work be planned at least six months at a time."

#### 2. "Net increase in membership. (Base increase on figures from report of quarter ending December 31, 1940)"

Do you know that all the way down from the "top," 50% of the members of the Methodist Church are adult women? For example, of the 8,000,000 Methodists, 4,000,000 are adult women. In the Mississippi Conference there are 83,640 members—according to the rule, 41,820 are women. Our record shows that only 8,000 of the 41,820 are members of the W. S. C. S.

Figure this out in your church: How many members has your church? Half of that number would be adult women. How many members has your W. S. C. S.? What per cent? In our conference the per cent runs, usually, 20%.

This leaves us 80% of our women to "work on," so the Committee on Promotion and Cultivation suggests:

"By assigning to circles (or individuals) for cultivation all women of the church not yet active members of the W. S. C. S., and systematically checking these lists," and "By close cooperation of the Fellowship and Membership Committees to make new mem-

bers feel at home and find a place of service" we may enlist a large part of this four-fifths of our women.

#### 3. "A Spiritual Life Committee functioning in the society"

What does "Functioning in the society" mean?

The Committee on Spiritual Life suggests that the committee "shall endeavour to quicken the spiritual life of the society and church by prayer, promotion of the devotional study of the Bible and other devotional literature, promotion and study of principle of stewardship, and the promotion of the observance of a daily quiet hour by all the members of the society."

How? "By the distribution of "Upper Room"; visiting sick, aged, shut-ins, strangers, and those in trouble; in striving to reach uninterested members of the local church and the non-church members of the community; by promotion of a spiritual awakening in the local church; by striving to make public services more worshipful."

Write Mrs. E. E. McKeithen, Utica, Miss.

#### 4. "Committee promoting study and activity each quarter in some area of Christian Social Relations and Local Church Activities"

Do you know that each quarter one of the monthly programs sent out by the Woman's Division of Christian Service is a study "in some area of C. S. R. and L. C. A.?" For example, the February, 1941, and June, 1941, programs in "Investing Our Heritage," are in areas of C. S. R. and L. C. A.

The Committee on Christian Social Relations and Local Church Activities suggests:

"That each society use as its short-term course for the third quarter, a study of some area of Christian Social Relations, preferably "The Christian Family." At the Pastors' School in Biloxi (June 16-21), there will be a seminar each afternoon demonstrating and giving helps as to how this course may be put on in the local society.

The committee gave suggestions for "activity" in seven areas—any society can select a number of these activities for each quarter. A copy is being mailed to the secretary in each society. (Have you sent your secretary of C. S. R. and L. C. A. name to Mrs. Stanley Wilson, 2212 15th Street, Meridian?)

#### 5. "Three study courses, selected from list of approved courses"

The Committee on Missionary Education and Service recommends:

"That each society have one short term study course from the current approved list each quarter, and, if possible, follow this outline:

"First Quarter, Bible Study; Second Quarter, Mission Study; Third Quarter, Christian Social Relations Study; Fourth Quarter, Mission Study.

"That each society share its study books with smaller societies; that our goal, 'Special study classes in each society in our conference in 1941,' be attained."

Special courses in Bible and Mission study will be given at the Pastors' School in Biloxi (June 16-21).

Write Mrs. E. V. Perry, Rolling Fork, Miss.

#### 6. "Net increase in subscriptions to The Methodist Woman and World Outlook"

The Committee on Literature and Publications made the following suggestions:

"That each society give our publications (The Methodist Woman and World Outlook) greater publicity, and realize more fully responsibility and privilege in the promotion of missionary education in the church through these periodicals"; also, "That an every-member canvass be made . . . to secure subscriptions to both."

Write Mrs. H. E. Hamrick, Collinsville, Miss., for suggestions.

#### 7. Observance of the Week of Prayer, as planned by the Woman's Division of Christian Service"

These plans will be sent to each society at the beginning of the fourth quarter, but plans can be made now for the offering. Each member may be given an envelope or box in which she may be making through the months a "self-denial" or "thank" offering. Surely each day as we read the newspapers we have reason for making a thank offering!!!

Each district secretary is making plans for the societies in her district to observe this week—100%.

#### 8. "Increase in offerings sent conference treasurer"

The Committee on Promotion and Cultivation suggests:

"That president and finance committee see that all finances are paid quarterly."

When this is done, at the end of the year a society always has something "over and above" what it planned—then what a joy to give those extras!!!

Too, it's a three-way blessing to any society who honors a member with a Life Membership. A blessing to those who give, a blessing to missions which receives the offering, and a blessing to the one who is honored. A membership given this first year of the life of the W. S. C. S. will be a historical one.

"Increase in offerings sent conference treasurer" may be in increased membership pledge, in Life Memberships, in Week of Prayer offering. Plan now to send in an increase.

(Continued next week)

### A CURE FOR EVERY CASE

Alongside the stinging nettle there is a healing dockleaf. If the world holds malaria, it also holds quinine; and if diabetes is in our world, so is insulin; and if guilt is deep planted in human nature, remember that the Cross is planted deeper—still planted in the very nature of God and in the very nature of the universe, and that cross brings reconciliation with ourselves, with our brother, with nature and with God.

—Stanley Jones

What a world! To be a valedictorian and then get a job working for a fellow who dropped out in the eighth grade.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Committee on Christian Social Relations and Local Church Activities

We recommend:

#### General

1. That we seek to make effective the teachings of Jesus as applied to individuals, class, racial, national and international relationships.
2. That we participate in such issues as have a moral or religious bearing on public welfare.
3. That we cooperate with the entire church in developing the spiritual interests and educational agencies of the local church and in developing a greater sense of financial responsibility for the church.
4. That each district hold a Christian Social Relations and Local Church Activities Institute in connection with study leaders training day.
5. That a special study of Christian Social Relations work be made (through programs and in other ways) either monthly, bi-monthly, or during the third quarter.
6. That a Secretary of Christian Social Relations and Local Church Activities be appointed for each district.
7. That the Bible, Jesus and Social Redemption, by Shackford, and the Social Creed of the Methodist Church be used to undergird our entire program.
8. That the Christian Social Relations and Local Church Activities department in the Methodist Woman be used extensively.
9. That local secretaries secure new report blanks from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

#### Local Church and Community Cooperation: Study

1. The entire program of the church and of the Woman's Society of Christian Service to determine what Christian Social Relations work is being done by the various church groups and the methods employed.
2. The social and welfare work of the entire community to discover: (a) If there are needs not being met; (b) If these needs can be met through existing agencies; (c) If there is any overlapping of work done.
3. The possible outside sources of service to the community: city, county, state and national agencies, both public and private.
4. Needs of local church building and parsonage.

#### Activity

1. Share the responsibility of the whole church in meeting local church and parsonage needs.
2. Seek to coordinate the church's welfare program with local agencies giving aid to needy groups. (Form a coordinating committee, if desirable.)
3. Enlist and train volunteer workers.

#### International Relations and World Peace: Study

1. Proposed legislation in this area.
2. Statements issued by Commission on World Peace, 740 Rush St., Chicago, Ill.

#### Activity

1. Work with pastor in setting up a church-wide Peace Committee to promote

peace education for each age group.

2. Urge public and school libraries to feature peace literature and publications.
3. Register with our legislators our convictions regarding proposed legislation that endangers our peace.
4. Attempt to mold a public opinion that will keep America from becoming nationalistic and military-minded.
5. Use the "Prayer Card" for World Peace, free from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

#### Economic Relations: Study

1. Factors that make for a Christian economic order, which is basic for building world peace as well as a cooperative friendly community.
2. "Child Labor Day Packet" for 1941, 25 cents, National Child Labor Committee, 419 Fourth Avenue, New York.
3. Social Security Legislation.
4. Policies and practices of organized labor, entire labor situation, landlord and tenant system.
5. Cooperatives, domestic service, health and housing, problems of migratory workers.

#### Activities

1. Support legislation affecting the well-being of migrants and child labor.

#### Minority Groups and Interracial Cooperation: Study

1. Free material—Interracial Commission, 710 Standard Bldg., Atlanta, Ga.
2. Free Material—Federal Council of Churches, 297 Fourth Ave., New York.
3. Problems of minority groups in community and nation—Negroes, Jews, Orientals, Latins and American Indians being most prevalent.
4. Educational opportunities for Negroes—State Department of Education.

#### Activities

1. Send a delegate to the 6-day Holly Springs Leadership Training School, July 14-19. Expense: Room and Board, \$3.50; Registration, \$1; Handcraft, 25 cents; Texts and Materials, \$1.25; Total, \$5.75. Registration, 9 a. m.; first class, 2 p. m., July 14.
2. Send a contribution to Gulfside, the Negro Assembly Grounds.
3. Sponsor the observance of Brotherhood Week and of Race Relations Sunday, and cooperate with Spiritual Life Committee in observance of World Day of Prayer.
4. Create an enlarged public opinion against lynching by securing new signatures, by attending anti-lynching institutes in spring and fall, and by considering the possibilities of state radio-equipped police patrol.
5. Make contributions to Carrie Park Johnson Memorial.

#### Christian Citizenship: Study

1. State laws regarding the poll tax and gambling and lotteries.
2. Juvenile needs in each community in their relation to juvenile delinquency, school attendance, laws, child labor laws and recreation.
3. Conditions in jails, penitentiaries and county homes.

#### Activity

1. Emphasize individual responsibility for community, state and national government through the right use of the ballot and registering of personal convictions with state and national legislators.
  2. Seek to eradicate all gambling devices.
  3. Urge attendance upon only good moving pictures.
  4. Create public opinion leading to abolition of the poll tax.
  5. Seek to better conditions in jails, penitentiaries and county homes.
- Seek to meet juvenile needs in each community.

#### Alcohol and Other Narcotics: Study

1. State laws regarding liquor control and traffic in narcotics.
2. Source material available from following addresses:  
The National Forum, 417 South Dearborn St., Chicago, Ill.; Scientific Temperance Foundation, 400 Boylston St., Boston, Mass.; Methodist Publishing House, 810 Broadway, Nashville, Tenn.; Board of Temperance and Public Morals, 100 Maryland Ave., Washington, D. C.; United States Public Health Service, Washington, D. C.

#### Activity

1. Promote alcohol education by: (a) Using aid offered by Alcohol Education Supervision, State Department of Education; (b) Creating public opinion against liquor advertising over radio and in magazines and newspapers; (c) Sponsoring the Essay contest in high schools, and requesting that Boards of Supervisors grant the scholarship award.
2. Vote against legislation tending to legalize liquor.
3. Vote to place heavier penalties on sale of marijuana, separate from the regular narcotics bill.
4. Work for law enforcement, considering the possibilities of a state radio-equipped police patrol.

#### The Christian Family: Study

1. Where advisable hold study classes, forums and personal conferences with adults and young people on problems such as: preparation for marriage, creating a Christian home, development of personality, use of money and leisure, child care and training (including all types of education offered in the home.) (Be sure to secure right leaders.)
2. Study places considered evil, discovering why they are frequented, by whom, and what may be done to provide substitutes for them.

(Continued next week)

She's a queer woman who doesn't have a few dollars tucked away as "mad" money. In the old days the mattress and teapot were favorite hide-aways. In this electrical age, a barber's wife deposited her savings in the telephone bellbox of her apartment. One day when the bell seemed sick, the barber asked for service. The repairman opened the box and out poured a stream of coins and five, ten and twenty-dollar bills which added up to \$175. The wife, poor thing, was at a bridge party.

—The Imperial Magazine.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Mrs. J. B. Pollard Elected President of the Louisiana Conference Woman's Society of Christian Service

Mrs. J. B. Pollard, who has served for many years as Conference Recording Secretary, was elected to the office of president, to fill the vacancy created by the resignation of Mrs. George Sexton, Jr., who resigned to serve in a larger field as President of the South Central Jurisdiction. Mrs. Pollard's interest, enthusiasm and experience assure us of an able and efficient leadership, and to her go our congratulations and best wishes.

To the office of Recording Secretary was elected Mrs. Glenn Laskey, of Ruston, former Secretary of Young Women's and Girls' Work. In order to fill the vacancy created by Mrs. Laskey's election, Mrs. E. A. Sartor, President of the Noel Memorial Woman's Society of Christian Service of Shreveport, was elected to the office of Secretary of Young Women and Girls' Work. These three splendid leaders bring us an assurance of the continued success and growth of the work of the Woman's Society of Christian Service in Louisiana.

### Why Not a Quiz-Biz?

There's business from Conference, from officers, from committees. With all the news, the business, the do's being tossed about a Quiz-Biz is definitely in order. Through your questions let them know about the business that is ours in carrying on the work of the Woman's Society of Christian Service. It's a big business we are in, you know!

### Report of the Secretary of Missionary Education and Service

To the Louisiana Conference Woman's Society of Christian Service, in Session, Shreveport, La., April 29, 30 and May 1, 1941

The year 1940 has truly presented to us "the challenge of change." From superintendents of Mission and Bible Study we became Secretaries of Missionary Education and Service—a change which is concerned not only with terms but with increased responsibility and finer opportunities. However, new ideas and new organizations, like new life, are not born without travail; so the study program in our conference suffered some during the year. There were not as many Mission and Bible Study classes as in the previous year, but the average membership in the classes was slightly larger, indicating an enlistment of new life in our study program.

Again, though the actual number of classes receiving special recognition for their work was less than last year, the level of study throughout the Conference has been lifted.

The Missions Class, studying The Church Serving Shifting Populations, under Miss Ruby Van Hooser, was one of the most popular in the Pastors' School and Conference for Christian Workers, held in June, 1940. Approximately 40 were enrolled.

Suggestions on the spring and fall studies,

Christ and the World Community—at Home and The Church Serving Shifting Populations, were sent to each Secretary of Missionary Education and Service. These topics were widely used. Many societies cooperated also in the Church-Wide Schools of Missions, using Dr. Mott's book, "Methodists United for Action."

In the fall a team, composed of Mrs. J. B. Pollard, Mrs. Guy Hicks, Mrs. D. C. Metcalf and Mrs. G. W. Dameron, toured the Conference, holding a meeting in each district, in which plans for a correlated study program in the conference and local societies were discussed and organizational plans for the Woman's Society of Christian Service were presented. Attesting to the interest of the women of Louisiana was the attendance of some 850 in the seven meetings. I am grateful to the officers and district secretaries who gave of their time and talent to help make these meetings effective.

My statistical report is as follows:

No. Mission Study Classes.....	241
No. Members in Mission Classes.....	5,079
No. Bible Study Classes.....	168
No. Members in Bible Study Classes.....	3,729
No. Special Recognition Classes.....	63
No. Reading Circles.....	52
No. Missionary Libraries.....	121

This is a day when inertia and indifference among Christians are unpardonable sins. At a time when political leadership throughout the world is using methods of coercion and armed force, the Christians of the world are called upon to demonstrate the reality of the Christian World Movement and the reality of fellowship therein. Only by making our living consonant with our belief in the world-wide view of Christianity can we give such a practical demonstration.

Through our study program, we can strengthen our convictions, learn new appreciations, for other races and nations, and give expression through activities and missionary projects to our beliefs.

"Within your hearts and mine, friends, there are regions  
Undreamed of that are waiting to be found.  
There are new paths to blaze in thought and action,  
Far journeys to be made to higher ground.  
In the undiscovered countries of our being  
Are forces, steeped with power, through and through:  
With knowledge to be gained through toil and study.

There is startling creative work to do."

—From "The Untraversed Countries," by Grace Nowell Crowell.

Such is our challenge for 1941!

Respectfully submitted,

MRS. G. W. DAMERON.

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### Books and Topics for Study, 1941-42

#### Mission Study

Topic: The Christian Mission in China Today.

Text: Dangerous Opportunity, by Earle H. Ballou.

Topic: Christians and World Order. (To be taught in Pastors' School and Conference for Christian Workers, Centenary College, Shreveport, La., June 9-13, 1941.)

Text: A Christian Imperative, by Roswell P. Barnes.

Topic: Christianity and Democracy in America.

Text: Christian Roots of Democracy in America, by Arthur E. Holt.

#### Bible Study

Texts: Jesus and Social Redemption, by John W. Shackford. Our Times, What Has the Bible to Say?, by Dwight J. Bradley. (Both of the above texts may be used for studies in Christian Social Relations also.)

All other Bible Study texts on 1940-41 approved list.

#### Christian Social Relations

Texts: Jesus and Social Redemption, by John W. Shackford. Our Times, What Has the Bible to Say?, by Dwight J. Bradley. (Both of the above texts may be used for Bible Study also.)

Emphasis in Christian Social Relations this year: The Christian Family.

### WISE OR OTHERWISE

By Rev. James H. Felts

Say, neighbor, where would you go to church if you did go to church when you don't go to church? I thought so.

"I have never been disturbed by the missing link that binds me to monkeys, but I am tremendously interested in the golden link that binds me to God." My Pastor.

The man who burned his house to get rid of rats was a double cousin to the man who quit the church to get rid of hypocrites.

Only the rich can enjoy the luxury of hypochondria or kleptomania. We normal folk are mentally depressed or common thieves.

Oomph and mumps are alike in that both attract attention. I prefer Oomph, tho' I have neither.

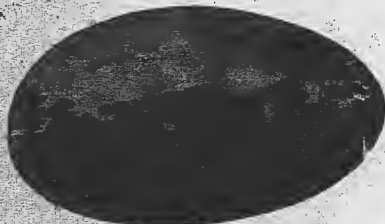
He "washed down" limburger cheese with whisky and was offended because his friends insisted on the enchantment of distance.

True or false? "The unmarried teacher spends as much time looking for a husband as the married teacher spends in keeping the one she has?"

Call your opinions your creed, and you will change it every week. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end.  
—Phillips Brooks

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
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CANAL STREET . . . . N. O., LA.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON MAY 18, 1941

### SAUL'S CONVERSION

By Rev. W. C. Newman

Lesson Text: Acts 9:1-15

Golden Text: I was not disobedient to the heavenly vision.—Acts 26:19.

There is a good deal of food for thought as well as a dash of sarcasm and a bit of humor in Dr. Hugh Price Black's story of the preacher who was so afraid of making dogmatic statements that he revised the old familiar text to make it read: "The soul that sinneth—as it were—shall die—so to speak."

It is always unfortunate for a man to assume that he is the sole possessor of the truth and all who disagree with him are heretics. But it is equally unfortunate for Christian ministers and Christian people to speak timidly, doubtfully, uncertainly about the things that really matter. The world will more and more, I believe, look to the church for guidance in the trouble and confusion we are now entering. The church must have a clear, confident message if it is to deserve to be heard.

### A WAY, and Ways, and a Way

The first word used to distinguish Christians from other people was neither the word Christian nor the word disciple. It was a word which signified a peculiar manner of living. Christians were different.

There are those, even among professing Christians, who hold that in times of extreme emergency, like war, Christian principles of living must be partially discarded, being too weak and effeminate to cope with forces like those commonly associated with war—hate, ruthlessness, cruelty.

But it must not be forgotten that Christianity was born under war conditions, and the one thing that set Christians apart from the rest of the world was the fact that they lived differently. They must live differently today if they are to survive as Christians. The first clear word of the church to our bewildered time must be this word—"There is a Way, and ways, and a way. The world

may take the way, but Christians will take the Way."

### Conversion: Changing One's Way to THE WAY

There may be room for much dispute as to just what Saul saw and heard on the Damascus road that day. Some think he literally saw Jesus, and heard an audible voice. Others think it was the voice of his conscience, the light of truth, which arrested him in his persecution of the Christians and set him to preaching. And the argument has taken a hundred other turns, and probably will continue until we get direct information from Saul himself.

But the one fact, the really important and indisputable fact of this matter is that Saul's life was changed, transformed, redeemed. He became different.

That is the real purpose of true Christianity—to change the life of men and to change the life of the world. And this change must be complete: changed attitudes, changed standards of conduct, changed motives, changed loyalties, changed resources for our daily needs, changed relationship to God.

How that change takes place, exactly under what conditions, in what spot, with what particular emotions, we are not concerned. We must be greatly concerned that the change occurs both in ourselves and in others.

### The Church Helping Others to be Changed

Ananias—not he of the lying fame—was the human instrument involved in Saul's conversion. Saul did not understand what had happened to him, and he reached Damascus blind and shaken and troubled. There Ananias sought him out and interpreted to him not only the thing Saul had experienced, but the will of God for his life.

No one doubts our generation's need of change. But our generation does not want the kind of change of which we are speaking. It would like a changed economy so that everybody might be rich. It would be pleased to change from war to peace. Most people would give a great deal to secure some other changes. But not many want to change to the really Christian Way.

And as Ananias was afraid to go to Saul, so many of us are afraid to go to our congregations, our Sunday school classes, and our children with this insistence on changed lives.

But that is the only excuse for being, the only claim of divinity the church has. If it is not the instrument of God for changing men and the world, it is not the instrument of God.

Perhaps the richest of God's earthly gifts is an accepted sorrow. Do not lose this one. Accept it. Say, "Speak, Lord, for Thy servant heareth," and He will tell you some things worth all it cost to hear them. I cannot say what—but you will know. You will be more heavenly-minded, more patient, more kind and gentle, more consecrated to the good you can do. I am sure of this much; for these are some of "the peaceable fruits of righteousness" that come afterwards, in those whom God loves and chastens.—Dr. Maltbie D. Babcock.

## SEASHORE PASTORS' SCHOOL, BILOXI, JUNE 16-21

Platform Speaker—DR. HAROLD PAUL SLOAN.

### Courses and Instructors:

Preparation and Preaching Sermons—DR. W. L. STIDGER.

The Use of the Bible in Religious Education—DR. J. V. THOMPSON.

Guiding Youth in Religious Growth—DR. J. BENTON.

The Use of the Bible with Children—MRS. J. C. BURROW.

The Mission Study Class, W. S. C. S.—MRS. PAUL ARRINGTON.

The Bible Study Course, W. S. C. S.—MISS MARY DeBARDELEBEN.

There will be a story hour for children during the class sessions in the morning.

Mrs. Stanley Wilson will meet with the chairmen of the Christian Social Relations Committee of the W. S. C. S., in the afternoons.

Write Mrs. J. Wilson Buckley, Biloxi, for reservation at Kellar Lodge, or Mrs. J. A. Bishop, Biloxi, for cottages.

## BROOKHAVEN DISTRICT CONFERENCE

(Continued from page 9)

hurst and Felders Camp Ground. Felders Camp Ground was selected.

Mr. Curtis Youngblood was elected District Lay Leader, with E. A. Lofton and O. B. Elliot elected as Associate Lay Leaders.

The Board of Stewards of the Meadville church presented Rev. E. E. McKeithen with a beautiful desk lamp in token of their appreciation for what he did in helping them to build the church during his pastorate there. Rev. R. H. Clegg pronounced the benediction.

H. L. DANIELS, Secretary.

The spirit of Raphael entered into his pupils. Certain musicians belong to the Wagnerian school. Now, if one man can so fill another with his spirit, his love, his ideals, that he is imitated almost instinctively by his pupil, cannot God fill us with Himself so that we shall become His followers?

—F. W. Tomkins.

## What is "TESTED" LIGHTING?



### Just this:

It is lighting that has been MEASURED with the Light Meter, checked as to quality and quantity for easy, comfortable seeing. No charge for this service—call New Orleans Public Service Inc. Raymond 7751.





# THE CHRISTIAN FIRESIDE

## EQUESTRIAN

By Rev. Vivian T. Pomeroy, D. D.

During the summer I spent some days as guest in a place where there were a great many horses. There were horses for every kind of rider. Beautiful, prancing creatures; swift ones, slow ones; skittish ones, quiet ones; slender and stout—a horse for every kind of rider. And, staying in the house where I also was staying, there was an agreeable, elderly gentleman very like myself. He was a quiet, contented man of moderate accomplishments. He swam, but—like myself—slowly. He did not dive, but approached the water modestly and slipped into the sea without calling attention to himself. He carried a book with him wherever he went. Sometimes he went fishing, and—like myself—did not make the sensational catches of some fishermen, nor did he indulge in those noisome stories about fifteen pounds caught in some remote past by himself. Altogether he was considered a quite agreeable, inoffensive person, who took a quiet and wandering interest in things around, and—like myself—was sometimes stirred by the beauty of the world.

But, perhaps made restless by the proud achievements of younger persons, this gentleman one day announced the birth of an ambition. He wished to ride. Had he ever ridden? his host cautiously inquired. Well, when he was a boy, there had been a pony named Jessis. . . . Had he ever ridden since? No, but was he too old now? Many polite voices hastily assured him. Old? Certainly not! Indeed, somebody recalled a valiant old man who had learned to ride at eight-two. Very well! That very morning he would begin.

A horse was provided—an amiable beast with a broad back and a mild eye and a tendency to pause upon journeys for the purpose of eating grass. The rider mounted exceedingly well, a little stiff perhaps, but then what could you expect? Several interested friends and spectators clustered around, and, while the horse went on cropping grass, the rider listened to much advice. He must grip with his knees; must not clutch the front of the saddle; must gather up the reins lightly, but not too lightly; when in swift motion the balls of his feet must perfect the balance. . . . But at this point the patient rider cried out that at first he would content himself with motion that was not swift. So he started down the little dusty road, his instructor, aged fourteen, with him.

In half an hour they returned. The rider had done well, was encouraged. But I myself could tell that he was a little doubtful. He said mildly that he feared his structure was too Gothic and that of his horse too Romanesque—the two clashed a little, he felt. This whimsical idea of his was swept aside. Tomorrow he must try again. And tomorrow he did, and again, and each time got off his horse more stiffly. He confessed to some mysterious bruises. "Gripping," he said sadly. "It was gripping that did it."

After one of the rides somebody asked him if he had found galloping easier than cantering. Looking perhaps slightly confused, he replied he had done neither, he had only walked. Everybody was far too polite to burst into a shout of laughter

which—as I myself saw—trembled in their mouths.

"But," said our host kindly, "you must try a little swifter going now to test your seat."

"I feel so very insecure," the rider replied faintly, "so very insecure. I am convinced that, if I ventured faster, I should roll off."

"Oh," cried many voices. "Of course; but you must expect that. Everybody has to fall off a few times, you know."

"Has one?" he asked. "I had not quite counted on that." And the conversation drifted off to broken bones, concussions and other affairs.

Next morning the guest announced that he had given up the ambition of riding. "I am too old," he said; and, in spite of protests, he remained firm. "I think I will stick to walking and swimming and just sitting," he said. "I am immensely grateful." Well, it was too bad; but there was the fine day before us, and a swim and a sail in the morning.

My friend, the would-be rider, and I were alone together on the hot sand. I said: "Do you really feel too old?"

"Too old to make myself ridiculous," he replied. "Too old to take any great risk; too old to dare much for small results."

I said: "But is one really worth one's salt, unless one is willing to look ridiculous, take a risk, dare and do without thinking much about results? To be willing to look ridiculous on occasion has sometimes seemed to me to be the mark of the really dignified."

He pondered upon this a moment, and then replied: "Well, I may try again one day soon."

Are you thinking I was impertinent to speak so frankly to him and to point a moral? Oh, no! Not at all! For the more frank one is to oneself, the better.—Reprinted by special permission of the author and The Christian Leader.

## CHINA COLLEGES SERVE THE VILLAGES

Service to the community is the keynote of the Fukien University and Hwa Nan College students who give up vacations to work in country clinics and village schools of China, of the Nanking students who scale mountains and tramp endless roads in carrying on their visual education projects.

It is the spirit behind the Huachung students, who are working with their teachers to improve the oil lamp and the age-old waterwheel of China, of the Lingnan University students who raised \$20,000 to buy winter clothing for soldiers and refugees.

## TONS OF BIBLES FOR WEST CHINA

Bibles by the ton-load are being shipped into West China over the Burma Road, and among the contributors to gifts to provide for them is Generalissimo Chiang Kai-shek, according to information received from the Rev. W. H. Hudspeth, of the China Bible House. Says Dr. Hudspeth:

"It may interest you to know that within the last few days we have shipped five-and-a-half tons of Scriptures to Rangoon, whence we trust they will find their way to Yunnan and other West China provinces. During this same period of time we have

sent by post five tons of Scriptures to a point from which we hope they will find their way into the northwest.

"You may also be interested to know that last week we had a 'phone message from one of the banks here saying that His Excellency had wired from Chungking saying that he wished to subscribe \$2,000 to the China Bible House and would I call and receive this donation. Naturally on the morning I was very happy to call and bring away a cheque for so generous a sum."



● A chemical has been invented that clears fog away, but not from brains! Assuming yours is all clear, sail into the questions, put your answers in the indicated spaces, and then check the right answers and get your rating.

(1) If your home was in Bardia, and you wanted to go swimming, would you go (a) east; (b) north; (c) west; (d) south. ☐



(2) This is (believe it or not) a picture of a dog's face, is it (a) a French bull; (b) a collie; (c) a St. Bernard; (d) a Great Dane. ☐

(3) A hitch-hiker thumbs a ride, but you also can thumb (a) music; (b) a map; (c) pages; (d) coins. ☐

(4) The middle name of the man who invented the telephone was (a) Gerhardt; (b) Geronimo; (c) Gallienne; (d) Graham. ☐

(5) The little things inside an incandescent electric bulb that shine and give it light when it is turned on are called (a) threads; (b) filaments; (c) wires; (d) fibers. ☐

(6) The man who leads the elephants around with a hook is called (a) jodphur; (b) annam; (c) mahout; (d) brahmin. ☐

(7) The Treaty of Tilsit was signed during the time of (a) Kaiser Wilhelm; (b) Washington; (c) Napoleon; (d) Aga Khan. ☐

## "GUESS AGAIN" ANSWERS

	Tally Score Here
1. (b) for 10 points.	_____
2. (c) for the same.	_____
3. (c) for 15 points.	_____
4. (d) for 10 points.	_____
5. (b) for 20 points.	_____
6. (c) for 15 points.	_____
7. (c) for 20 points.	_____

RATINGS: 90-100, clear as a quill; 80-90 clear; 70-80, not so brilliant; 60-70, plumb foggy.

TOTAL \_\_\_\_\_



## IS FORCE EVER JUSTIFIABLE?

By Bishop James Cannon, Jr.

On Monday night, April 14, I sent duplicate telegrams to Secretary of State Cordell Hall and to Secretary of the Navy Frank Knox, as follows: "The United States has promised all aid to Britain short of war. Should not our Navy occupy Singapore, thus releasing British ships for Mediterranean and Atlantic service?"

These telegrams were not sent on the impulse of the moment, but were the result of a steadily increasing conviction over many days. To these telegrams Secretaries Hall and Knox made courteous reply but, of course, did not make any disclosure of possible action.

On April 29, I wrote the two Secretaries letters from which I quote. First to Secretary Hall:

"My dear Mr. Secretary: I found your letter of April 18 on my return from Florida on yesterday. I appreciate your courtesy in writing to me in the midst of all the great concerns which occupy your time. You may recall that I wrote to you on May 18, 1941 (after the invasion of Holland by Hitler in violation of all treaty agreements, and without the slightest provocation), asking that you use your great influence to secure a prompt declaration of war against Germany as the aggressive opponent of freedom of speech, freedom of the press, freedom of conscience, and the right of every man to life, liberty and the pursuit of happiness. The unprovoked, wicked attack on Holland and Belgium seemed to me to be a bugle blast for all nations that believed in freedom to join together to block further aggression, and to destroy Hitlerism as a menace to freedom throughout the world. If the position of the Pacifists is correct, then the Christian nations were wrong when they banded together under Charles Martel at Tours to drive back the Mohammedan horde, which was endeavoring to conquer the Christian nations, and to destroy the Christian religion. If the Pacifists are right, then the Christian nations were wrong when under Sobieski they checked the Turkish army at the walls of Vienna. The Isolationists are blinded by personal prejudices, or almost criminal shortsightedness, in defending a policy of retreat from the aid of Great Britain, and a willingness to allow the British Navy to be destroyed. How utterly foolish to imagine that the United States alone would be able to maintain its freedom and the American way of life were Germany able to dictate our economic and commercial policies. The Isolationists defeated the Treaty of Versailles, and by so doing withdrew from the responsibility of the stabilization by the United States of the peace of the world, so that Woodrow Wilson truly prophesied that within twenty-five years it would all have to be fought over again.

I have almost lost hope that the Government will practically abandon the provisions of the cowardly Neutrality Act and once again claim the freedom of the seas and the right to deliver its aid to the cause of

freedom. The contrast, the utter incongruity of the Conscription Act, which will call over a million of our young men from their homes and business for the Army and Navy at \$21 per month, and the ineffective handling of the labor situation, allowing men to stop the productive industries of the nation to secure \$7 a day for their work, about twice as much per week as the Conscribed men are getting for a month, has brought a wave of indignant protest throughout the country. But I desist. With much respect."

I also quote from my letter to Secretary Knox:

"My dear Mr. Secretary: I have never been able to understand, or to agree with the policy which has been pursued by our Government with reference to Japan. I wrote to the Secretary of State on September 1, 1937, emphasizing that the United States and Japan were both parties to the Nine Power Treaty Pact for the preservation of the territorial integrity of China, and urged that Japan be called upon to discontinue her lawless warfare, and if she did not to notify her that our Government would sever all diplomatic and commercial relations with her as an 'outlaw' nation." The Secretary made courteous acknowledgment of my letter, but no action was taken. Again on September 1, 1938, I wrote to the Secretary, calling attention once again to the undeclared war of Japan against China, accompanied by terrible atrocities against the civilian population, especially against the women. I emphasized that the discontinuance of commercial relations would absolutely hamstring the Japanese war party, as the greatest source of money came from the sale of Japanese goods in America. Great church bodies joined in protests against the attitude of our Government, but it has appeared that there were other interests more powerful than the church bodies, and up to this present hour our Government has not treated Japan as the outlaw that she is, but is still carrying on commercial and diplomatic relations as though she was as clean as China.—Nothing to my mind would shock the Japanese war party and its policy and aims more than a positive declaration by our Government that the United States is going to furnish all aid to Great Britain, and will stand guard at Singapore to block Japanese advance. The greatest blotch upon our records has been our attitude during the past four years toward Japan during her unprovoked, cruel and merciless warfare against China. Our Government could have stopped it in the beginning—in 1937 or in 1938. It can stop it now.

We use police power to prevent crime. We use the militia to put down riots and mob law. I believe that we should use force to protect the innocent, to prevent oppression, cruelty and persecution, and to defend actively freedom of speech, freedom of the press and freedom of religion. St. Paul says: "First pure then peaceable."

Richmond, Va.

## BRO. HENRY A. MARTIN DIES

I would like for the Advocate readers to know that Brother Henry A. Martin, 78, died suddenly of heart attack at 8:45 p. m., April 23, at his home in Kokomo. He came from Franklin, Ky., and settled in the Kokomo community fifteen years ago, and has lived an honored and respected life among the people there. He was faithful and devoted to his church through the years.

The funeral services were conducted at his home, April 25, by Rev. D. W. Ulmer, a former pastor, assisted by Rev. F. M. Casey,

present pastor. Burial was in Rose Hill cemetery, Brookhaven, Miss.

His faithful wife survives him, also two daughters, Mrs. S. R. Towns, of Union Church, Miss., and Mrs. R. I. Lee, of Kokomo; one son, J. H. Martin, of Kokomo; six grandchildren, Sherrod Towns, of Natchitoches, La.; Helen Frances and Robert Quin Lee, Jr., Edna Frances, Charles Henry and David Martin, of Kokomo.

His death is felt by the church and community, and his faithfulness is an example for all to follow.

F. M. CASEY, Pastor.

## MRS. WILLIAM H. HOLLOWMAN

Helen Eugenia Howell was born on Avaca Plantation, West Feliciana Parish, La., October 1, 1863, and died in Monroe, La., February 13, 1941. She was the daughter of James Oscar Howell and Sarah Kendrick Stokes Howell. When a small child, her family moved to Jackson, La., where she attended Millwood College, a private school for girls, from which she graduated.

She married William H. Holloman, of Harrisonburg, La., a widower with three young daughters, to whom she became a devoted mother, and to this union four children were born.

Early in her life Mrs. Holloman became a member of the Methodist Episcopal Church, South, and to her church she gave a devoted, unselfish service. Her whole life was spent in ministering to others. Those who lived closest to her have often said no one ever heard her make a selfish wish or speak an unkind word of another. She didn't seem to possess the human characteristic of fault-finding. She looked for the good in her fellowman—and found it.

Mrs. Holloman was a busy person—busy doing kind, thoughtful things for family, friends, neighbors, or for the needy. Flowers were her special hobby. The family garden was a spot of loveliness, and in her later life, as her children established their homes, she carried cuttings and roots from the old home place and added others as were needed. There seemed to be a magic touch in her dealing with plants. Many yards and gardens exist today, as beautiful monuments to her beautiful life. And as with gardens, so it was with human lives. She exerted a lasting influence upon every life she touched. Her wholesomeness, her kindness, her keen sense of the beautiful, and her faith in her family, her friends, and in God, somehow took root in the hearts of those around her. Her Christian character and her beautiful prayer life were felt by all who were associated with her.

During her last illness, she lived constantly with God. Only four days before she died she wrote a letter of appreciation to a friend in which she said: "No matter the shadows of suffering, the glorious Spirit of His love is there." And with reference to some spring flowers, she said, "The bright beautiful flowers seem to say, 'God sends love to you.'"

"She wove of her whole life a pattern of beauty."

## SUMMER TERM AND CAMP

BLUE RIDGE SCHOOL FOR BOYS

Hendersonville, N. C.

The Six Weeks Summer Term, beginning June 27, is semi-camp in nature, part of the forenoons being devoted to academic program and remainder of time given over to a well planned and carefully supervised program of physical diversions. Moderate charges. Descriptive literature upon request. Address J. R. Sandifer, Box B, Hendersonville, N. C.

Don't Neglect Slipping

## FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh, or sneeze? Don't be annoyed and embarrassed by such handicaps. PASTEETH, a alkaline (non-acid) powder to sprinkle on your teeth, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. Is sunny, gooey, tasty taste or feeling. Get PASTEETH today at any drug store.



## EXTRACT FROM A RADIO ADDRESS BY REV. J. A. WELLS, JACKSON, MISSISSIPPI

I read some few years ago that there were only six states in the Union where the Bible was read in the public schools and one of them was Mississippi. Twelve had out-lawed it and thirty did not have it because of custom. Ten years ago 1,500 questions were sent to as many Protestant preachers in America and 700 answered. Of these 700 answers from as many Protestant preachers—settled pastors and student preachers—nine per cent of the pastors didn't believe in an Omnipotent God and twenty-nine per cent of the student preachers didn't believe it; forty-eight per cent of the pastors didn't believe in the Genesis account of the creation of the world and eighty-nine per cent of the student preachers didn't believe in it; thirty-three per cent of the pastors didn't believe that the Devil exists as an actual being and eighty-two per cent of the student preachers didn't believe it; nineteen per cent of the pastors didn't believe in the Virgin Birth of Jesus and fifty-one per cent of the student preachers didn't believe in it; twenty-four per cent of the pastors didn't believe that the death of Jesus on the Cross was the one act which made possible the remission of sins and sixty-one per cent of the student preachers didn't believe it; twelve per cent of the pastors didn't believe that Jesus was dead and buried and actually arose from the dead, leaving the tomb empty, and thirty-one per cent of the student preachers didn't believe it; and twenty-four per cent of the pastors didn't believe that the New Testament is, and always will remain, the final revelation of the will of God to man, and sixty-nine per cent of the student preachers didn't believe it. I want you to note how unbelief in these fundamental and vital teachings of the Scripture increases in the student preachers. By this we see what the Modernist seminaries were doing ten years ago to the coming ministry in the churches. As another puts it: "During these past ten years these students have been operating. This is Apostasy." No wonder that the men at the helm of our ship of state, seeing the shadows of an atheistic, liberty-destroying dictator falling over the earth preaching his "gospel" of hate to the youth of the world with awful results, are crying to the American people for a return to God!

### YOUR LIFE'S LIKENESS

By Mrs. Irvin Rowland

The legend of the Great Stone Face is familiar to many of us—of how the boy who so greatly admired it finally came to look like the great face. There is a wonderful lesson in this old story. The things we fill our lives with, the thoughts we make our own, the ideals we strive toward, all leave their imprint on our personality—in fact, we become like unto those things.

We cannot let beauty into our lives and our souls not be more beautiful; if love fills our heart, then love will pour forth. If we let hate, envy, greed, selfishness, or any other evil enter, then we will emerge as these things. If we open the door of our heart and let Jesus in, He will save and beautify our lives and we will become as He is.

Which pattern is your life being woven like, good or evil? What likeness is your life becoming more similar to? Whatever we put into it determines what the result will be, "For as he thinketh in his heart, so is he."

### MISSISSIPPI CONFERENCE

#### Corinth District—Third Round

Booneville Station, May 11, morning.  
Ripley Station, May 11, night.  
Guntown and Sallito, at Liberty, May 15.  
Fulton, at Friendship, May 18, morning.  
Baldwyn and Wheeler, at Lebanon, May 22.  
Blue Mountain, at Shady Grove, May 23.  
Ashland, at Lamar, May 25, morning.  
New Albany Station, May 25, night.  
Booneville Circuit, at Blackland, May 29.  
Mantachie, at Palestine, June 1, morning.  
Belmont, at Belmont, June 1, night.  
Chalybeate and Walnut, at Camp Ground, June 8, morning.  
Corinth, South Side, at Shady Grove, June 8, night.  
New Albany Circuit, at Ecu, June 11.  
Sherman, at Bethel, June 12.  
Hickory Flat, at Ebenezer, June 13.  
Potts Camp, at Bethlehem, June 17.  
Myrtle, at Glenfield, June 18.  
Rienzi, at Bethel, June 19.  
Kossuth, at Pleasant Hill, June 22.  
Corinth, First Church, June 22, night.  
Tishomingo, at Paradise, June 25.  
Waterford, at Asbury, June 29, morning.  
Holly Springs Station, June 29, night.  
Iuka Circuit, at Spring Hill, July 6.  
Iuka Station, July 6, night.  
Hopewell-Rocky Springs, at Rocky Springs, July 11.  
Burnsville Circuit, at Jacinto, July 13.  
Abbeville, at Union Hill, July 19.  
Oxford-University Church, July 20.  
Lowery Circuit, at Clear Creek, July 22.  
Dumas Circuit, at Mt. Zion, July 23.  
Corinth Circuit, at Box Chapel, July 27.  
Marietta, at Prospect, July 29.  
Golden Hill, at Shiloh, July 30.

W. R. LOTT, D. S.

### NORTH MISSISSIPPI CONFERENCE Greenwood District—Third Round

Greenwood, May 18, 11 a.m.  
Tchula, May 21, night.  
Ebenezer Charge, at Liberty Chapel, May 23, 11 a.m. and 2 p.m.  
Inverness and Isola, at Isola, May 25, 11 a.m. and 2 p.m.  
Itta Bena, May 25, night.  
Lexington, May 28, night.  
Isola-Fairview, at Fairview, June 1, 11 a.m. and 2 p.m.  
Moorhead, June 1, night.  
Belzoni, June 4, night.  
Winona Circuit, at Bluff Springs, June 8, 11 a.m. and 2 p.m.  
Acona, June 8, night.  
Minter City and Glendora, at Minter City, June 13, 11 a.m. and 2 p.m.  
Webb and Sumner, at Sumner, June 15, night.  
Duck Hill, at place selected by the pastor, June 18, 11 a.m. and 2 p.m.  
Blackhawk, at Smith's Chapel, June 22, 11 a.m. and 2 p.m.  
Winona Station, June 25, night.  
Sunflower and Dodsdsville, at Dodsdsville, June 29, 11 a.m. and 2 p.m.  
Poplar Creek Charge, at Shiloh, July 2, 11 a.m. and 2 p.m.  
Pickens and Goodman, at Richland, July 6, 11 a.m. and 2 p.m.  
Schlater and Cruger, at Cruger, July 6, night.  
Valden and West, at Midway Church, July 13, 11 a.m. and 2 p.m.  
Carrollton, at Longview Church, July 13, night.  
Swiftown, at Morgan City, July 16, 4 p.m.  
Sidon, Price Memorial and Philip, at Philip, July 20, 1 a.m. and 2 p.m.  
Drew, July 23, night.  
Ruleville, July 27, 11 a.m. and 2 p.m.

HENRY F. BROOKS, D. S.

**Make HAY**  
while  
the sun  
shines



WE NEED  
YOUR COUPONS  
NOW

WHILE THE HIGHER  
CASH RATES ARE  
STILL IN EFFECT

### MEMORIAL MERCY HOME- HOSPITAL

815 Washington Ave, New Orleans,  
Louisiana

### MISSISSIPPI METHODIST ORPHANAGE

Jackson, Mississippi

Many of our supporting groups have been helping us generously and unselfishly in what we call our "Coupon Income Plan." They have been sending us the coupons from the many fine OCTAGON SOAP products, OBELISK FLOUR, RUMFORD BAKING POWDER, LUZIANNE COFFEE AND TEA, and HEALTH CLUB BAKING POWDER. We, in turn, have been re-

deeming these coupons for cash—thereby getting badly needed funds for the Home.

You all know from experience in your own home how often bed linens, kitchen equipment and other household needs wear out and need replacement. That is our big problem here. Over the last five years more than \$1,100 has been secured from coupons so generously donated by the women of our Conference. You can realize what a help this has been. Greater interest in 1940 brought us our best "coupon income" yet. Won't you ask your members to renew their interest in coupon collecting for us, so that we may strike off the list a few more of these urgently needed items of equipment. The special cash rates now in effect can boost our cash return considerably, so please study the list of values and help us NOW.

We have only 10 weeks left to earn those welcome extra dollars! Remember—these higher cash rates will be paid on those coupons only until June 30, 1941. During the last ten years we have actually received millions of coupons from our loyal friends throughout the state. The cash from these coupons has helped tremendously. Please tell your members that we still need these coupons. The extra income they bring helps us to secure a great many things for the Home that are not on our regular budget.

OCTAGON Laundry Soap  
OCTAGON Soap Powder  
OCTAGON Cleanser

LUZIANNE Coffee & Tea

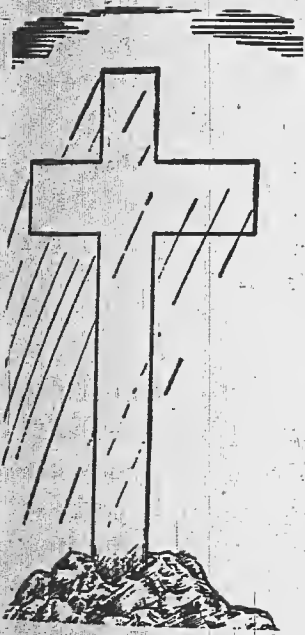
OCTAGON Toilet Soap  
OCTAGON Soap Flakes  
OCTAGON Granulated

BALLARD'S Obelisk Flour

HEALTH CLUB Baking Powder



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

He comes to us as One unknown, without a name, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same word: "Follow Him Me" and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him . . . He will reveal Himself.

—Dr. Albert Schweitzer.

## THE PRAYER-ROOM TODAY

My Father, make me of those who wait for the day with eager longing and yet with uncomplaining patience. Make me so sure that Thou art with me in this night of the world's anguish that others shall learn to look for the signs of Thy presence. Make me so to abound in hope that others shall be sure of the coming day. Let me so gain for myself the treasures of darkness that I shall have where-into to give to others. Give me songs in the night, that other hearts may be made glad. Amen.

## Listen to His Voice

By Ethel Sullens Trammell

In your busy, noisy day,  
As you travel down life's way,  
Is there time to listen to the Voice of God?  
When the clamor of the world,  
'Gainst your consciousness is hurled,  
Can you listen to the Voice of God?

If dark and lonely be your way,  
As you travel day by day;  
Take the time to listen to the Voice of God.  
All your fears the Lord doth know,  
He will tell you how to go,  
If you listen to the Voice of God.

If your fondest hopes have flown,  
And your soul has weary grown,  
Then it's time to listen to the Voice of God.  
It will cheer and comfort you,  
It will make you happy, too,  
If you listen to the Voice of God.

### Chorus:

Listen to His Voice, listen to His Voice,  
Listen to the Voice of God.  
If you stop a-while each day,  
You can hear the Master say:  
Be still and know that I am God.

(c) Used by permission.

Sciooba, Miss.





# WALLET OF THE WEEK



FIVE MILLION BIBLES are said to have been ordered by the War and Navy Departments for the use of every soldier and sailor in the service. The order placed with the Gideons, requests that one million three hundred thousand copies of the New Testament and Psalms be supplied immediately, and that a million more be supplied each year for a period of four years. Mr. R. G. LeTourneau, an industrialist of Peoria, Illinois, is the president of the Gideons, which organization assumes the entire cost of furnishing the venture.

\* \* \*

A THEOLOGICAL SOFT-PEDALING of the positive and vital factors of Christianity seems to have been the intention of Dr. Karl Adam in a recent utterance. Dr. Adam is a Catholic theologian who exhibits a remarkable genius for a face-saving adaptation of fact. He appears to argue that the German nature is primordial and eternal and that Christianity is a temporal and superficial addition to that nature. We could not deny his right to say such a thing of Catholicism, but we reject such an interpretation of Christianity.

\* \* \*

REMARKABLE METHODIST FINDS have resulted from the house-cleaning incident to the renovation of the Book Concern building, 150 Fifth Avenue, New York, for use of the Board of Missions and Church Extension. In an old safe were found a large number of old Disciplines, a copy of the first edition of 1785; a number of rare Wesley items; and the original hand-written Journals of the General Conferences from 1800 to 1840. The manuscripts of the Journals of Asbury and Jesse Lee were destroyed in the Book Concern fire of 1836.

\* \* \*

PROTESTANT-JEWISH-CATHOLIC cooperation has succeeded in convincing municipal authorities of London that all schools should be closed one day a week and that that day should be devoted to religious education. This may be an unprecedented move in the history of sect relations in the Metropolis, but is it a move which is likely to deepen the spiritual life of the people? It may be that this will result in a more intelligent understanding of the theological and philosophical aspects of religion without remedying the spiritual ignorance from which we suffer.

\* \* \*

SOVIET TOLERANCE OF RELIGION seems not to be improved, judging by the activities of the godless in recently acquired Polish territory. A soviet-controlled paper in Lemberg reports that three hundred churches and sixty-two synagogues have been closed or converted to other uses, and a thousand schools have been closed. It is said that, by an agreement between the OGPU and the Gestapo, all priests of German-occupied Poland who were Russian born were returned to Russia and deported to Siberia. These facts come to light after what seemed to be an initial period of comparative tolerance.

A NEW TEST OF INSANITY, it is intimated, may be based upon contrary reactions to emotional disturbances. It is said that in the case of normal persons the blood pressure rises and the sugar content of the blood is increased by emotional upsets. In the case of demented persons, the blood pressure falls and the sugar content of the blood decreases. With the lie detector, the alcohol blood test, and a two-way insanity test, it seems likely that bad habits may be forced to retire from the field.

\* \* \*

THE COTTON CROP OF INDIA, for 1940-1941, has a planted area of twenty-two million nine hundred and two acres, with an estimated yield of four million eight hundred and forty-one thousand bales of four hundred and seventy-eight pounds each. This means that the average yield is less than one-fourth of a bale per acre. This would suggest either a poor soil or unscientific cultivation or both. We have not the figures for the American crop, but we feel sure that the average yield is twice as great per acre.

\* \* \*

THE FECUNDITY OF THE SMITH FAMILY is emphasized anew by a study of the big Telephone Directory of Washington City. Eight pages of the Directory are devoted to the Smiths, and the approximately twenty-four hundred separate listings do not include many families who for various reasons are not telephone subscribers. There are naturally a great many who use apartment telephones and many others who cannot afford to have telephone service. At least it is no great distinction to be a member of the "Smith family" in Washington.

\* \* \*

"IN GOD WE TRUST," the motto which has been stamped upon all American coins since 1865, appears to have resulted from a suggestion in a letter which a clergyman wrote to Salmon P. Chase, the Secretary of the Treasury during the War Between the States. The clergyman suggested the motto, "God, Liberty, Law." Mr. Chase was in sympathy with the idea, but Congress was not so friendly. At last in 1862 the motto, "In God We Trust," was placed on the two-cent piece. Three years later Congress extended its use to all coins.

\* \* \*

LAUNDERING THE FLAT LANDS near the Dead Sea is one of the daring experiments which have been undertaken for the social and economic rehabilitation of Palestine. This flat area is saturated with mineral salts which were successfully rinsed out by means of the fresh water of the Jordan River. The rinsing removed the salts which prevented the growth of vegetation and left a soil rich in lime content. As a result of this washing of the land, clover was harvested three times in three months and alfalfa ten times in fourteen months. To one who has seen the salt crystals all over the surface in that section, it is not easy to believe that such a transformation could be possible.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE UNSEEN ALLY

During all the long months of the terrible world conflict now raging, the major powers have been seeking in every direction for military allies. They have thought in terms of war materials and men. The one thing that seems certain is that they have not thought seriously of, nor have they really evaluated the significance of that Ally whose march through the uncounted aeons of history is a story of victorious conquest which infinitely surpasses all the military achievements of the race. That Ally has outwitted the ruthlessness, the cunning, and offset the successes of every military genius whose exploits have been recorded. Before His conquering march, Alexanders, Caesars, Napoleons, and others have fallen, the tides of battle have turned, and the end is not yet.

He comes, not with a blare of trumpets and a show of force, but with the convoy of the Holy Spirit. His march is not to the accompaniment of bursting bombs, toppling empires, and the groans of people who toil and suffer and die, but it is a march of men and women with lighted faces and singing hearts. His conquest will not be registered in the wreck and ruin of civilizations, but it will be reflected in righteousness and universal good will on the part of those who are consciously sons and daughters of God and heirs of the promise eternal. Whatever may be the feeling regarding the need of other allies, we must have the unseen Ally or fail ingloriously in the end.

### MONGREL RELIGION

We note with some degree of concern the persistent trend toward neutralizing the denominational factor in religious life. It began some years ago with a "World Survey" which presented a staggering array of figures, but failed to accomplish an immediate breaking of denominational ties. In more recent years there has been an ever increasing volume in the plea for religious tolerance. This has been aimed not at the churches alone, but at the doctrine of the separation of church and state, namely in its bearing upon the public schools.

It is needless to say that we believe in tolerance and a fair treatment of all religious groups. We are not able to believe that the utter denaturing of religion by the obliteration of all marks of difference between Church and State is wholesome. We look upon a mongrel religion as a preliminary step toward the establishment of a state church. The religious forces of the land need to know that the doctrine of "A house divided against itself shall fall" is still valid and in nothing more so than in religion. We believe that the suspension of schools for controlled and undenominational religious instruction will end in religious chaos and ultimately in a state religion.

### UNITED SERVICE ORGANIZATIONS

More than once we have referred to the dallying of those responsible for the setting up of the machinery and the institution of a program for the spiritual care of our young men in the various camps of the country. It has now been two months and a half since the Day of Compassion offering was made, but the only suggestion that we have noted of anything being done was an appropriation of a sum of money to provide the Upper Room. We think that is a perfectly proper use of the money, but we cannot understand the delay when thousands of young men are face to face with every form of temptation and not even a respectable gesture for their protection is made.

Now we are face to face with the fact that the United Service Organization is scheduled to launch a campaign for funds on June 2, to maintain three hundred and sixty "service" clubs in the areas adjacent to army camps, naval bases and defense industries. The buildings for their use will be constructed by the government and leased to the U. S. O., which will staff and maintain them. Six agencies form the U. S. O.—Y. M. C. A., National Catholic Community Service, Salvation Army, Y. W. C. A., Jewish Welfare Board and National Travelers Aid Association. We do not oppose this organization, but we think that it is a reproach to Methodism that we have the money for promoting work among our soldiers in the camps, and sit idly by while others preempt the field. It is the plan of the U. S. O. to give a "spiritual, recreational and social program," and it seems to us that the point has already been reached when we may be able to do very little toward discharging our obligation to our civilian army. We are impatient with this delay.

### ARE WE BECOMING PAGANIZED?

It appears to be a natural reaction for people to develop a spasm of missionary zeal and formal evangelistic fervor as a means of bolstering the fortune of a disintegrating faith. It seems to be equally natural for them to seek to steady the threatened crown by resorting to the forms and emphases which constitute the traditional background. In Burma and Ceylon, Islam and Sikhism have become passionately and fanatically missionary-minded. In India, "popular" Hinduism insists anew upon the sanctity of the age-old caste system. "Intellectual" Hinduism takes the course of opposing all proselytism upon the ground that all religions are at heart one.

The view and the contention of "intellectual" Hinduism seem to us to be becoming dangerously influential in the ranks of our Protestant Christianity. It is evident in a type of book which more and more openly declares that



all religions are but cultural evolutions from a common stock of folk gods and superstitions. It is evident in the growing demand for a spirit of tolerance which practically wipes out all sound religious and moral distinctions. It is evident also in our wholesale drift toward a religious formalism which cuts the nerve of active evangelism and substitutes for a spiritual passion a purely mechanical and ecclesiastical relation. We may not be reverting to the cruder forms of paganism, but we are not so sure that we are not importing into our faith some of the subtle refinements of pagan religion and culture.

### DEATH CLAIMS BISHOP MEAD

The death of Bishop Charles Larew Mead on last Saturday brings to a close the career of one of the most modest, pure and faithful leaders of the Methodist Church. He was the senior Bishop of the South Central Jurisdiction and retired in 1940 after twenty years of service in the episcopal office. His close friends knew that he had a serious heart ailment, but no one seems to have expected his sudden demise. He was a native of New Jersey, born July 20, 1868, and made his home in Kansas City, Missouri, where his body was interred on last Tuesday. He is survived by his wife, three daughters and two sons.

### RUSTON, MONROE, NEW ORLEANS

(Editorial Correspondence)

The past week carried us over a wide circuit in Louisiana. At Minden we found the Ruston District Conference under the leadership of Dr. D. B. Raulins, moving forward in an orderly manner. It was in the afternoon when we arrived and we missed the reports of the pastors and the Conference sermon by Rev. G. A. Morgan. Great unanimity was manifest and Dr. Raulins, the district superintendent, has grown to his task as well as in the love and loyalty of his preachers. We did not have opportunity to have fellowship with the preachers, for we were soon off for the lovely little city of Monroe on the Ouachita. There we enjoyed the hospitality of Dr. and Mrs. W. L. Doss, Jr.

Wednesday morning we went to Collinston, where we saw the new church built as a memorial to the father and mother of that princely soldier of Louisiana Methodism, Mr. William B. Reily. The new church stands by the side of the old building which will probably be adapted to meet the needs of the Church School. It is cathedral in design and from front to back it is a gem of good taste in church architecture. It will doubtless meet the needs of Collinston Methodism as a place of worship for a long while, and it will certainly furnish an atmosphere of devotion for any occasion. We paid a visit to the lovely country home of Mr. and Mrs. Reily, just a little way from Collinston, but did not get to see them.

Dr. Doss, like Dr. Raulins, had his conference well in hand and it moved with clock-like precision toward carrying out the purpose and plan of the District Conference. Dr. Doss chose to take no risks as to the terminal facilities of anyone, and he assigned a time limit to all—even two minutes to one woman. Feature that, as the younger set would say. We had eight minutes and did not take all of it, as we were scheduled for the conference sermon an hour later. A bountiful lunch was served and Rev. A. C. Lawton, the Conference host, invited all

to stay. A loud-speaker was installed for the preaching hour and the overflow audience participated in the service in the auditorium of the old church. Before the Conference convened for the afternoon session, we bade our friends goodby and started on the long drive which brought us to New Orleans.

Thursday morning we assembled in the beautiful auditorium of the Munholland Memorial church, New Orleans, where Rev. Elmer C. Gunn, the district superintendent, launched into the last district conference session of his fruitful ministry in that office. Rev. D. B. Boddie, of Morgan City, was the conference preacher. There was a large attendance and lunch was served by the ladies of Munholland Memorial church. We were present for the entire day, but did not get to hear the proceedings owing to our being called out on committee duty. We shall not anticipate the report of the conference except to say that 18 churches were reported debt-free, \$10,489 has been paid on church and parsonage debts, leaving a balance of approximately \$34,000 debt on the properties of the district.

## Editorial Miscellany

By Dr. H. T. Carley

### BIRTHDAYS

We had a birthday at our house today—never mind whose it was. It was accompanied by early morning greetings, the opening of some packages, the thrill of a telegram, a first-class dinner, including strawberries and cake, a pleasant drive in the afternoon, and a satisfactory supper downtown at the close of the day. All in all, it was a happy occasion.

We sometimes hear the complaint that birthdays come too often, especially by those of the feminine persuasion after a couple or so of decades have passed. For our part, they don't come often enough. We never grow tired of happy birthday greetings and expressions of love and appreciation; appropriate presents are always in order; an extra-good meal is not to be sneezed at, and we don't feel a bit older the day after than we did the day before. So on with the natal celebrations!

To be sure, there are certain inconveniences connected with birthdays. There is the one of trying to guess what is in that mysterious package you saw slipped into the house. You remember how you were artfully led to name certain things that you would like to have—and you remember, too, how you artfully mentioned a good many, in order to give some range of selection and with the hope that at least one of them would materialize. But when you catch a glimpse of that package, you can't tell to save your life which one of the things it contains. (There ought to be some kind of law against wrapping packages so they will look like what they ain't.)

Then, if it is somebody else's birthday, there is the job of picking out a card to send that has sense enough to be understood and is smart enough to reflect your own intellectual preeminence. A dull set of people certainly must write a lot of the cards you find on the counter! And to think they get paid for doing it!

Then there is the inconvenience of doing full justice to that bountiful birthday dinner. (However, there has never been any complaint on the part of any hostess when



It was my turn to eat all that I was expected to eat.)

But the values of birthdays far outweigh their inconveniences. They give your loved ones a chance to tell you they love you—and that is worth a lot. The sweetest words in the English language are, after all, not, "Enclosed please find check," but, "I love you." And they give your friends occasion to remember that you are living—if they do.

Your life ought to mean more to the world than it does to you.

## THE TEST OF MANHOOD

By H. H. Smith

Dr. Carl G. Doney, president of Williamette University, sent this fine message to his students who were serving in the ranks of the first World War:

"Many of God's plans may require the pain of body and the loss of life, but there never was a plan of God that required the loss of righteousness. You are meeting more enemies than those sent out by Kaiser Wilhelm; they will steal upon you to make you careless, to lead you to excuse, to cause you to justify. Lift up your eyes; see yourselves home again with parents and wives-to-be and fellow citizens. You will be in the church again, fronting the great mysteries and baring your soul to God. Unless you come home pure, with the glory of manhood unsullied, with the white banner of holy purpose undefiled, you will walk for all your years the bare-foot, thorn-strewn road of biting self-reproach. That is too great a price for not killing the secret vandals of the soul. God keep you, guard you, make you strong and bring you home again."

This is one of the finest messages ever addressed to your soldiers, and we pass it on to our young men who are called into service today. How true it is that while God's plans may require the pain of body or the loss of life, His plans can never require the loss of righteousness. And if those who are severely tempted could but see the awful price they must pay if they yield to temptation—"to walk the bare-foot, thorn-strewn road of biting self-reproach"—they would never pay the price.

We may be victorious and overcome the severest temptations. God, who requires righteousness, would never make a world in which sin should be a necessity. It was a matter of great gratification that so many of our young men stood the test of the severest temptation during the World War and came home unsullied. A Y. M. C. A. paper published this incident during the war:

While reading Dr. Exner's little pamphlet, "Friend or Enemy," an eighteen-year-old Michigan boy was jeered at by his corporal, who with a sneer said: "Oh, you'll be going with the bunch before long." Quietly the lad replied: "That's all right, corporal, I have a mother, four sisters, and a sweetheart back home, and I'm proud of it. Believe me, I'm going back to them just as clean as I came out."

Do not think that such a boy will make a weak soldier—just the reverse: "His strength is as the strength of ten because his heart is pure."

"To every man there openeth  
A high way and a low;  
The high soul climbs the high way,  
And the low soul gropes the low;  
And in between, on misty flats,  
The rest drift to and fro;  
And every man decideth  
Which way his soul shall go."

Ashland, Virginia.

## PLAN OF EPISCOPAL VISITATION

### Southeastern and South Central Jurisdictions

Alabama Conference, November 19, Mobile, Alabama, Bishop Watkins.

Central Kansas Conference, October 1, Wichita, Kansas, Bishop Martin.

Central Texas Conference, October 31, Ft. Worth, Texas, Bishop Holt.

East Oklahoma Conference, October 22, Shawnee, Oklahoma, Bishop Selecman.

Holston Conference, October 8, Chattanooga, Tennessee, Bishop Kern.

Indian Mission Conference, September 12, (Referred), Bishop A. F. Smith.

Kansas Conference, October 8, Parsons, Kansas, Bishop Martin.

Kentucky Conference, September 3, Wilmore, Kentucky, Bishop Darlington.

Little Rock Conference, November 12, Fordyce, Arkansas, Bishop Selecman.

Louisiana Conference, November 12, (Referred), Bishop A. F. Smith.

Louisville Conference, September 24, (Referred), Bishop Darlington.

Memphis Conference, November 12, Dyersburg, Tennessee, Bishop Decell.

Mississippi Conference, November 19, McComb, Mississippi, Bishop Decell.

Missouri Conference, September 24, Brookfield, Missouri, Bishop Broomfield.

### PAIR OF SADDLEBAGS WANTED

The editor desires to secure for a layman a pair of saddlebags which were used by a Methodist circuit rider. A fair price will be paid for the saddlebags to any one who is willing to part with them. Write the editor of the New Orleans Christian Advocate, giving history of the saddlebags and price desired.

Nebraska Conference, September 17, Lincoln, Nebraska, Bishop Martin.

New Mexico Conference, October 17, Odessa, Texas, Bishop Holt.

North Alabama Conference, November 5, Birmingham, Ala. (Ensley), Bishop Decell.

North Arkansas Conference, November 5, Harrison, Arkansas, Bishop Selecman.

North Carolina Conference, November 11, Durham, N. C. (Trinity), Bishop Purcell.

North Georgia Conference, November 19, Atlanta, Georgia, Bishop Moore.

North Mississippi Conference, November 5, Greenville, Mississippi, Bishop Decell.

North Texas Conference, October 24, Dallas, Texas, Bishop Holt.

Northwest Texas Conference, November 7, Abilene, Texas, Bishop Holt.

St. Louis Conference, October 16, (Referred), Bishop Broomfield.

South Carolina Conference, October 29, Bennettsville, S. C., Bishop Watkins.

South Georgia Conference, November 5, (Referred), Bishop Moore.

Southwest Mexican Conference, October 9, Del Rio, Texas, Bishop A. F. Smith.

Southwest Missouri Conference, September 17, Marshall, Missouri, Bishop Broomfield.

Southwest Texas Conference, October 15, San Antonio, Texas, Bishop A. F. Smith.

Tennessee Conference, October 16, Nashville, Tennessee, Bishop Kern.

Texas Conference, October 29, Houston, Texas, Bishop A. F. Smith.

Upper South Carolina Conference, November 12, Chester, South Carolina, Bishop Watkins.

Virginia Conference, October 15, Lynchburg, Virginia, Bishop Peele.

Western North Carolina Conference, October 21, Winston-Salem, N. C. (Centenary), Bishop Purcell.

West Oklahoma Conference, October 15, Ardmore, Oklahoma, Bishop Selecman.

## DEATH OF REV. WILLIAM SCHUHLE

As announced in the Advocate last week Rev. William Schuhle, a retired member of the Louisiana Conference, passed away suddenly of a heart attack about eight o'clock, Sunday morning, May 11. He had not been in robust health for some time, but there was no thought that he was in a critical condition.

The funeral service was held at the Methodist church in Ponchatoula, on Monday afternoon, at three o'clock, conducted by the pastor, assisted by Rev. J. Henry Bowdon, Rev. R. S. Walton, Rev. L. W. Cain, Rev. J. Cude Rousseaux and Dr. W. W. Holmes. Interment followed in the Ponchatoula cemetery.

The esteem in which Brother Schuhle was held was shown by the large number of people at the service, and the many beautiful flowers sent by devoted friends in Ponchatoula and from other places. Representatives from practically all the places where Brother Schuhle had served as pastor were present to pay the last tribute of respect to the memory of a noble man. In addition to those mentioned above, the following ministers were present: T. Homer Trotter, A. A. McKnight, A. M. Martin, A. R. Hoffpauir, H. M. Johnson, J. L. Williams, Ralph Cain, D. F. Anders and possibly others. Dr. J. Richard Spann and Rev. G. P. White were also present during the day, but were unable to remain for the funeral.

Brother Schuhle had many friends in Ponchatoula, where he once served as pastor, and he had made many new ones during the few months he had lived here since his retirement. His friendliness, his gentleness, and his goodness were self-evident as he mingled with people. The testimony of the whole town is, "He was a good man."

Brother Schuhle will be especially missed in the church, in all the activities of which he engaged with the devotion characteristic of his whole ministry. He was an unfailing attendant upon all the services, and always ready to do anything he could to promote its interests. He will be especially missed in the men's Bible class, of which he was an active member.

He is survived by the widow and a son, William, who is just completing the residence requirements for the Ph. D. degree at Johns Hopkins.

The church has lost one of its noblest servants, the community has lost a beloved citizen, and everybody has lost a friend. How we shall miss him!

H. T. CARLEY.

A small boy, who was writing a letter, asked his mother how to spell pudding. When the letter was completed it read:

"Dear grandmother: Thanks for the money you gave me. I am pudding it in my bank."—Exchange.

A young man said to a young lady standing on the sidewalk: "You look like Helen Black." Whereupon the young lady said: "Yes, I know I do, but I look worse in white."—Selected.



# CONFERENCE NEWS AND PERSONALS

We appreciate very sincerely the word of commendation from Miss Ina Palmer, Rt. 3, Louisville, Miss. She says, "I cannot do without my church paper."

Rev. Jeff Cunningham, pastor at Sardis, Miss., was assisted by Rev. N. J. Golding, district superintendent, Aberdeen, in a revival meeting which began the second Sunday in May.

Rev. G. A. Baker, pastor at Verona, Miss., is in the midst of constructing a new parsonage for the charge. The parsonage will be of brick and is expected to be completed the last of this month.

Rev. S. M. Butts, conference evangelist, has been engaged for a two-weeks tent revival in East Tupelo. The revival will begin the second Sunday in July and Rev. J. L. Nabors is the pastor.

Copy of the calendar for First Methodist Church, Lake Charles, May 4, reports a fine session of the cooperative training school the previous week. The faculty was much appreciated and sixty credits were earned.

News reaches the Advocate office this week that Rev. T. G. Lowery has been appointed pastor of Winona circuit. Other changes contained in the report were announced in our issue of last week.

Dr. Franklin N. Parker, of the Louisiana Conference, and professor in Candler School of Theology, will preach the baccalaureate sermon for Randolph-Macon Woman's College, at Lynchburg, Virginia, this year.

The editor and his wife acknowledge with sincere appreciation the invitation of Mr. Clerville J. Thibodeaux, Jr., to be present at the graduating exercises of Lafayette High School on May 29, where he is a member of the Senior Class.

Mr. Ernest W. Day, Jr., member of the Senior Class, Gibsland High School, remembers the editor and his wife with an invitation to the commencement exercises on May 26, for which we offer thanks and our best wishes.

In the death of Dr. Willis Campbell, surgeon, of Memphis, Tenn., that city and the adjacent territory have lost a great man and one whose ministry to suffering humanity was almost miraculous in its achievements.

A personal note from Bro. W. F. Youngblood, of Meadville, Miss., says that Rev. J. C. Jackson is getting forward in a satisfactory manner with his work at Nebo. Mrs. Jackson has just returned from a ten-days' visit with her sister in New Orleans.

Rev. J. H. Jolly, writing from Waynesboro, Miss., reports that Rev. J. T. Leggett represented the Advocate at the Hattiesburg District Conference and that there is a spirit of determination to put the campaign over. We appreciate the loyalty and the support of our good friends.

Former Senator Hubert D. Stephens has returned to New Albany, Miss., where he expects to devote his time to farming and to the interests of his family and friends in Union county, Miss. Mr. Stephens is a Methodist and has given thirty years of active service to his country in the nation's capital.

Mrs. I. M. Gordin, who will be ninety-six years of age next month, is a member of

First Methodist Church, New Orleans, and a shut-in. She says that the Advocate has been going to her home since it was founded. That is the first record that we have of a continuous connection with the paper since it was established in 1851.

Mrs. E. G. Sewell, Bunkie, La., says that she is now seventy-four years old and she does not remember when the New Orleans Advocate was not a weekly visitor in her home. She began reading the Children's Corner in her childhood and now that she is a shut-in the paper is her chief source of religious information and spiritual help.

First Methodist Church, Griffin, Georgia, will hold very unique services on May 25-28. The services will include a centennial celebration of the church, a Homecoming Day, and ceremonies of laying the cornerstone of the new Church School annex with a sermon by Bishop Arthur Moore in the evening. The editor of this paper and his

## A BOOK WANTED

Rev. C. T. Thrift, Warsaw, N. C., desires to secure a copy of "Great Men and Great Movements," by Bishop Charles B. Galloway. Any one having a copy of this book and who is willing to sell it should write to him at the above address.

wife appreciate the honor of an invitation to be present for this occasion.

The untimely death of Dr. Stewart Roberts, professor of clinical medicine at Emory University since 1915, brought to an end the life of a man who was a really great physician and a brilliant medical scholar. He was born at Oxford, Georgia, in 1878, was the son of a Methodist minister, and both his father and grandfather were Emory graduates, and his death ends a succession of three generations who were trustees of the institution.

## ROBERT B. CRICHLLOW HONORED

Robert B. Crichlow, of New Orleans, La., has been elected as President of the student body of the Candler School of Theology of Emory University, in Atlanta, Ga., for the 1941-42 session.

Mr. Crichlow is a graduate of Warren Easton High School of New Orleans. He received his A. B. degree from Centenary College in Shreveport, La., in 1939, and has since been enrolled at Emory.

In 1939, Mr. Crichlow was chosen as one of the students to be listed in Who's Who in American Universities and Colleges.

During his two years at Emory he has been a leader in student activities and has directed the Theology Chapel Choir for the past year.

Other members elected to the Theology Student Council are: Stanley Humble, of So. Pittsburgh, Tenn., vice-president; Blanton Doggett, of Kossuth, Miss., secretary; Delton Rexrode of Franklin, W. Va., treasurer; Ralph Atkinson, of Chester, S. C., representative to the university activities council; Tom Stevenson, of Florence, Ala.; Jack Boozer, of Anniston, Ala.; Tom Mitchell, of Homeland, Fla.; and Charles Bragg, of Arlington, Va., members at large.

Note: Robert B. Crichlow is the son of Dr. R. S. Crichlow, of Carrollton Methodist Church, New Orleans.—Editor)

## CARD OF THANKS

Thanks and gratitude to our neighbors, friends, relatives, and pastor, Bro. Broadus, for all the services rendered, for every visit and each kind word spoken during the long illness and death of our precious wife and mother. We ask an interest in the prayers of former pastors and friends.

W. C. Luke and daughters,  
Mrs. Will Fulton, Mrs. B. C. Stewart.

## STATEMENT, COMPASSION DAY FUND, LOUISIANA CONFERENCE, TO AND INCLUDING APRIL, 30, 1941

Alexandria District.....	\$ 1,265.87
Baton Rouge District.....	1,156.49
Lake Charles District.....	1,602.93
Monroe District.....	1,186.40
New Orleans District.....	1,954.25
Ruston District.....	1,486.94
Shreveport District.....	1,636.31
Conference Total.....	\$10,289.19

(Note: This report is sent us by Mr. Paul M. Brown, Conference Treasurer, and is the first full report that has reached us of the contributions in Louisiana.—Editor.)

## JOINT SESSION OF ABERDEEN AND CORINTH DISTRICTS PASTORS' ASSOCIATION

The pastors of the Aberdeen and Corinth Districts met at Tupelo Methodist Church Tuesday morning, May 12, with about fifty-five preachers present, Rev. Seamon Rhea presiding. Rev. G. H. Boyles brought the devotionals, reading from the fifteenth chapter of Luke. Rev. J. A. George and Rev.





W. A. Tyson spoke on "Getting the Benevolences in Full by District Conference as a Permanent Policy."

Rev. R. R. Scott brought the message of the morning, dedicating an inspiring and challenging sermon, taking text from Rom. 1:16. Rev. L. P. Wasson dismissed the session with prayer.

Rev. G. R. Meaders presided at the afternoon session. Rev. L. P. Jumper gave the devotional, taking as his thought "Facing up to God with Your Problems, as Your Guide and Helper." Rev. B. F. Bullard and Rev. J. W. Holliday spoke on "Promoting the Whole Program of the Methodist Church," speaking largely from their own pastoral experiences.

Rev. W. R. Lott brought a message from the Corinth District, and Rev. L. P. Wasson spoke on some conference matters.

The resolutions on "Holy Week" and the "Collection of Benevolences" were introduced and passed.

A message of love and sympathy was ordered sent to Bishop Dobbs, regretting that he was relieved of his duties on account of his health.

The pastors of the two districts voted not to have the June meeting, but to meet at New Albany, September 9, and Rev. W. A. Tyson requested to deliver the sermon.

Rev. C. A. Parks spoke about the camp at Pickwick Dam.

Rev. N. J. Golding, district superintendent of Aberdeen District, was in a revival at Sardis and unable to be present.

The meeting was dismissed by Rev. S. M. Butts, conference evangelist.

J. L. NABORS, JR., Secretary.

The April meeting of the preachers of the Aberdeen District instructed us to prepare these resolutions for consideration at the May meeting. We also give a copy to the Corinth District preachers, our guests.

Whereas, Holy Week is the anniversary of the Triumphal Entry, the Last Supper, Gethsemane, the Betrayal, the Trial, the Crucifixion, the Resurrection of our Lord, which events are the perfection of the Divine Plan of Redemption; and

Whereas, there is a tendency to forget those Holy Days, to arrange various contests, social events, and commercial affairs, which distract the public mind and seriously interfere with the proper religious observance of Holy Week; therefore be

Resolved, that we call upon the schools, the colleges, the civic leader, the religious forces, and the entire citizenship of our State of Mississippi to set aside the week as a time for renewing our spiritual forces. In as far as possible we call on all of the churches of the state to have appropriate religious services that week; be it further

Resolved, that we present this resolution to both Mississippi Conferences and to the other state-wide denominational gatherings for their action, in the hope that they will set up a committee who will promote the observance of the season, and that such action be taken as will make its observance a permanent thing.

Introduced by W. A. Tyson.

#### Resolution II

Whereas, the numerous calls to support worthy matters not found in the regular benevolences budget of our church are interfering with the proper cultivation of our membership for the said regular benevolences, as well as the collection of the same; and

Whereas, we believe that if we had the

time to devote to the said regular benevolences in the months just prior to the District Conference that we would be able to collect nearly all of them, and not only increase the assumptions but the amount collected, to a sum greater than that realized by the extra offerings on special days; therefore be it

Resolved, that we ask the Annual Conference to pass a rule not to allow any such collections except between the District Conference and September (at which time attention to winding up the year is necessary), and that such days be passed upon and scheduled by the Commission on World Service and Finance, excepting only such as set up by the Discipline on fixed days; be it further

Resolved, that we give our attention to the regular benevolences immediately after the Annual Conference, print a report of collections in the New Orleans Christian Advocate quarterly, strive to get early payments and thus to save the interest charge paid by our conference on borrowed money.

(Above matters were referred to Program Committee, Aberdeen District, for preparation and submission.)

Introduced by R. R. Scott.

J. L. NABORS, JR., Secretary.

### COUNCIL OF BISHOPS HOLDS SPRING MEETING IN NASHVILLE

Routine matters of administration occupied for the most part the attention of the spring meeting of the Council of Bishops at Nashville, May 8 and 9. Thirty of the thirty-one effective bishops were present, and a number of retired bishops.

The high hour spiritually came during the commemorative service held to honor the late Bishop Horace Mellard DuBose, whose death occurred last January in Nashville, after twenty-three years in the episcopacy. In the presence of Mrs. DuBose and a daughter, Mrs. H. G. McGinnis, Bishop Decell read a moving eulogy and Bishops Darlington and Richardson contributed devotionally to the service.

The plan of episcopal visitation, adopted by the Bishops, provides for the holding of sixty-seven fall conferences. When these are over the Bishops will meet again for their longer annual meeting, Dec. 9-12, on historic St. Simons Island, near Brunswick, Georgia. Here John Wesley preached in 1736.

Hearty support was voted by the Bishops for the new program for young people. Granting a request made in a meeting of youth earlier in the week and endorsed by the Board of Education, the Bishops will summon the church to dedicate this coming Watch Night to the launching of the National Methodist Youth Fellowship and to a service of consecration of youth to the Christian enterprises involved in their new organization.

Proposed by Bishop James Cannon, Jr., and Bishop Ralph S. Cushman, was a timely resolution to which the Bishops gave ready assent. It petitioned Congress to pass Senate Bill No. 860, introduced by the late Methodist Senator, Morris Sheppard. This would give to the Secretaries of War and the Navy power to control moral conditions around army camps and navy yards. Without such legislation, their authority cannot be exercised beyond the boundaries of the camps, they had told church leaders.

Financial support by the government for its program for conscientious objectors is to be promoted by the Bishops. At present

those who for religious reasons cannot accept military service and who are assigned to the special camps, are supported either at their own expense or at the expense of their denominations. The action of the Bishops reads: "It is the judgment of the Council of Bishops that all churches and religious agencies seeking to secure support for conscientious objectors should unite in proper representation to the Congress of the United States to the end that the same support provided by the Government for draftees assigned to 'civilian work of national importance' is provided to draftees assigned to other categories of service."

The Bishops appointed representatives from the Methodist Church to attend a Church Fellowship Council in Toronto, Canada, June 3-5, sponsored by the American Section of the World Council of Churches to perpetuate the ecumenical movement stressed by the Oxford, Edinburgh, Madras and Amsterdam Conferences. Three Bishops will go: Bishop Ivan Lee Holt, Bishop Charles W. Flint and Bishop James C. Baker. The other members of the delegation named were Dr. John R. Mott, Professor Georgia Harkness, Mrs. J. D. Bragg, Dr. Paul N. Garber and Dr. E. A. Sexmith. Dr. Lees Green was made an alternate.

Two vacancies were filled on the University Senate: Dr. Paul F. Douglas, new Chancellor of American University, to succeed Dr. James M. M. Gray; and Dr. Charles Nelson Pace, president of Hamline University, to succeed the late Chancellor David S. Duncan, of Denver University.

### BLUE RIDGE CONFERENCE

Many religious leaders in the South are looking forward to the conference on "The Task of the Church in Community Building," to be held at Blue Ridge, N. C., the week of June 16-22. This conference is an annual event and is sponsored by more than sixty Southern educational and religious leaders, including the presidents of most of the State universities, Bishops of the Methodist and Episcopal churches, deans of theological schools, ministers of various denominations, and others. The secretary of the committee announces that the program for the conference is nearly complete, presenting the following outstanding leaders:

Dr. Walter Horton, of Oberlin College, will deliver an address each morning on "The Foundations of our Faith"; Dr. Arthur Holt, of the University of Chicago, will follow with a series on "Social Emphases of the Christian Faith"; Dr. H. Paul Douglas, of the Federal Council of Churches, will lead a daily discussion on "Church Cooperation in Community Building"; and Dr. W. J. Hutchins, former president of Berea College, now director of the Danforth Foundation, will speak every day at vespers. In addition to these daily features, there will be special institutes in the afternoon and lectures every evening by some outstanding leader, followed by an open forum.

The sponsoring committee is greatly pleased with the prospect of a conference of unusual interest and significance, and does not hesitate to urge that all ministers, educators and others especially interested make their plans to attend if possible. Further information may be had from Dr. W. D. Weatherford, secretary of the conference, Third National Bank Building, Nashville, Tenn.

Lots of people now-a-days, when they make a plea for "Tolerance," mean, "Don't be too hard on sin."—Baptist Record.



## BISHOP DECELL TO BE AT PASTORS' SCHOOL

Telegram from Rev. I. H. Sells, executive secretary, Board of Education of the Mississippi Conference, announces that Bishop J. Lloyd Decell will take the place of Bishop Hoyt M. Dobbs in conducting the devotions for the Mississippi Conference Pastors' School, June 16-21. Bishop Decell is in charge of the Mississippi Conference. This change was made necessary by the leave of absence granted Bishop Dobbs.

## DR. DUNBAR H. OGDEN IMPROVING

Dr. Dunbar H. Ogden, minister of Napoleon Avenue Presbyterian church, New Orleans, is able to be at home after quite an extended stay at a hospital in the city. It may be some time before he will be able to resume his pastoral duties, but he is reported to be improving gradually and it is expected that in time he will be well again. Dr. Ogden is a native of New Orleans, but has served pastorates in Columbus, Mississippi; Knoxville, Tennessee; Atlanta, Georgia; Louisville, Kentucky; and Mobile, Alabama. Mrs. Ogden was Miss Grace Augusta Cox, of Columbus, Mississippi.

## GENERAL MINUTES AND YEAR BOOK

The General Minutes and Year Book of the Southeastern and South Central Jurisdictions, 1940-1941, is now on sale. While the General Minutes relate only to the two Jurisdictions, the Year Book contains much valuable information regarding the whole Church. It is a book which every pastor and wide-awake leader of the church will wish to possess. The price is only \$1 from the Methodist Publishing House and its branches.

## MUNHOLLAND MEMORIAL CHURCH DEDICATED

On last Sunday morning, Bishop A. Frank Smith preached and conducted the dedicatory service for the Munholland Memorial Church in New Orleans. This service brought to successful consummation the most important wholly new enterprise undertaken by the Methodists of New Orleans in a generation. Great credit is due those who projected it and those who executed the design; but the name of Mrs. C. T. Munholland, who made it possible, will be enshrined in the story of Metairie Methodism long after those of the administrators and promoters have been forgotten. Her husband, a member of the Louisiana Conference, died in 1907, and she gave on annuity, through the Board of Missions, her home and her fortune to make possible this splendid and complete church plant in one of the outstanding residential sections of New Orleans. In bringing her dream to reality, she has had a splendid ally in Rev. Karl Tooke, the capable and devoted young pastor.

## WOOD JUNIOR COLLEGE

The Wood Junior College a cappella choir completed a most extensive concert tour by presenting its program in the First Methodist Church, Houston, Miss., on May 20. In November, 1940, the Choir was presented to the North Mississippi Annual Methodist Conference by President Edward

W. Seay. The choir sang several numbers as its part of the program.

The choir began its annual spring tour by presenting its concert in the Methodist churches of Sardis and Marks, on the twenty-third of February. During the spring the choir has given its concert in the Methodist churches of Amory, Eupora, New Albany, Tishomingo, Tupelo, Ackerman, Louisville and Grenada. At each of these churches the group was most graciously received and entertained.

Mr. Brooks Haynes, head of the college's music department, directs a most effective and impressive program. The presentation includes chorals, a sextette, liturgical pieces, Negro spirituals, anthems and musical "amens." The personnel of the choir consists of forty-two well chosen voices. President Seay accompanies the group each time and presents the work of the college. As a finale the choir presents its program to the student body during the college commencement.

## COMPASSION DAY OFFERING FROM THE HOUSTON AREA

I have waited to make a report through the Advocate on the Compassion Day offering in the Houston area until complete reports could be had. Final reports as of date, May 13, are as follows: The quota for the area was \$37,000; divided Texas Conference, \$15,000; Louisiana Conference, \$11,000; Southwest Texas Conference, \$11,000. The district superintendents report that the Texas Conference raised \$15,756; the Southwest Texas Conference, \$12,173; the Louisiana Conference, \$10,746. No quotas were assigned to the Southwest Mexican and Indian Mission Conferences, but they raised \$546 and \$75 respectively. This makes a reported total for the area of \$39,296, a surplus of \$2,296 above the quota.

The money actually sent in and reported by the Conference Treasurers is: Texas Conference, \$14,611; Louisiana Conference, \$10,298; Southwest Texas Conference, \$10,733; Southwest Mexican Conference, \$546; Indian Mission Conference, \$75; a total received of \$36,255, leaving \$3,041 yet to be sent in as follows: Texas, \$1,145; Louisiana, \$456; Southwest Texas, \$1,440.

The reports by districts from the Louisiana Conference are:

District	Quota	Collection
Alexandria	\$1,287	\$1,322
Baton Rouge	1,485	1,269
Lake Charles	1,595	1,640
Monroe	1,430	1,292
New Orleans	1,584	1,960
Ruston	1,694	1,605
Shreveport	1,925	1,658

This is a magnificent report and betokens splendid teamwork upon the part of superintendents, pastors and churches. I am proud of the results, and am most grateful to the entire area. From the beginning I have believed that the Church would raise the \$1,000,000 asked of it, and I confidently expect the final report of the World Service Treasurer to reveal that figure. I trust that the churches of the Houston area will quickly remit the amount yet due, so that our slate may be clean.

Many reports might be singled out in the area as worthy of particular notice, but I call attention only to two, viz.: the Southwest Mexican and the Indian Mission. Without quotas, and out of extreme poverty, these noble Methodists gave till it hurt. Their devotion is an inspiration to us all.

A. FRANK SMITH.

May 13, 1941.

## SEASHORE DISTRICT CONFERENCE

The Seashore District Conference of the Methodist Church, met at 10 a.m., at Salem Camp Ground, Americus charge, Thursday, May 15, with Rev. J. F. Campbell as superintendent, and Rev. V. S. Coleman, host-pastor.

The opening hymn was "My Faith Looks Up to Thee," and was followed by prayer by Rev. J. B. Cain. "I am Thine, O Lord," was sung, and Brother Campbell led in the devotions.

Rev. D. M. Ulmer was elected secretary, and Rev. P. O. Nix was chosen as assistant. The roll was called and the large number answering indicated that the best conference in years had convened.

The different committees were announced and the necessary organization was completed. Preliminary organization at Wiggins on May 6, made possible an orderly and immediate dispatch of all work.

There were many prominent visitors present and they were introduced to the congregation. Among those present were Rev. Ira Williams, Rev. J. H. Morrow, Rev. J. B. Cain, Dr. C. A. Bowen, Dr. W. D. Hawkins, Rev. Irl H. Sells, Dr. J. G. Snelling, Rev. L. D. Haughton and others.

Bishop J. Lloyd Decell and Rev. W. B. Alsworth arrived and it was time for the bishop to bring the morning sermon. Bishop Decell spoke with great affluence and power from the first twelve verses of 12th Acts, and used as his subject, "The Church and the Departed Angel."

The conference adjourned for dinner, which was picnic-style and which was enjoyed by all.

At 1:30 the conference reconvened with Rev. R. L. Walton leading in the devotions.

The afternoon session was characterized by prompt but careful dispatch of all business and the reports from different committees told the story of improvement and progress in the district.

Two young men, Harvey Tillman Byrd and Winston James O'Neal, were licensed to preach. The importance of the district conference to local preachers was stressed, and the attendance of all local preachers at such conferences demanded.

Dr. C. A. Bowen, of Nashville, spoke for the Publishing House and church school literature; Rev. Irl Sells, of our Conference Board of Education, represented his area of work and related fields; Dr. W. D. Hawkins, of Meridian, spoke for Missions and related causes; Dr. J. G. Snelling represented Memorial Mercy Home; Rev. C. C. Clark spoke for the New Orleans Advocate and other interests; Mrs. J. A. Cirlot represented the Women's Work; Mrs. A. M. Ellison spoke about Children's Work and related interests; Rev. J. O. Ware spoke in behalf of Hospitals and Homes, and for Rev. W. M. Williams at Sanatorium. Rev. L. D. Haughton spoke for Dr. M. L. Smith and Millsaps College.

The District Lay Leader, L. T. Pickling, and the Associate Lay Leaders, W. L. Mabry and L. C. Corban, were accepted for another year with words of commendation from the chairman of the Nominating Committee. Rev. J. P. Nix was recommended as supply preacher.

Rev. E. E. Samples briefly announced the plans about the District Camp for the young people of the district, at Camp Bernard in June. Details of the camp already have been sent pastors.

Rev. D. E. Vickers assisted Rev. J. F. Campbell in a dedication service after all



reports from committees were read and approved and adopted into the minutes of the session. The entire gathering came to the altar as "Must Jesus Bear the Cross Alone" was sung. The meeting was closed with appropriate prayer by Brother Campbell.

### MONROE DISTRICT CONFERENCE, LOUISIANA CONFERENCE, SOUTH CENTRAL JURISDICTION

The Monroe District Conference met in one-day session at Collinston, the birthplace of the district superintendent, on Wednesday, May 15. Rev. A. C. Lawton and his people entertained the conference in a most hospitable manner. The church at Collinston is a very beautiful little chapel which was made possible by the generosity of Mr. W. B. Reily, who was reared in this community and who now spends a large part of his time in his country home there, though his business interests are in New Orleans, where he is a member of the Rayne Memorial Church. This church was occupied in the early part of the conference year.

The conference sermon was preached by Dr. W. L. Duren, editor of the New Orleans Christian Advocate and a former pastor and close friend of Bro. Reily. He preached a strong and helpful sermon. The morning devotional was conducted by Rev. J. E. Hearn, of Mangham, and that for the afternoon session by Rev. W. H. Carroll, of Grayson. Both these brethren brought helpful messages.

Rev. Ira W. Flowers was elected Secretary, and Rev. D. W. Poole, Assistant Secretary. These brethren served the conference efficiently.

The work of the Conference Board of Education was represented by Rev. G. W. Dameron, together with others of the conference and district staffs. The work of the Woman's Society of Christian Service was represented by Mrs. E. C. Gibson, District Secretary. Rev. J. G. Snelling presented the work of the Memorial Mercy Hospital-Home, Rev. C. B. White that of the Louisiana Methodist Orphanage, and Dr. W. L. Duren brought to our attention the cause of the New Orleans Christian Advocate. Dr. L. W. Sloane, superintendent of the Louisiana Anti-Saloon League, and Rev. A. C. Lawton spoke on the work of that organization in the fight that is being led against the liquor traffic.

The reports of the pastors showed that the work of the district is going along in a good way. There have been received on profession to date 156, and by certificate 218, and there has been a net gain in membership of 184. Benevolence acceptances total \$4,240, and of this amount \$2,399 has been paid to date. For the Louisiana Methodist Orphanage \$2,972.10 has been raised, and for the Memorial Mercy Hospital-Home \$305.16 has been raised. For Compassion Day \$1,267.25 was raised on an asking of \$1,430. The support of the pastors and the district superintendent is well up to date. In a number of charges it is up to date. Three charges have raised the total amount for the year for the Bishops' Fund and for Conference Claimants. Sixteen charges have made remittances for the Bishops' Fund and nineteen for the Conference Claimants Fund. Since the method of raising these funds is new, this is a good showing.

The church at Bastrop has been dedicated during this year and West Monroe is planning for the payment of the debt there

and the dedication of that church. Collinston has occupied its beautiful new church. Oak Ridge has done some repairs on their church building that makes it a beautiful building. The erection of a church at Beouf River, on the Pioneer charge, and at Columbia Heights, on the Columbia circuit, is being planned. The Mer Rouge church is also planning the erection of a church school building. At the First Methodist Church, in Monroe, a total of \$17,500 has been raised to date toward the erection of adequate educational facilities for that congregation.

W. L. DOSS, JR.

District Supt.

### SHALL WE JUDGE?

By Mrs. Irvin Rowland

"But why dost thou judge thy brother?"

In many ways we take the liberty of unlawfully judging our fellowmen. What right do we have to judge? He who is worthy to pass judgment on another must be without sin. Therefore, only God can be a just judge, one who can know our heart's actions and attitudes as well as our outward ways. Then again, God is our creator and a loving and understanding Father. He did not endow us with the power of righteous judgment.

We judge others, beginning with a few questionable facts, when we let our imaginations guide our thinking about how they feel or will react under certain conditions. This usually is nothing more than gossip. When we are prejudiced against someone or a group, we are passing judgment before we know the facts. When we are unwilling to give a person a chance to prove himself because of his background, we are becoming a judge of his rights and privileges.

Our own opinion about a person or cause may often be much more harmful than the real truth. In fact, we can easily become a stumbling block in truth's pathway, and our unjust, unthoughtful criticism may cause another to miss the way. If we would be more concerned about keeping our own attitudes and motives right and less concerned about trying to be a judge of others, we wouldn't have time to let our tongues get unbridled, and we, too, shall be called to judgment as well as our brethren. "So then every one of us shall give account of himself to God."

### THE LEAPERS

By Julia Lake Kellersberger

"So you are going to work for the lepers," said a friend of mine when told that my husband and I were going to expend our life's energy upon the physical and spiritual healing of the physical and spiritual lepers of the world.

"I intentionally mispronounce the word," said she, "for I think of those who have come to know Christ through their misfortune as leapers of joy among the hills."

I immediately thought of our own Bibanga hill far away in Central Africa and of the hundreds of lepers there who have become baptized Christians. Many of them express their gratitude to God for the physical leprosy which brought them there, thus making possible, through knowledge gained of the Savior, the cleansing of their leprous sins. I thought of the last day at Hopeville when our car drove through the camp for the last time and when it was surrounded by a throng of lepers, singing and weeping

for joy and sorrow. They leaped and they danced, as David did, out of gratitude to God for victory of the spirit over the flesh.

Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.—Isaiah 35:6.

Mine eyes have seen waters break out in the wilderness and streams in the desert. Mine eyes have seen the lame leap as an hart. From now on my prayers for the lepers shall be that they who are hated of men, separated from society, reproached and cast out as evil, may, for the Son of Man's sake, leap for joy. I shall pray that they may be high jumpers, spiritual athletes, winners of God's Olympics.

### THE LITTLE CHILD

For the first time in her life the little maid, a child of six, was hurried into the public air-raid shelter.

It was after midnight, and a hundred or more nervous people were battenning down their fears under cover of loud talk, shouting, singing, laughter and general commotion. The little maid was alarmed. She did not care for the noise. She wished the people would be quiet.

Presently she whispered: "Mummie, do you think they would listen if I sang for them?"

"Oh, no, of course not," replied her mother. "You can't sing here!"

But a woman sitting close by overheard the conversation. "And why shouldn't she sing?" she demanded. And without more ado she stood up, called for order, and invited the little maid to sing.

Very shyly the child advanced to the middle of the shelter. Then putting her hands together as if in prayer, she lifted up her small voice, and sang:

"Jesus, tender Shepherd, hear me,  
Bless Thy little lamb tonight;  
Through the darkness be Thou near me,  
Keep me safe till morning light."

The uproar gave place to silence; and hearts which had remained unbuttressed by the noise were touched by the still, small voice.—Methodist Recorder.

### PRAYERLESS WEAKLINGS

Much of the weakness in Christian lives is traceable to the neglect of prayer, and much of the strength to the diligent cultivation of prayer. When we fail to dwell in an atmosphere of prayer, faith grows weak, zeal ebbs, and one is less able to meet successfully the temptations by which we are constantly confronted. It was because He knew the dangers of prayerlessness that our Lord taught the disciples to pray, and set them the example, emphasizing "that men ought always to pray and not to faint." It is for this reason, too, that throughout the New Testament Scriptures emphasis is laid up on our need to be much in prayer. We need in our daily experience that keenness of spiritual insight which led the poet to write, "More things are wrought by prayer than this world dreams of." Without prayer we must depend upon our own wisdom and strength, which are always inadequate. When we are faithful in our prayer life, it becomes possible for God to manifest His power in us and through us.

—Christian Observer.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### An Opportunity

At Delta State Teachers' College, in Cleveland, June 3-18, 1941, a course in Narcotic Education will be offered. This will qualify teachers, church school teachers, or anyone else interested to teach this very important subject. Credit will be given for the course. The total cost will be \$21 to the individual. This includes room and board and fee to the college for the course. Of course, transportation to and from the college will have to be added to this amount.

We hope our women will encourage the teachers in their public schools to include this course in their summer training. A society might help finance some one of their teachers who would take the course and return to the community and teach it.

In order that the college may know that we feel this course is important, we are asking that our women write Dr. Wm. M. Kethley, president of Delta State College, and tell him so, and that we appreciate his adding the first course of this kind in our state, to those of the college.

\* \* \*

### Chinese Tea

To create interest in the spring mission study, "Dangerous Opportunity," Miss Sarah Hunt Baskerville, study leader of the Pelahatchie society, introduced the study with a Chinese tea at the church.

An Oriental setting was arranged and the program came from a large radio (the speakers, readers and singers were hidden behind a large screen). The women were challenged by this splendid presentation to study their responsibility to the Chinese Christians in this crucial time.

Seated in Chinese fashion, the guests were served tea and nut wafers by boys and girls dressed in costume.

### The Call

In view of the ominous threat of general war in the Pacific, and the continuance of the European conflict, we call upon our fellow Christians to join with us and with each other in a continuing ministry of prayer that God's will may prevail and that a just and durable solution may be found for the problems which are alienating the nations.

As Christians we recognize that we are the children of God who has made of one blood all nations of the world. We are gratefully aware that Christian groups have come into being among all peoples in Eastern Asia. In recent years, as never before, we have realized the truth that we are members of a Christian fellowship which transcends nations, races and classes. The potential influence of this fellowship for international guidance is a fact of major importance.

Upon us as Christians, therefore, lies an inescapable responsibility to seek through prayer to learn God's will. Let us reflect upon the causes of disturbance in international relations, the sincere viewpoints of other peoples, and the necessity of paying the price of peace. Let us enter with imagination, sympathy and charity into the tragic experiences through which our brethren in Eastern Asia are passing, and under

divine guidance seek for a just solution of problems and so escape the tragedy of further armed conflict.

It is our confidence that other branches of the world-wide church, especially those most deeply involved, who are still united with us across all barriers, are likewise dedicating themselves to this expression of world fellowship through prayer.

We are one in the profound conviction that the guidance, the light and the power of God are available in response to steadfast believing prayer. Let us return to Him in humility, obedience and confidence, that His will may be done by all peoples, nations and governments.

"Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

—Federal Council of the Churches of Christ in America.

\* \* \*

### Workers Appointed to the Mississippi Conference

#### Meridian Wesley House:

Miss Maude Fial has been re-appointed to the Meridian Wesley House, for a second year.

#### Moore Community House, Biloxi:

Miss Sallie Ellis and Miss Sophie Kuntz have been re-appointed to the Moore Community House in Biloxi. Misses Ellis and Kuntz have been serving in this community for a number of years.

#### Rural Work:

Mrs. J. W. Downs writes: "Deaconess Catherine Ezell, one of our best young workers, has been appointed to your conference rural work. Miss Ezell is now at Scarritt College." Our Rural Work program will begin September 1st.

#### Johnson Community Center:

Miss Ruth Carryer, who is now at Scarritt, and who recently served in Norfolk, Virginia, has been appointed to the Johnson Community Center in Jackson, to begin work September 1st. As has been stated, this center is in the process of becoming a Bethlehem Center.

\* \* \*

### A Letter from Sarah Bennett

The following letter from Sarah Bennett arrived in McComb after the adjournment of the recent conference meeting, so we are giving it to those for whom it was intended, through our page:

Annual Conference of Mississippi W. S. C. S. McComb, Mississippi.

Dear Friends:

As you are gathered together in this, your first annual meeting of the W. S. C. S., I wish to extend greetings to you. I shall be thinking of you and praying God's guidance for you as you face the work of another year.

Also, I wish to express again, my appreciation to each of you for your part in making it possible for me to work in Brazil.

During the seven months that I have been here, I have seen the work of the church and others in several places and the opportunities everywhere are great. I can hardly wait to learn enough Portuguese to begin work.

In January I came to Ribeiras Preto, where I will spend this year in language study. Maybe you would like to know something of the work here. At one time we had a school here, but about five years ago a social center was established. There are various clubs for all age groups, adult education classes, English, music, home economics, kindergarten and first grade. The playground is open in the afternoon and we have many boys that would otherwise be playing in the streets. In many ways the work is like that carried on in the social centers in the States.

This year the program has been enlarged to offer special courses in Bible and Religious Education to girls from rural areas who have had few educational advantages, but who are earnest, sincere workers in the local churches. They get practical experience in the work here at the center and also have the opportunity of attending all classes. They not only work in the local church, but also in a mission Sunday school in another section of the city. This type of training is a new idea, but we are hoping that it will help to meet the need for trained workers in rural areas.

The college department at Colegio Bennett was opened March 27th, but since Miss Hyde has written about that for the World Outlook, I will not tell about it here.

This has truly been an opportune time to arrive in Brazil. At Christmas I attended the quadrennial missionary retreat, and in January the first church-wide conference for Brazilian Methodist youth.

The church is young and there are many problems, but with people like you at the home base, and with the guidance of an understanding Heavenly Father, I believe there are great days ahead.

With love from your missionary,  
SARAH BENNETT.

\* \* \*

### To Secretaries of C. S. R. and L. C. A.

In response to many requests concerning the C. S. R. study, we are asking that it be taken during the third quarter.

The text book will not be off the press until June 15th, and we are hoping that many of the local secretaries will attend the Pastors' School, in Biloxi, June 16-21, where we will have a seminar each afternoon, demonstrating and making plans for this course on "The Christian Family."

The programs for the C. S. R. and L. C. A. institutes, which are to be held at the third quarter's zone meeting, have been ordered, and will be in the hands of the zone leaders in a short time.

The leadership school for Negro women will be held at "Gulfside," in Waveland, Miss., August 18-25. As soon as the announcements are off the press, they will be mailed to the local secretaries. We hope that each society will begin now to make plans with the women of the Negro W. S. C. S., to send a delegate.

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Committee on Literature and Publications

(Continued from last week)

#### Literature

We recommend:

1. That a more thorough study be made of the literature sent out by our church.
2. That a definite effort be made to inform the women of the Woman's Society of Christian Service of the whole program of the church through study of the "Methodist Woman" and the "World Outlook."
3. Realizing the vital need of well planned programs, we urge that greater care be made in the selection of the program committee.
4. That all literature and supplies be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

#### Publications

1. That greater use be made of the press.
2. That superintendents give our work greater publicity and realize more fully their responsibility and privilege in the promotion of missionary education in the entire church.
3. That each society Secretary of Publications not only subscribe to the World Outlook and The Methodist Woman, but that she read each issue and be ready at all times in regular meetings to advertise these publications by calling attention of the society to articles and news in the latest issues.
4. That she cooperate with the local Chairman of Missionary Education in providing suitable missionary articles and news items for worship services on World Service Sunday (each 4th Sunday) in the Church School.
5. That special attention be called to the combination offer of \$1.25 for the World Outlook and the Methodist Woman if subscribed for at the same time and sent to the same address.
6. That each society member be urged to subscribe immediately for the Methodist Woman, as this magazine is the avenue of much needed information in the new set-up, and that items from this publication be used at each monthly meeting.
7. That each Secretary of Literature and Publications adopt the following goal: (a) Every woman a subscriber to one or both magazines; (b) That every member of the society be personally interviewed concerning subscriptions; (c) That every expiring subscription be promptly renewed; (d) Careful study of and thorough cooperation with the campaign plans made by editors of the World Outlook and Methodist Woman; (e) Report each quarter to Mrs. C. A. Pilkinton, Artesia, Miss., Conference Secretary of Publications.

### Christian Social Relations

The clipping below is from the Clarion Ledger. Miss Winnie Buckels, Director of Narcotic Education, feels that it is vitally important that there be a good enrollment in this course. "Teachers need this train-

ing. For the sake of future progress in connection with teacher-training courses, we must have a group that will make possible an effective demonstration." Will you, as Christian Social Relations Chairman, see that your public school teachers are informed about this course at Delta State?

#### Narcotic Course Will Be Taught

#### Teachers to Get Credits in Special Instruction at Delta State

For the first time in the history of education in Mississippi a teacher-training institution will offer as a regular part of its program of instruction for teachers a course in narcotics education, it was announced at the state department of education yesterday.

Slated to be held June 3-13, at Delta State Teachers' College, Cleveland, the course is offered primarily for teachers, prospective teachers and counselors.

Delta State will offer two quarter hours credit for work done by teachers in the narcotics education course, which will be part of a larger program to better train and prepare teachers in Mississippi.

Through the cooperation of Miss Winnie Buckels, director of the division on narcotics in the department of education, Delta State has secured the services of John Permenter, of Florida, as an instructor in the course.

"The course will be a study of the latest scientific information about narcotics," Miss Buckels said. "The whole problem will be considered unemotionally and scientifically, and from a sound, practical education approach."

#### Eye All Problems

"Physical, psychological, economic and historical aspects of the problem will be considered. Attention will be given especially to methods of including instruction in the effects of narcotics in the school curriculum."

Mr. Permenter, Miss Buckels pointed out, is thoroughly trained in the field of narcotics education. His thesis for a master's degree was published by the Florida department of education, and is furnished to all teachers in that state.

He is principal of the Jupiter, Florida, high school, and has developed for Florida teachers "A Source Unit on Narcotics," which is being widely used in Florida and other states.

Miss Buckels said Delta State will be one of six colleges and universities in the United offering credit courses in narcotics education. Other schools are being held in Iowa, California, North Dakota and New York.

Teachers interested in this course may write Dr. W. H. Zeigel, dean of the faculty, Delta State Teachers' College, Cleveland.

The cost (including room, board fee) of the course will be \$21. This course at Delta State will naturally be an experiment (since this will be the first one offered in the state). If it is a successful experiment it will be an important step toward having colleges assume responsibility for teacher-training in this subject.

### To Secretaries of Missionary Education and Service

Dear Friends:

The first quarter of the new year is gone. I trust you have read the legislation you find on page 39 in the minutes of the Conference held at Amory. Note the following:

1. Remember you are to give information in regard to missionary specials. This information you can secure from Mrs. C. C. Sapp, Albany, Ga., Secretary of Home Work; and Mrs. R. P. Neblett, Water Valley, Miss., Secretary of Foreign Work.

2. Your society may receive special recognition for any study course that meets the necessary requirements. We may give special recognition to all mission classes, Bible classes and Christian Social Relations classes that meet the requirements.

3. The study committee for your society is composed of the Secretary of Missionary Education and Service, Secretary of Christian Social Relations and Local Church Activity, and Spiritual Life Chairman. These three women plan the study program for your society for the year. They may use the following plan:

First Quarter—Bible Study. Text: "Jesus and Social Redemption," by Shakelford.

Second Quarter—Study of China. Text: "Dangerous Opportunity," by Ballou. And also cooperative study with the pastor in his School of Missions, Text: "Methodism and World Service," by Van Dusen.

Third Quarter—"The Christian Family." A study in Christian Social Relations.

Fourth Quarter—Fall Mission Study. Text: "The Christian Imperative," by Barnes.

4. Two new Bible texts will be ready soon. One is, "Our Times—What Has the Bible to Say?" by Dwight J. Bradley.

Last but not Least—North Mississippi women have the privilege of study, association and fellowship for a week with one of the leading women of this great church of ours. Mrs. J. W. Mills, of Tyler, Texas, Vice-President of the Woman's Division of the Board of Missions of the Methodist Church, will be in our Conference Pastors' and Christian Workers' School, at Mathiston, Miss., June 2-7. She will teach the course, "Christians and World Order," and also will be one of the speakers for the platform hour. You are expected to attend, or send a representative. The District Secretaries will be there, and each zone is urged to send its chairman.

Sincerely,

MRS. E. M. SHARP,  
Conf. Sec., Missionary  
Education and Service.

#### Overheard in a Bus—But Really

"I see where Hitler says he's going to lick the whole world."

"Yeah, him and who else?"

"When guys start talking like that it means they're washed up."

"You bet. He better not start messing around with the good old U. S. I wish he'd retire and give the world some peace."

"Don't worry, boy. He's just about reaching the retirement age right now."

—The American Hebrew.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Report of Department of Christian Social Relations and Local Church Activities

The interest in the work of the Department of Christian Social Relations and Local Church Activities has steadily increased. The reports of the local secretaries show a greatly improved program of work. There has been a definite desire for a better understanding of the work that has led to study. Not only have the leaflets and packets been helpful, but our Mission Study books have done much in promoting the work. "Right Here at Home" and "Uprooted Americans" gave such valuable information and resulted in many societies doing constructive work in their communities.

Space will not permit a detailed account of the many activities, however, I shall mention a few outstanding ones: Established library in Negro schools; built T. B. cabins; organized recreational centers and paid director; telegrams and letters were sent senators and representatives; established Mother's Clinic; and sewing and knitting for Red Cross. Sent several Negro women to School for Christian Workers, at Tyler, Texas. Established and maintained recreational room in church for use of soldiers. Games and magazines were donated to N. Y. A. Center. Playgrounds were organized. Literature was given to Negro churches. Numerous visits made to sick and shut-ins.

The following societies have made the four quarterly reports and are on the Honor Roll:

#### Alexandria District

Alexandria, First Church; Bunkie, Boyce, Opelousas, Natchitoches, Glenmora, Palmetto and Pineville.

#### Baton Rouge District

Baton Rouge, First Church; Baker, Istrouma, New Hope, Zachary and Bogalusa.

#### Lake Charles District

Lake Charles, First Church; Lafayette, Sulphur, Crowley, DeRidder, Gueydan, Rayne and Anacoco.

#### Monroe District

Bastrop, Buckner, Delhi, Monroe, First Church; Monroe, Gordon Avenue Church; Sterlington, Lake Providence, Winnsboro, Waterproof, Columbia, Wisner, Wesley and Claiborne.

#### New Orleans District

Munholland Memorial, Parker Memorial, Slidell, Second Church; Algiers, Canal St., Rayne, Carrollton Avenue and Franklin.

#### Ruston District

Arcadia, Homer, Hilly, McIntyre, Springhill, Simsboro, Gibsland, Jonesboro Minden, Farmerville and Haynesville.

#### Shreveport District

Shreveport, First Church; Noel Memorial, Greenwood, Sexton Chapel, Keithville, Gilliam, Vivian, Mangum Memorial, Plain Dealing, Bossier, East Point, Pelican, Mansfield, Wynn Memorial, Cedar Grove, Broadmoor and Benton.

MRS. D. C. METCALF.

### Chinese Tea Lovely Affair

A fitting event for the conclusion of the Mission Study, "Dangerous Opportunity," was a Chinese tea given by the Woman's Society of Christian Service in the assembly room of the Methodist church in Coushatta last Monday afternoon, and to which all the ladies of the church were invited.

At this time interesting reports on the State Conference held in Shreveport recently were given by Mrs. T. C. Wimberly, president of the society; Mrs. Ira Campbell, secretary of the Shreveport District; and Mrs. Henry Marston.

Mrs. Fred Wilson, Superintendent of Mission Study, gave the concluding chapters of the current study book, which is an enlightening interpretation of the Christian missionary church at it is today.

The author, Earle H. Ballou, states that the purpose of the book is to illumine and magnify the calling of the Church in China. It has fulfilled that mission by making more real the actual life and problems of the Chinese people.

A talk on "China's Soong" was made by Mrs. Ashley Perry, and the program closed with prayer by the pastor, Rev. Henry Rickey.

The assembly room was most attractive with its bowls of bright flowers and its beautifully appointed tea table, from which the hostesses served the guests with refreshing fruit punch and the daintiest of home-made confections.

Souvenirs of Chinese handwork made an interesting display, and the ladies are indebted to the Variety Store for contributing to this feature of the meeting.

MRS. ASHLEY H. PERRY,  
Publicity Chairman.

\* \* \*

### Suggestions for the Observance of World Service Sunday in the Church School, May 25

Some church schools may wish to observe World Service Sunday in May with a program other than worship. The following suggestions may prove helpful in such cases.

1. Make use of stereopticon slides available from the American Bible Society. A limited number of sets of beautiful slides with accompanying lectures are available and churches fortunate enough to secure them will find that they may be used quite effectively on this Sunday. The worship service above might be used with the slides substituted for the story or talk.

2. Display samples of different types of Scripture printed and distributed by the American Bible Society. These samples may be purchased in small quantities from the nearest depository. The worship program given above might be used with the speaker presenting the facts contained in the article, "The American Bible Society," after which the congregation might be invited to inspect the exhibit and to purchase copies of the Scriptures on display. In some cases it might be possible to secure interesting pictures and other literature from the depositories for use in the displays.

3. An interesting program might be worked out along the line of enlisting and

sending out the worshippers in the interest of the distribution of the Scriptures. In such a case a number of copies of the penny Gospels might be purchased and on hand at the time of the program. After a talk setting forth such facts as are contained in the article, "The American Bible Society," the worshippers might be asked to act as Bible colporteurs in distributing Testaments to persons in the community who do not possess them. Each person agreeing to serve in this capacity should be supplied with a number of copies of the penny Testaments which he might agree to buy and distribute free to persons in the community who may not possess even as much as a copy of one of the Gospels. In almost any community a large number of individuals may be found who do not possess a copy of any portion of the Scripture. This kind of a program eventuating in the distribution of the gospel, might be quite helpful in creating a sense of fellowship with the missionaries and Bible colporteurs in other parts of the world who are so faithfully and helpfully sharing the Word of Life with men and women. It would be especially interesting and helpful if in advance of this kind of a program it could be learned whether or not there are blind persons in the community who do not have copies of the Scripture in Braille. If such a case be found, a portion of the Scripture in Braille might be purchased from a nearby Bible House depository and on this Sunday presented to the blind person either directly or by a representative of the church school.

4. An interesting program might be planned around a collection of Bibles from various parts of the world. In advance of such a program an announcement could be made to members of the church school that on this Sunday there will be displayed copies of interesting Bibles written in other languages, or of old or unusual editions. Many children might secure copies of Bibles in other languages from grandparents or friends who came to this country from other lands.

Only free people can hold their purpose and their honor steady to a common end.  
—Woodrow Wilson, April 2, 1917.

Virtue is that which is to be possessed, both by you and every other person who would have direction and care, not only for himself and things dear to himself, but for the State and things dear to the State.  
—Socrates.

A young man in writing to his prospective father-in-law said: "I hope my recent appointments as Curator of the Museum of Antiquities will induce you to trust your daughter to my care."—Exchange.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

Old Centenary College

(Note: The Church School lesson for this issue failed to reach us and we are forced to use this page for other matter.—Editor)

## MOUNT SEQUOYAH, LAKE JUNALUSKA, 1941

The plans for the programs at Mount Sequoyah, Fayetteville, Arkansas, and Lake Junaluska, N. C., include very attractive features.

### Administrative Conference

Mount Sequoyah, July 1-8, the Administrative Conference for the South Central Jurisdiction. Bishop W. C. Martin is the chairman of the program committee, and this occasion will bring together the bishops, district superintendents, conference missionary secretaries, conference lay leaders, conference executive secretaries, and conference presidents of the Woman's Society of Christian Service.

### School of Missions

School of Missions, Mount Sequoyah, July 1-18; Lake Junaluska, July 24-August 5. These schools are being planned as cooperative enterprises of the Board of Education and the Board of Missions and Church Extension. Members of the faculty include: Dr. Henry Barnett, Florida Southern College; Dr. Hugh C. Stuntz, Scarritt College (Lake Junaluska); Bishop W. T. Watkins (Lake Junaluska); Miss Oscie C. Sanders, Chapel Hill, N. C.; Mrs. Delbert Mann, Nashville, Tenn. (Mount Sequoyah); Miss Mabel K. Howell, Scarritt College (Lake Junaluska); Miss Florence Teague, Nashville (Mount Sequoyah); Miss Mary Lou Barwell, New York (Mount Sequoyah). The classes will consider "Christians and World Order," "Christianity and Democracy in America," "The Missionary Message of the New Testament," "Guidance in Christian Home-Making," "Conducting a Study Group in Missions and Christian Service," and Bible.

### Missionary Conferences

Missionary Conferences, planned by the Board of Missions and Church Extension, will be in session at Mount Sequoyah, July 11-18, and at Lake Junaluska, July 29-August 5.

### Leadership School

Lake Junaluska, July 17-24. A Leadership School will be held in cooperation with the conference Boards of Education in the Southeastern Jurisdiction. For the most part the courses will be taught by conference staff members. The courses and faculty are: "The Nursery Child in the Home," Miss Elizabeth Jarratt, Virginia Conference; "The Child's Approach to Religion," Mrs. H. D. Guerrant, North Georgia Conference; "Understanding Children," Miss Louise

Bridges, South Georgia Conference; "Counseling Youth," Mrs. John K. Benton, Nashville, Tenn., specialist in youth work; "The Church Working With Young Adults," Rev. H. G. Williamson, Holston Conference; "The Superintendent and His Task," Rev. Carl H. King, Western North Carolina Conference; "Christian Evangelism," Dr. R. Ira Barnett, Florida Conference; Seminar on Camping, Miss Elizabeth Brown, Board of Education. This program is prepared especially for persons who cannot come for the two weeks' school, August 18-29, and will include a variety of features.

### District Superintendents' Conference

The District Superintendents' Conference, July 17-24, will be in session at the main auditorium at Lake Junaluska during the period of the one week school, with a strong program of platform addresses. This program has been planned by a committee of the District Superintendents' Association of the Southeastern Jurisdiction, of which Dr. C. C. Daniel, Jackson District, Memphis Conference, is chairman. It has developed from the enterprises of this nature that were conducted during the last two years. The morning devotional addresses will be given by Dr. Oscar T. Olson, Cleveland, Ohio, the noon day addresses by Dr. Hazen G. Werner, Dayton, Ohio, and the evening addresses by Bishops Arthur J. Moore, J. L. Decell, Hoyt M. Dobbs, W. T. Watkins and W. W. Peele. Each day there will be a two-hour discussion of items of importance in the work of the church led by district superintendents.

### Leadership Schools

Two Weeks' Leadership Schools, Mount Sequoyah, August 4-15; Lake Junaluska, August 18-29. Among the courses and instructors provided by the Board of Education are: "The Child's Approach to Religion," Miss Lucy V. Bickel, of Nashville (Mount Sequoyah); Miss Rosemary K. Roorbach, New York (Lake Junaluska); "Children in a Changing World" and "How Our Religion Began," Miss Edna M. Baxter, Hartford Seminary, Conn.; "Senior and Young People's Work," Miss Alleen T. Moon, Nashville; "Ways of Teaching," Miss Frances C. McLester, Nashville; "The Church Working With Young Adults," Miss Doris Dennison, Nashville (Mount Sequoyah); Rev. M. Leo Rippy, Nashville (Lake Junaluska); "Christian Faith and Religious Education" and "The Christian Understanding of the Church," Dr. H. Shelton Smith, Duke University (Mount Sequoyah); "The Religious Experiences of Older Children," Mrs. C. W. Kent, Director of Children's Work in the Central Texas Conference (Mount Sequoyah); "Youth and Today's World" and "Christian Worship," Dr. Nat R. Griswold, Hendrix College (Mount Sequoyah); "Teaching Adults," Dr. S. H. Condon, Teachers' College, Canyon, Texas (Mount Sequoyah); "The Religious Experiences of Primary Children," Mrs. W. B. Ferguson, Editor, The Elementary Teacher (Lake Junaluska); "The religious experience of Junior Children," Miss Barnett Spratt, specialist in children's work (Lake Junaluska); "Bible Backgrounds" and "The Bible and Youth," Dr. John H. Hicks, Southern Methodist University (Lake Junaluska);

"Intermediate Work," Miss Elizabeth Brown, Nashville (Lake Junaluska); "Group Discussion in Christian Education" and "Present Trends in Christian Education," Dr. Harrison S. Elliott, Union Seminary, New York (Lake Junaluska); "Understanding Adults," Rev. M. Leo Rippy, Nashville (Lake Junaluska); "How Christian Character Develops," Miss Frances C. McLester, Nashville (Lake Junaluska); "Guidance in Christian Home-Making," Dr. Mason Crum, Duke University (Lake Junaluska); "The Stewardship of Life," Dr. James W. Workman, Board of Lay Activities (Lake Junaluska).

The programs will include chapel services, recreation, vespers, conferences and platform addresses. Among the speakers will be Bishops Paul B. Kern, J. C. Broomfield and Clare Purcell; Doctors John H. Hicks, Edna M. Baxter, John Q. Schisler, D. M. Maynard and Harrison S. Elliott.

There will also be week-day work for children, with opportunities for observation by workers with children.

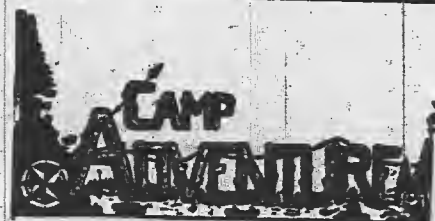
Young People's Leadership Conferences—Lake Junaluska, August 5-16; Mount Sequoyah, August 19-30. The Young People's Leadership Conferences, under the auspices of the Youth Department of the Board of Education, will offer attractive features for the conference, district and sub-district leaders in youth work, grouped around the theme "To Serve the Present Age."

Mount Sequoyah, August 15-17. Church School Superintendents' Conference. This week-end will provide opportunity for superintendents to discuss items of particular interest to them in a well planned program.

For a catalog giving information about the programs of the Board of Education at Mount Sequoyah and Lake Junaluska, write the Department of Leadership Education, 810 Broadway, Nashville, Tenn.

Former President Taft said, in a speech: "Some men are graduated from college cum laude, some are graduated summa cum laude, and some are graduated mirabilis dictu."—The Silver Cross.

Words are, of course, the most powerful drug used by mankind.—Kipling.



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# THE CHRISTIAN FIRESIDE

## THE NEW CAR

By Rev. Vivian T. Pomeroy, D. D.

If you see on the roads today a new and noble car, dark blue and silver, it may be mine. Three weeks ago Mr. Ford and I came to a final parting of the ways. For reasons which may have something to do with my English blood, I definitely decided to have a sit-down strike against him—and to sit in a Chrysler. It was quite an experience I can tell you, after fifteen years of Mr. Ford's ever improving gearshifts, to sit and drive in a car with the magic of fluid drive. There I was amid splendor, and dark blue cushions, and a little royal red crown in the center of the steering wheel. My only uneasy thought was that Michael, the Village Cop, seeing me in such a car, might no longer give me credit for holy meditation when I exceeded the speed limit. Anyway, there I was in my delight and pride.

But things began to happen which had never happened to me before—strange things. First I spoke very crossly to the most obliging boy, who for years has found room for my car in a small and crowded parking place in down-town Boston. I noticed a mark—about an inch long—on one of my rear mud-guards. I said: "Look! You've scratched my car." The boy wiped away the mark with his finger; but next day I drove past his reproachful eye to a larger and less crowded parking place. Also, I found myself scowling at gentlemen who seemed to be of foreign extraction and who almost grazed the rounded sides of my Beauty. I did not wish to see any much-needed rain, because it would spot the face of my exquisite creature. I spent valuable time prowling around the car with a duster, removing the slightest speck. I urged those near and dear to me not to drop their cigarette ash on the floor. I firmly refused to convey potted plants. I studied diligently a booklet thoughtfully provided with the car, telling me what remedy to use in case a baby with an ice cream cone let it drip on the cushions. I kept a small brush under the seat, with which to remove every trace of passengers.

This went on for a week—and then I woke up. I saw that I was becoming quite another kind of person: a fussy, anxious, horrid sort of person. And I said to myself: "Look out! You don't own this car; this car owns you."

That is almost the worst thing which could happen to one. If you think more of things than of persons: if you once let yourself care so much for things that you forget that things exist only to give delight and service to you and others—you are doomed. And this goes for cars, money, houses, gardens, food and drink, toys and anything. You may own them; you may take good care of them; but beware! Never let them own you.—Reprinted by special permission of the author and The Christian Leader.

## TWO ONE-MINUTE SERMONS

By W. B. Millard

### Love

When Moses preferred hardship with his own people to the luxury of Pharaoh's Court, people called it loyalty; but a better name is love. When Elijah at the Lord's

command conquered his fears and rebuked wicked King Ahab, people called it courage; but a better name is love. When Nehemiah gave up his princely position as cup bearer to the king, for the hard task of rebuilding Jerusalem, people called it patriotism; but a better name is love. When Jonathan protected David from the jealous wrath of Saul, people called it friendship; but a better name is love. When David wrote his heart break into the 51st Psalm, people called it penitence; but a better name is love. When Daniel continued to pray until he was cast into the den of lions, people called it piety; but a better name is love. When the woman broke the alabaster box of ointment over Him, who had forgiven her sins, people called it gratitude; but a better name is love. When Paul prayed for the jailer who had scourged him, people called it forgiveness; but a better name is love. When the widow cast all of her scanty living into the Lord's treasury, people called it generosity; but a better name is love. When Jesus gave His life for others, people called it self-sacrifice, but a better name is love. Many, beautiful and varied are the fruits which grow on the tree of virtue; but love is the tap root and source of them all.

### Spice

As is spice for food, so is wit for conversation, too much is worse than too little. Spice comes from India and the tropics, and some jokes are far-fetched. There are not many varieties of spice and there are said to be only thirteen original jokes. A pinch of spice gives zest to the meal and a merry jest lightens the day's work. He who would fill his belly with spice is brother to him who would fill his life with idle frivolity; both alike are fools. Spice may be used to flavor a cake or conceal whiskey breath; so wit may be used to illuminate a sermon or arouse unclean desire. Better a sugary tongue than a cayenne disposition. Some spices improve with age; herein spices differ from jokes. Salt that has lost its savor is like unto the man who has lost his sense of humor. Spice is better when ground fine; coarse wit offends good taste. Spice cannot sweeten putrid meat, and wit cannot purify a corrupt heart.—Advance.

## MANY MOONS AGO

In the early days of New England a white man was captured by the Indians and carried away into the forest. One day an Indian coming to him put a gun into his hand and said, "Follow me." The white man had no idea what was going to happen, but followed, fearing to disobey.

Through the woods they traveled, on and on. At night they slept on the ground. In the morning they took up the trail again and finally came to the edge of the village.

"You know this?" asked the Indian.

"Why, yes, I do," said the man. "It is Litchfield."

"Now I tell you why I brought you. Once, many moons ago, I came here hungry. I asked for something to eat at the inn. The innkeeper said, 'Be off! I have nothing for such as you.' You saw me. You said, 'Give him food to eat, I will pay you.' I ate a good dinner and then I tell you, 'Some day I pay you.' Now I pay you."

With these words the Indian turned and went back into the forest. The man now remembered the event. It had occurred long ago and he had almost forgotten it. He had been a good Samaritan to the Indian who never forgot the kindness, and now when a friend was needed, he proved one in turn.

—Christian Union Herald.

Let us devise means to establish schools to propagate morality unfettered by superstition.—Thomas Paine.



● If intuition is the quality of guessing things, then it's a good quality to have if you want to do well with this Guess Again contest. Mark your answers in the space provided and then check for the true answers and get your rating.

(1) Pyrotechnics are a method of entertaining the public with (a) magic; (b) fireworks; (c) throwing knives close to a person; (d) ☐ flowery music on a piano.

(2) Mark this true or false: Most of the states furnish mansions for their governors. ☐



(3) The picture above shows (a) Winston Churchill and Lady Churchill; (b) Anthony Eden and his wife; (c) Lord and Lady Halifax; ☐ (d) Lord and Lady Gort.

(4) If you were going from San Francisco to Buenos Aires your ship would pass one of these countries (a) Chile; (b) Peru; (c) ☐ Ecuador; (d) Brazil.

(5) From bauxite we get (a) stainless steel; (b) aluminum; (c) hard rubber; (d) ☐ glaze for china.

(6) Heliotrope is (a) a color; (b) a method of signaling in the navy; (c) a form of airplane that flies straight up; (d) ☐ a form of poetry.

(7) If you saw the name Antonescu, you would know instantly that he lived in (a) Asia; (b) Africa; (c) the Balkans; ☐ (d) Lapland.

## "GUESS AGAIN" ANSWERS

	Tally Score Here
1. (b) for 15 points.....	_____
2. True for 10.....	_____
3. They're (c) for 15 more.....	_____
4. (d) if the canal is open, 15 pts.....	_____
5. (b) you're intuitive for 15 more.....	_____
6. (a) right off the bat for 15.....	_____
7. (c) for the last 15.....	_____
RATINGS: 90-100, very intuitive; 80-90, pretty much so; 70-80, so-so; 60-70, so and so!	TOTAL _____



## SIDNEY P. SMITH TRIBUTE

The youthful career of Sidney P. Smith came quietly to a close at his parents home, 1625 Bailey Ave., Jackson, Miss., on April 3, 1941, at 5 o'clock in the afternoon.

Sidney, as he was familiarly known, was born at Wilson, La., April 3, 1915, where his childhood days were spent, moving to Jackson with the family fifteen years ago, and was a charter member of Glendale Methodist Church.

He was happily married Sept. 3, 1939, to Miss Ada Pearl Brown, of Carthage, Miss., and had a promising future. He was a valued employee of the Illinois Central Railroad, making headquarters at Baton Rouge, La.

He had been ill for several weeks in the Jackson Infirmary and had been home only a few days when he passed away on his 26th birthday anniversary.

The writer was his pastor for four years of his youth, during which time and later was privileged to observe his admirable traits of character develop. His nature and personality were an exemplification of courtesy and friendliness.

His sincere faith in and acceptance of Jesus Christ as his personal Savior was referred to in remarks by his pastor, Rev. J. A. Wells, of Glendale Methodist Church, who with the writer and Rev. Albert Sidney Johnston, pastor of Davis Memorial Baptist Church, conducted the funeral services.

CHAS. E. DOWNER.

## DR. W. T. FRANKLIN

On April 21, at 3:45 p. m., in the Highland Sanitarium in Shreveport, La., Dr. William Thomas Franklin closed his eyes in death, and with his passing there ended a great life. He was born August 18, 1866, at Anacoco, La., the son of Rev. John Franklin and Susan Conerly Franklin. The spot of his birth was near the spot where his grandfather, James Franklin had settled when west Louisiana was but little more than a wilderness. Dr. Franklin attended the country schools in the section near and secured most of his education from the itinerant one-room teachers of the time—many of them superior men and women in power to inspire young life. By hard study, young Willie, as he was generally called, prepared himself to be a country school teacher. Early he expressed the desire to be a physician and to that task he bent all his energies and graduated from the Memphis College of Medicine in 1897. He came back to his home parish of Vernon and there spent his life in the service of his fellowmen and his God.

He joined the Methodist Church at old Holly Grove at an early age, and to that church and to the cause of Methodism in general he gave of himself, his service, his loyalty, and his substance to the end of days. The Louisiana Methodist Conference had no more loyal and faithful servant than was Dr. Franklin. His funeral was held in the Holly Grove church, where a great throng of relatives, friends and neighbors came to pay a last tribute of respect and love to his memory. The floral offering was immense and came from people in all walks of life.

Dr. Franklin was a man of the old school—a man of deep convictions and noble principles. He was always to be found on the side of what he thought to be right, and in that cause he was plain spoken and fearless. He was one of the rugged type of Americans who have won places of recognition by sheer force of ambition, honesty,

fair dealing and hard work. As he neared his seventy-fifth birthday, he seemed to realize that the end was near for him. He retired from his active labors and told his loved ones that he was "ready to go." He suffered a slight stroke of paralysis, went to the hospital and was thought to be getting better, but suddenly his sight seemed to leave him and in a little while his heart ceased to beat and he slipped into eternity. As another has said, "He went down like a great cedar on the hillside and left an open space against the sky."

The Doctor was married three times, first to Miss Sarah Alice Bray, to which marriage were born seven children, four of whom died. She died in 1902. His second marriage was to Miss Flora S. Franklin, no relation, to whom four children were born. She died in 1926. In 1927, he married Mrs. Eleanor Murphy Spalding, who survives him. He is also survived by four sons, three daughters, and two step-children, all of whom join in saying, "He was the best daddy that ever lived."

His funeral was conducted by Rev. C. M. Hughes, of Waterproof, La., a life-long friend, and his body was consigned to its final resting place by the Masonic Order, of which he had long been a faithful member.

C. M. HUGHES, Pastor.

## IN MEMORY OF MRS. LAURA BELLE ROBBINS

Whereas, on the 28th day of February, 1940, God called hence our beloved sister, Mrs. Laura Belle Robbins; therefore be it Resolved, by the Woman's Society of Christian Service of the Edwards Methodist Church:

That while reverently bowing to the will of Him who "doeth all things well," yet our hearts are surcharged with sorrow, and we sigh for the "sound of the voice that is hushed and the touch of the hand that is stilled";

That in the death of Mrs. Laura Belle Robbins, our church and this society have lost a faithful and valued member, this community one held in high esteem by all who knew her, her husband a true and loving companion, and her children a fond, faithful and devoted mother;

That to us and to all others to whom she was dear there is sweet solace in the knowledge that she "died in the faith," that the beyond had no terrors for her, and that when called she was fully prepared to answer "I am ready";

That to her husband and children we earnestly pray "The Comforter" will come and that He who was foretold as "a Man of sorrows and acquainted with grief," will so lighten their burdens of sorrow and grief that they may indeed feel that she is "not dead, but sleepeth";

That these resolutions be spread upon the minutes of this society, a copy of them be sent to the family of the deceased, and one mailed to the New Orleans Christian Advocate for publication.

MRS. H. A. WILLIAMS,  
MRS. G. W. PARKS,  
MRS. G. W. LUSTER.

## WISE OR OTHERWISE

By Rev. James H. Felts

He said to the judge: "I just had a little Christmas in my blood." The judge said to him: "It looks more like whisky in the blood. Ten dollars and cost."

"A man is a social failure if he takes his intellect along." For, they say, "Brains may be O. K. in the daytime, but should never be used after sunset." This explains the otherwise inexplicable.

It takes more than a good stand to make a good crop.

"It is difficult to make a fool out of a man without cooperation."

There is no redemptive power in a spectacular funeral service.

When a woman says, "I have no clothes to wear," she is not speaking of her figure, but figuratively.

The movies are advertising the "Invisible Woman." Not so hot. They have been showing invisible dresses for many moons.

"The use of currency generally is becoming passe and out of style."—News note. And here I am, a superannuate, thinking myself a back number when I am right up-to-date.

Three factors, among the many giving me a perfectly gorgeous evening-time, stand out: an economical wife, a generous sister, and thoughtful friends.

It is reported that a man swapped a cocker spaniel for a tuxedo. Both were cheated.

Cold ground has the same effect on good seeds that cold hearts have on good ideas.

"Fear increases the secretions of certain glands which supply our muscles with added strength for running away." What a supply of secretions Italian glands have!

True or false? "Some husbands want their wives to sit around home, read a good book, and listen to their arteries harden?"

## MISSISSIPPI CONFERENCE

## Brookhaven District—Third Round

Wesson and Beauregard, at Wesson, June 1, 11 a. m.; Q. C. July 9, 7:45 p.m.  
Scotland, at Galatia, June 1, 3 p.m., followed by Q. C.  
Summit and Felder, at Felder, June 8, 11 a.m.; Q. C. August 14, 2 p.m.  
Georgetown, at Omaha, June 8, 3 p.m., followed by Q. C.  
Hazlehurst, June 8, 7:45 p.m.; Q. C. July 8, 7:45 p.m.  
Bethesda Church Celebration, June 15, 11 a.m. and 1:30 p.m.  
Adams, at Bethel, June 15, 3 p.m., followed by Q. C.  
Barlow, at Center Point, June 22, 11 a.m. and 1 p.m.  
Harrisville, at Rexford, June 22, 3 p.m., followed by Q. C.  
Crystal Springs, June 22, 7:45 p.m.; Q. C. July 14, 7:45 p.m.  
Brookhaven, June 29, 11 a.m.; Q. C. August 11, 7:45 p.m.  
Monticello, at Sartinsville, June 29, 2:30 p.m., followed by Q. C.  
Thompson Reunion, Bethel Church, July 6, 11 a.m.  
Bogue Chitto, at Quentin, July 6, 3 p.m., followed by Q. C.  
McComb, LaBranch Street, July 6, 7:45 p.m., followed by Q. C.  
Prentiss, at Carson, July 7, 7:45 p.m.  
Magnolia, July 13, 11 a.m., followed by Q. C.  
Osyka and Fernwood, at Muddy Springs, July 13, 3 p.m., followed by Q. C.  
McComb, Pearl River Ave., July 13, 7:45 p.m.; Q. C. August 14, 7:45 p.m.  
Nebo, at Oak Grove, July 27, 11 a.m. and 1 p.m.  
Meadville and Bude, at Mt. Olive, July 27, 3 p.m., followed by Q. C.  
Gallman, at Bethesda, July 29, 10 a.m.  
Wesson Circuit, at North Union, August 3, 7:45 p.m., followed by Q. C.  
Foxworth, at Sandy Hook, August 10, 11 a.m. and 1 p.m.  
Tylertown, at Knoxo, August 10, 3 p.m., followed by Q. C.  
McComb, Centenary, August 10, 7:45 p.m.; Q. C. August 18, 7:45 p.m.  
Utica, at Cayuga, August 17, 11 a.m. and 2 p.m.  
Silver Creek, at Oak Vale, August 17, 7:45 p.m., followed by Q. C.

R. H. CLEGG, D. S.

Let me truly feel that in myself I am nothing, and at once through every inlet of my soul God comes in and is everything to me. And as soon as I feel this, the almightiness of God pours through my spirit like a stream, and I can do all things through Him that strengthens me.

—William Mountford.



## MRS. SUSIE YOUNG WHATLEY

On the morning of March 31, 1941, the spirit of Mrs. Susie Young Whatley, wife of the late Joseph P. Whatley, slipped quietly away to God.

She was born in Catahoula parish and had been a resident of the Eden community since her marriage to Mr. Whatley. She was one of the stewards of the Eden Methodist church, and was a true steward in every sense of the word. The church has suffered a great loss in the passing of this noble soul.

Hers was a spirit that was characterized by unselfishness and a deep devotion to her home and her children. She gave of her time and herself in the relief of suffering in the community and never was she too busy to answer a worthy call for help.

Her home was the preacher's home and she looked upon her pastor and his wife as members of her family. Even as the pains of the disease that was to cause her death came upon her, she refused to stop her labors for her church and community.

She was called to rest after a long and painful illness, but through it all she remained cheerful and bore her suffering without complaint. Hers was a faith that was born of a long association with her maker.

Slowly the number of older members of our church is growing smaller, but in their passing they leave behind a heritage that will live on and on.

Mrs. Whatley leaves behind to mourn her passing five daughters, two sons, thirteen grandchildren, five sisters, one brother, and a host of friends.

Though our hearts are saddened by her passing we feel that she has already heard the plaudit, "Well done, thou good and faithful servant; Thou hast been faithful over a few things, I will make thee ruler over many

things: enter thou into the joy of thy Lord."  
HER PASTOR.

## MISSISSIPPI W. S. C. S.

(Continued from page 10)

### Negro Women of the Hattiesburg District Organize W. S. C. S.

On May 9th, Mrs. D. L. St. John and Mrs. Stanley Wilson attended the organizational meeting of the Hattiesburg District W. S. C. S., of the Negro women. The organization was conducted by Rev. C. M. Webb, the district superintendent, and a full corps of officers was elected and installed, according to the constitution on page 42 of the Guide.

The Mt. Jordan Methodist Church, five miles from Pachuta, was filled with interested women, who had made a very careful study of the Guide, The Methodist Woman, "Investing Our Heritage," and the leaflets giving the duties of the officers.

Mrs. St. John and Mrs. Wilson conducted a forum when questions were answered. The main problem of these women is the understanding of the finances and, too, they have been accustomed to two societies—a home missionary and a foreign missionary society.

We hope that our local societies will contact the women of the local Negro W. S. C. S., and assist them with their work.

### What About Octagon Coupons????

Remember that a special offer is being made to our Methodist Home, in Jackson, for the Octagon coupons sent in before the last of June.

Let's begin now and continue through June to keep right after those coupons.

Do not wait, send them in early in the month.

## MISSISSIPPI CONFERENCE

### Vicksburg District—Third Round

Fayette, May 25, 11 a.m.  
Vicksburg, Gibson Memorial, May 25, 7:45 p.m.  
August 13, 7:45 p.m.  
Woodville, June 1, 11 a.m.  
Port Gibson, June 8, 11 a.m.; July 20, 4:30 p.m.  
Centerville and Liberty, at Liberty, June 15, 11 a.m. and 2 p.m.  
Gloster, at Gloster, June 15, 4 p.m.  
Rolling Fork and Cary, at Rolling Fork, June 22, 11 a.m. and 3 p.m.  
Anguilla, at Rolling Fork, June 22, 3 p.m.; at Catchings, 7:45 p.m.  
Edwards, at Oak Ridge, June 29, 11 a.m. and 1:30 p.m.  
Vicksburg, Crawford Street, June 29, 7:45 p.m.; August 12, 7:45 p.m.  
Yazoo City, July 6, 11 a.m. and 2 p.m.  
Roxie, at Greendale, July 13, 11 a.m. and 1:30 p.m.  
Lorman, at Lorman, July 13, 4 p.m.  
Hermanville, at Pattison, July 20, 11 a.m. and 2 p.m.  
Satartia, at Mt. Olivet, July 27, 11 a.m. and 1:30 p.m.  
Mayersville, at Valley Park, July 27, 4 and 7:30 p.m.  
Washington, at Washington, August 3, 11 a.m. and 3 p.m.  
Natchez, August 5, 7:45 p.m.  
Silver City, at Silver City, August 10, 11 a.m. and 2 p.m.  
Louise and Holly Bluff, at Louise, August 10, 4 and 7:45 p.m.  
Eden, at Fletcher's Chapel, August 17, 11 a.m. and 3 p.m.  
H. A. GATLIN, D. S. 1 p.m.

### Monroe District—Third Round

West Monroe, May 25, p.m., preaching service.  
Oak Ridge, at Crew Lake, June 1, a.m.; Q. C. 2 p.m.  
Sterlington, June 1, p.m., preaching service.  
Columbia, June 8, a.m.  
Tallulah, June 8, p.m.  
Columbia Ct., at Walnut Grove, June 15, a.m.  
Sterlington, June 15, p.m., preaching service.  
Grayson Ct., at Shiloh, June 22, a.m.; Q. C. 2:30 p.m.  
Rayville, June 22, p.m.  
Gordon Ave., June 25, p.m.  
Lake Providence, at Transylvania, June 30, a.m.; Q. C. 2 p.m.  
Oak Grove, at Locust Grove, June 30, 4 p.m.  
Waterproof, at Wesley, August 3, a.m.  
Gilbert, at Beauf Prairie, August 3, p.m.  
Delhi-Crowville, at Crowville, August 10, a.m.; Q. C. 2:30 p.m.  
Winnboro, August 10, p.m.  
Bonita, at Bartholomew, August 17, a.m.; Q. C. 2:30 p.m.  
Bastrop, August 17, p.m.  
Mangham, at Union, August 24, a.m.  
Wisner, August 24, p.m.  
Pioneer Ct., August 31, a.m.  
Mer Rouge, at Collinston, August 31, p.m.  
Pastors will please be ready with nominations for church school superintendents, divisional superintendents and elective members of boards of education.  
W. L. DOSS, D. S.

# IN TIMES OF CRISIS

In times like this, when fear dominates the thinking of so many people, it is of supreme importance each day to seek God's guidance. Consciousness of His presence adds strength for daily needs.

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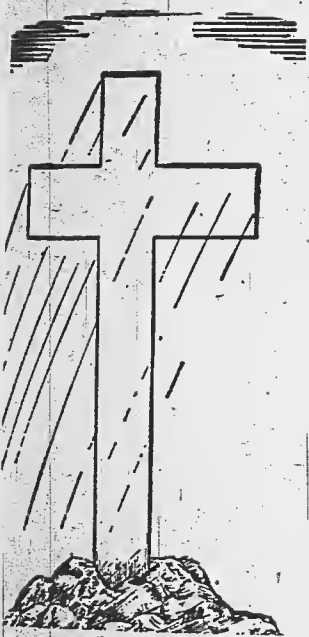
## THE UPPER ROOM

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New Orleans

# CHRISTIAN ADVOCATE



## THE LIVING CHURCH

He came—the soul the most full of love, the most sacredly virtuous, the most deeply inspired by God and by the future, that men have yet seen on earth—Jesus. He bent over the corpse of the dead world and whispered a word of faith. . . . From that corpse arose the Christian world, the world of liberty and equality. From that day arose the true Man, the image of God, the precursor of humanity.

—Giuseppe Mazzini.

## THE PRAYER-ROOM TODAY

My Father, I adore Thee for Thy matchless grace, whereby I am accepted in the beloved, and whereby Thou dost look upon me as dead to sin because Jesus died, and as risen to eternal life by virtue of His Resurrection. But make me, my Father, what in Thy loving sight I am. Make me dead indeed unto sin. Make me alive unto God, sensitive to every impulse of Thy Spirit within my mind and heart, responsive to Thy every word. To this end, I pray Thee, keep me at the Cross, that I may die daily. Bring me day by day into the Garden of the Resurrection, that there I may daily rise afresh with Christ my Living Lord. Amen.

## The Valley of Decision

The World is in the Valley of Decision;

It is standing at the parting of the ways;  
Will it climb the steps of God to realm elysian—  
Or fall on horror of still darker days?

Will it free itself of every shameful shackle?

Will it claim the glorious freedom of the brave?

Will it lose the soul of Life in this debacle,  
And sink into a mean dishonored grave?

All the world is in the Valley of Decision,

And out of it there is but one sure road;  
Eyes unsealed can still forsee the mighty vision  
Of a world in travail turning unto God.

All the world is in the Valley of Decision.

Who shall dare its future destiny foretell?  
Will it yield its soul unto the Heavenly Vision,  
Or sink despairing into its own hell?

—John Oxenham.





# WALLET OF THE WEEK



THE BAPTISTS OF BESSARABIA are said to be facing disaster by the cession of that country to Russia. In 1918 it is said that there were only three hundred Baptists in the country, but at the present time there are fourteen thousand and three hundred well organized churches. This splendid progress has been effected through lay evangelism. Plain men and women told the story of Christ in the markets, in the fields and on the trains, and thousands were enlisted.

\* \* \*

JOHN BAXTER HOWES, a recent graduate of Boston University School of Theology, was assigned to a five-point circuit in the mountains of Tennessee. When he arrived he found no accommodations for a Church School, but his resourcefulness was a match for the poverty of the situation with which he was faced. He reconditioned a log-cabin barn for use in one of five Vacation Church Schools held in the summer in which there was an average weekly attendance of one hundred and thirty student worshippers. It is difficult to defeat the will to win.

\* \* \*

THE LATE LORD LOTHIAN, whose able service of his country at Washington gave him a large place in the thinking of the world, has been referred to as a Christian Scientist who followed out the teachings of that cult regarding the psychic basis of sickness. The one thing which has had little publicity is that he abandoned the Roman Catholic faith after he had reached maturity. When Dr. Orchard went over to Romanism the world was apprised of his action, but when the late British Ambassador took the opposite direction no mention seems to have been made of it.

\* \* \*

TOUCHED BY REPRESSIVE NAZISM in France are some of the world-famous men and women. A dyeing house and textile mill at Elbeuf in Normandy, owned by the famous French writer, Andre Maurois, have been placed under Gentile administrations, and Mademoiselle Eve Curie, the most famous name among French scientists, has been deprived of French citizenship by the Vichy government. These are first phases of the traitorous dishonor with which Marshal Petain's name will be associated as long as the name of France survives.

\* \* \*

PROSECUTING A WAR WITHOUT BITTERNESS is an ideal which few of us are ever Christian enough to attain. If anyone should entertain such a hope, he should read this from *The Christian World*, London: "Addis Ababa is in British hands, and the Emperor, Haile Selassie, is preparing to reascend the throne from which he was driven by Mussolini some five years ago. Thus ends the Duce's inglorious essay in empire-building. Mussolini may have his merits as Hitler's hired assassin: alone, he is the shallowest charlatan that ever bullied his way to power over decent men."

DR. OWEN D. YOUNG recently transferred to the New York Public Library ownership of his world-famous collection of rare books, manuscripts and other literary treasures, which it is said make that library "one of the primary sources of literary research in the world." The collection is valued at more than a million dollars and it contains a single item, a first folio of Shakespeare, which in 1926 was valued at \$36,500. It contains first editions of Homer's "Iliad" and "Odyssey" published in 1488.

\* \* \*

THE METHODIST HOME FOR THE AGED at Chelsea, in the Detroit Conference, recently received a gift of one hundred thousand dollars from the Kresge Foundation. The gift is to build a new wing to the Home, which is to contain a heating plant, a dining room, kitchen and hospital unit. The central and south wings of the present structure will be reconditioned and fireproofed. The estimated cost of the improvements is one hundred and forty thousand dollars. This home is described as "A haven of contentment."

\* \* \*

AMERICAN MOB VIOLENCE seems rather to have redirected its attacks than to have abandoned extra-legal methods. According to a paragraph in a recent issue of *The Christian Leader*, Boston, "In 355 cases of mob violence involving 1,488 persons, Jehovah's Witnesses have been sent to jail without charges, beaten, driven out of town, kidnapped. And why? Because they think that the Bible commands them to worship no symbol but that of Jehovah, and so they refuse to salute the flag. What endangers the flag and what it stands for is the attack on these poor people, and not the refusal to salute."

\* \* \*

CARD PLAYING BENEFITS, as methods for raising funds for the Woman's Society of Christian Service, have been outlawed by the Detroit Conference Business Committee. The action was as follows: "Resolved: That this committee go on record as being opposed to raising church funds for the Woman's Society of Christian Service by card playing or any games of chance or lotteries, thus approving the action of the department of Christian Social Relations and Local Church Activities of the North Central Jurisdictional Society."

\* \* \*

TWENTY-NINE MILLION FORDS, built by the same management and bearing one name, is one of the greatest marvels of the world's industrial history. At the very moment that this record was achieved, the same company was completing a twenty-million dollar airplane engine plant, and an eighteen million dollar plant for the mass production of big bomber assemblies was under construction. In addition a new magnesium alloy plant, one of the few in the country, is producing lightweight airplane castings.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### CHURCH PROGRESS

It is not uncommon in Methodist circles to hear the rather exulting statement, "The pastor's salary has been increased." It is easy to rejoice in evidences of a pastor's being appreciated, but when the details show, as they sometimes do, that it has been at the expense of stepping down other things, it tends to take the edge off our enthusiasm. If the material fortune of the pastor has been promoted by cutting every possible financial corner—reducing the "acceptance" to a small fragment of the asking, diverting the "World Service Sunday" offering to the regular Benevolence budget, and making a mere gesture-response to other appeals, what has been gained? One's conscience may be appeased and one's loyalties saved from criticism, but is there real cause for exultation in what amounts to a shifting of emphases in the church budget?

It is easy enough to say that we need a spiritual church and such a statement would not be called in question. We often hear an appeal for loyalty to the program of the church. But how often do we take the time to think through the factors which enter into true spirituality and Christian loyalty? Can there be either spirituality or loyalty without a thorough understanding of that to which we are committed? We need to face up to the fact that the most powerful and effective element in Christian progress is intelligent promotional publicity. We have come to a time when such is the order of life in everything from creating sales interest in cheap antiseptics and tooth paste to evangelism and the promotion of the kingdom of God. Appeals to denominational loyalty can never create sacrificial devotion even to great causes. Methodists must have a definite understanding of what they do if they are ever to have a real interest in the program of the Church. The romance of millions marching under a common banner sounds impressive, but the march of Methodists toward a definite aim and goal will be far more effective in getting results.

### SPECIAL DAYS

The proposition to postpone special days, not of Disciplinary establishment, until the end of the first half of the year, has an appeal which seems to be a protest against the regimentation of the church by pre-arranged directing of its entire financial program. Of course, the preeminence of the Benevolences is given as the cause for the agitation. This seems but a superficial reason for opposition to all special causes not justified by experience. The files of this paper will show that we have been consistently opposed to specials which are as fixed and changeless as the laws of the Medes and Persians.

The arbitrary continuance of specials for the whole church has a tendency to discount all emergency appeals and handicaps every local and conference interest. The "Special" which gradually becomes an inexorable regulation of the financial program of Methodism creates the problem which the pastors face. Certain interests become entrenched as of paramount importance and press the right ever after as being irrevocable.

We have in mind certain special days, the real significance of which lies in their educative possibility. But by far and away their chief emphasis is the collection. A switching of emphasis from the educational to the financial is inevitable when any special is indefinitely continued beyond the emergency which secured for it right of way. It may be that the support should be continued, but it should take its place in the general budget of the church and not as a temporary imperative growing out of a situation. To do otherwise is to abuse a method and to invite the very resistance which has appeared, a resistance which offers no adequate cure, but creates instead rebellion against causes which are locally urgent and whose appeals are valid and pressing.

The trouble is not so much with emergency specials as it is with those interests which, once established, refuse to be unhorsed. In our view, a special ought not to be something tacked on to the financial program—a deficiency measure, but it should be something definitely urgent, either as arising from exceptional causes or as a development growing out of the work and not provided for in a general way. Many times we have heard it said that local expansion had to wait until fixed items were out of the way. This is really a protest against the multitudinous preemptions passed down to the churches. Too many emergencies have been met by a "down payment" and a series of promissory notes or installments which really cripple the ability of the churches to do any other task, however pressing it may be. We are opposed to mortgaging our faith and our future. In our opinion, specials adopted from year to year have more value for spiritual cultivation than all the perpetuated annual causes which may be written into the law. These perpetuated specials tend to become as a clanking ball and chain about the ankle of Methodism's militant host. We have established certain worthy interests to death, and at the same time have crucified many causes which richly deserved to have the opportunity to make appeal to the hearts and purses of our people.

It is worse than folly for the Church to seek to outlaw every appeal which lacks its imprimatur, which falls below its standard of a general interest, or which happens to lie beyond its quadrennial horizon of regulation. It seems to us that "specials" approved by the Annual



Conference would go far toward widening the interest of our people and improving the spirit of Methodist benevolence.

### FIRST ANNUAL MEETING OF THE BOARD OF PENSIONS AND OF THE MISSOURI CORPORATION

A copy of the Minutes of the First Annual Meeting of the Board of Pensions of the Methodist Church, and of The Missouri Corporation, was sent to us by Dr. A. T. McIlwain, member of the Board and Secretary of the Missouri Corporation. The meeting held in St. Louis, April 24, 1941, was largely occupied with the adoption and revision of by-laws and offers little opportunity for comment.

We note with great gratification the efficient and business-like administration of the affairs of the Missouri Corporation. The report and recommendations of Dr. Tadlock, the Secretary, were adopted. The sale and purchase of securities is to be in the hands of the Secretary and two other members of the Corporation, and their decision must be unanimous as to every transaction. A list of all the securities owned is to be furnished each member of the Board. The more than a half million dollars worth of farm and city properties is yielding a good net income. The report provides for the distribution of the earned income for the last fiscal year, but no figures as to the break-down or the earning were given.

### WAR, WAGE EARNERS AND MINORITIES

War, whether won or lost, results in a reaction upon racial and other groups which is always a serious consequence of military combat. It is perfectly natural for the victors to overestimate the importance and the permanence of battle decisions. It is doubtful that any war ever ended in a peace which did more than compromise the issues involved. In the progress of the struggle, promises are made which cause lasting disappointment and create new problems for all concerned. We have in mind the now celebrated "Balfour Declaration" which figured in the settlement of the first World War. For two decades it has been a thorn in the side of Britain and never more so than now. None have suffered more than the Jews, the beneficiaries under its terms, and today it hangs as a portent of destruction over their racial destiny.

There is an equally pronounced disposition to overvalue war as a means for securing the rights and privileges of minorities of all types and classifications. Even when the rights sought are apparently just, the ultimate reaction to concessions made under duress will be far less cordial and friendly than once seemed likely. Sixteen years ago we had occasion to discuss the Zionist Movement, the child of the Balfour Declaration, with a Hebrew friend of ours. We had just returned from a sojourn in Palestine, and we expressed the belief that the scheme would fail and with dire consequences to the Hebrews. One of the tragic and pitiable results of the present far-flung and bitter war is the plight of defenseless Jews driven from country to country only to be gathered at the end of a futile flight into wretched ghettos in a state of destitution and despair. The bungling diplomacy of the last quarter of a century has made a small racial fraction of the world's population the object of international hate and persecution.

Minorities make a great mistake when they stake everything on the fortunes of war, and a political leader-

ship which consents to placing any group above what may be its recognized importance is inviting disaster for all concerned. As we write this editorial, the White House, according to Mr. H. V. Kaltenborn, is being picketed and a majority of the picketers are Negroes—an American minority. Strikes are multiplying and the whole defense program, in one of the darkest hours of the nation's history, is being crippled to such extent as to break down the morale of the people. It seems to us that we are lacking in constructive and courageous leadership. A straddling diplomacy settles nothing and a minority-centered public policy develops neither strength for action nor respect for itself.

### PLOUGHED UNDER

By Dr. H. T. Carley

It was with eager interest that we watched the development of the crop during our first stay in the strawberry belt. We observed the setting out of the plants, the "scraping" of the rows, the mulching with pine needles, the emergence of the blooms, and the steady development of the fruit, with the happiest anticipations.

And we were not disappointed. In due time the harvest began. Truck load after truck load of boxes and crates went from the warehouses to the farms. Pickers and packers began their happy but arduous tasks. Pretty soon those boxes and crates that went out empty came back to town filled to the brim with the luscious fruit—twenty-four boxes to the crate. Trainload after trainload of air-conditioned express cars left night after night for far-distant points. Prices were good, the crop was bountiful, and the people were happy.

Our interest was not merely academic. We saw with our eyes; we also tasted with our tongues, or palates—or whatever you taste with. At first, a friend would stop by with two or three boxes, "just as a sample." And then somebody would bring half a dozen boxes. And somebody else would send a "carrier" full. (A carrier is what its name signifies—a shallow box with a handle, holding usually eight pint boxes, into which the pickers put the berries and carry them to the packing sheds.) We'd be away for a while in the afternoon—and come back and find a fresh supply on the porch. And here came a whole crate—twenty-four pints! We preserved berries, and ate berries, and preserved berries—but mostly we ate them. We have eaten more strawberries since we have been in Ponchatoula than we had eaten in all our lives before. We had them morning, noon and night—and they got better all the time. They are good with cream and sugar, sugar, cream—one, neither one, or both. And they are extra-good in shortcake.

And then, tragedy! The market broke. Prices went down, down, down. A crate wouldn't bring enough to pay for picking and packing. So the flow to town stopped. The berry trains quit running. The optimism of the growers over a prospective profitable crop gave way to gloom over losses.

So the berries lay in the fields, not worth picking. It is estimated that at least a thousand carloads were ungathered.

And now the farmers are ploughing them up. They must use the land for other crops—corn, peas, soybeans, whatever they can to try to save the day.

Strawberries ploughed under!

Buried talents!



## PHYSICAL SIGHT AND SPIRITUAL REALITY

By William P. King

Skeptical rationalists judge reality by physical sight. Spiritual reality is regarded as a visionary fancy. Yet scientists believe in the existence of atoms, which they have never seen even with a microscope. They describe the atom as a system within itself, with its whirling electrons. In so far as physical sight is concerned, the definition would be correct which says that matter consists of tiny particles of nothing moving very rapidly. The existence of this ultimate material substance, or rather activity, is a matter of inference. The only reasonable inference is spiritual reality from the moral structure of the world and from the nature of personality. When we fairly face all the facts of man and his mystical experience, his own consciousness, we are driven to the ultimate fact of spiritual reality.

The fact of values is outside the external physical reality. We cannot become so immersed in the material as to entirely suppress yearnings and aspirations, ideals and a sense of values. The great values of life, truth, goodness and beauty, are not physical and are not physically discerned; they belong to the timeless and the invisible. We are driven to the distinction between the physical and non-sensuous realities. These spiritual realities cannot be reduced to the nature of the physical and must possess an objectivity as truly as the physical. It has been wisely said that we have only a mutilated man, in other words a torso, when we eliminate moral standards and ideals, because they lie beyond the range of physical sight.

If we are to be true to all the facts of consciousness, we are bound to test conduct by our sense of moral and spiritual values. Of course one can deny these values by claiming that the lowest in man is true and the highest in man is false. There is scarcely any limit to the human capacity for negation and denial, if our wish is to pursue that route.

The Behaviorist denies consciousness since no one has ever seen it. No one has ever seen love or trust or conscience. A Behaviorist is a man who has made up his mind that he has no mind. We will allow the Behaviorist to deny his own mind, but not ours.

After all, however, he is using his mind after a fashion when he denies it. The mind is the impregnable position which materialists are powerless against in their assault. There is absolutely nothing in nature and the merely physical that can account for mind, whether in man or God. The chemico-physical agencies are but the tools in a creative process, and the personality of the human being cannot be explained by physical processes.

## ENDOWMENTS AND SUPPORT FUNDS

The drastic income reductions from endowments due to the present national economic emergency suggests a review of the method of support for our Church institutions. The reduction of incomes from endowments to less than half in the last ten years in the face of increased cost of operation has created a crisis in the financial set-up of many of our schools that calls for earnest consideration.

That endowments give financial stability

in a time-spread for large gifts and intensive efforts in raising funds is a fact with such real value as to create a conviction (of long standing) that church colleges and universities are only possible on the basis of large endowments. Is not another ground for this conviction the fact that the Church, as a whole, has not gone in for higher education in any large sense? Does the largely endowed school integrate itself with the structural life of the Church or assume an independent attitude, because the funds for its creation and maintenance were derived from private sources rather than from the great corpus of the Church? Would not the later attitude make difficult essential harmony of spirit and purpose between the Church and her endowed institutions? What is the attitude of the masses of our membership toward our schools? Do they look upon them merely as satisfactory places to send their children to school, or do they see our church schools as the culmination of the spiritual life of the Church in the enlarged life and character of her sons and daughters, prepared in heart and mind to lead the kingdom forces to victory in a world of sin and need?

We maintain our schools for spiritual ends and the whole process should contrib-



Bishop C. L. Mead  
1863-1941

ute to their accomplishment. Spiritual values involved in raising support funds for these vital institutions of the Church should not be forgotten. Men have interest where their money goes. Jesus recognized that—"Where your treasure is." Just now the nation is calling on all her people to invest in stamps and bonds for national defense, not because that is necessary to raise the money—that could be done from comparatively few individuals and corporations—but it is necessary to enlist the interest of every citizen in the welfare of his government. If we are to have back of our institutions the spiritual dynamics of the Methodist membership they must be induced to make regular contributions to their support.

There is some value in the independence of our colleges through endowment, but there is distinct and serious loss, it seems to me, in two directions: First, the loss of spiritual values to the Church from sacrificial giving to their support; Second, the loss of vital interest in their institutions by the Church people for whom they exist. There is something of more concern in the support of our schools than just getting the money without regard to the spiritual implications of the process by which it is obtained. Financial security in disregard of life processes is a dangerous thing—in church, state or individual life.

By all means let us continue to receive large gifts from great fortunes for our endowment funds that will add to the finan-

cial stability of our colleges; and let us also lay our great educational institutions on the hearts of our people and call on them to share in the great kingdom building work they are doing. There should be created a conscience and a will to make regular contributions to their support. When that interest and sense of responsibility possesses the member of the Church and you take some of that detached or canned element of personality we call money from a member, it will leave him a fruitful vine, instead of bleeding with resentment. The enlistment of the living personality in the cause is of more importance than the collection.

## DR. FREEMAN APPRECIATED

My dear Dr. Duren: The attached clipping is from the Monroe News Star-Morning World. The resolution referred to was presented at the close of a church conference held Sunday morning at our church, at which meeting a report was made covering our Building Fund program for the current year, and also from the Finance Committee of the Board of Stewards. The resolution referred to was without the knowledge of Dr. Freeman.

The Building Fund has reached \$17,547.11 of the goal of \$25,000 for 1941. We expect to easily secure the balance prior to October 4th, this fall. During this time the financial life of the church as reflected in the current budget, has shown a healthy condition. Benevolences are paid monthly on a pro rata basis. The past due obligation of \$1,100 on the purchase of an organ has been reduced monthly to \$500 as of May 1. Monthly payments are made regularly on this account.

More than \$735 was raised by the church and Sunday School for our Orphanage. Superannuate fund has been paid in full. Compassion Sunday was overpaid. On a quota of \$200, we raised \$238.50. The Memorial Mercy Home has likewise been provided for.

### Resolutions

"Whereas, Dr. A. M. Freeman has served this church as pastor for less than 18 months. During that time progress has been recorded in every department of the church's life. Attendance has largely increased at all the regular services of the church, and a fine spirit of interest is manifested in every department. The financial program has been carried out in full. Current expenses have been met promptly and monthly payments made on the benevolent obligations. Generous offerings have been made to all special causes presented to the church from our connectional and conference obligations. This has been accomplished while the building fund was being emphasized and generously supported by the congregation as a whole. This movement was launched during the early months of his ministry; and

"Whereas, it is the sense of this church and congregation that these encouraging results are largely due to his leadership, vision and untiring energy. His pulpit work has been of a high order, and the spirit and fellowship of the church has never been better; therefore be it

"Resolved, that we are desirous of expressing our appreciation of his ministry and leadership and pledge to the church our sustained interest and support in the program that he has so wisely outlined and to whose development he has so largely contributed."

Faithfully yours,

E. C. GIBSON,

Chairman Board of Stewards,  
First Methodist Church.



# CONFERENCE NEWS AND PERSONALS

Rev. Charles E. Downer, Advocate representative, substituted recently for the chaplain at the State Hospital located at Whitfield.

One of our New Orleans subscribers, who inadvertently allowed her subscription to expire, paid the paper a great compliment when she said she had no idea she would miss it so much.

Rev. M. L. McCormick says that every phase of his work is advancing over the mark set last year and naturally he has great appreciation of his people in historic Brokphaven.

Rev. J. Cude Rousseaux, pastor at Covington, La., is giving a good account of his stewardship in all departments of his church program. The Advocate is glad to count him as among its most loyal friends.

Rev. B. D. Watson, pastor at Belcher, La., reports satisfactory progress in his work on that charge. If the charge does not come through with a good report, we feel sure that it will not be the fault of the pastor.

The graduating exercises of MacDonell French Mission School, at Houma, La., were held on Wednesday evening, May 28. The Advocate appreciates the honor of an invitation to be present.

Rev. G. A. Baker, pastor at Verona, Miss., says that his new seven-room brick veneer parsonage is nearing completion and that the parsonage family will move in about the first of June.

Rev. Luke E. Alford, pastor at Summit, Miss., reports that they are expecting not fewer than 3,000 people at Felder Camp Ground on June 8. Announcement of the occasion is carried elsewhere in this paper.

A message from Vaiden, Miss., reports that the church is going forward nicely under the leadership of Rev. A. L. Davenport, despite the regret occasioned by the removal of Rev. E. C. Driskell.

Rev. H. A. Gatlin, district superintendent, Vicksburg, Miss., reports his district as making good progress along all lines and that the entire program of the church is being cared for.

Mission Board authorities in New York announce that there were no Methodist missionaries aboard the Egyptian ship, Zamzam. One missionary and wife who had booked passage on it cancelled shortly before sailing for health reasons.

Rev. T. E. Nicholson is to have Bishop Decell preach in his church at Wesson next Sunday. This will be Bishop Decell's first sermon as Bishop in charge of the Mississippi Conference, and it is in his home church. Bro. Nicholson reports good progress in his work.

The building program of First Church, Monroe, La., is set up on a basis of raising \$25,000 in 1941 and \$25,000 in 1942. When the amount has reached \$50,000 in cash they will proceed with the construction of an educational building.

Rev. J. F. Campbell, district superintendent, writes from Gulfport that he had a great conference and such is the report that had already reached us from other sources. The editor regrets that he could not be present.

Dr. L. P. Wasson, superintendent of the Columbus District, was commencement preacher at Charleston, Miss., recently, and was in Louisville, Miss., that night, a 360 mile trip. Dr. Wasson thinks this is a record and we doubt not that he is correct.

Dr. A. T. McIlwain, pastor at Greenville, Miss., reports that his people have been absorbed in a program of building and redecoration and that the grand opening was held on Sunday, May 18. Rev. E. S. Lewis, of Durant, was the preacher for the occasion.

Bro. Paul V. Germany, a rural letter carrier at Haughton, La., sends us the following message: "You cannot know what a blessing the paper has been to me and my family, and then out it goes to some one else." It is needless to say that we appreciate such words of commendation.

Rev. H. E. Carter, superannuate of the North Mississippi Conference, living at Senatobia, says that his health is not the best and that as summer comes he has to hunt the shade. Bro. Carter says he is building a little home in which to spend his superannuate years.

Gov. Sam Jones, of Louisiana, was the speaker at Lake Charles on last Sunday. This is Gov. Jones' home church and we feel sure that he had a great hearing. Ninety-one members have been received into the church since the last annual conference, fifty-six of them on profession of faith.

Rev. Mathis E. Armstrong says that the work on Shuqualak charge is making encouraging progress. He has just closed a successful revival at Shuqualak, where he had the assistance of Rev. S. M. Butts, conference evangelist, and the entire outlook is hopeful.

Mrs. Mitchell, writing from Waterproof, La., says that she has been taking the Advocate for almost a year and she wonders how she ever managed without the wonderful inspiration within its pages. It is needless to say that we appreciate this generous commendation.

Miss Mary Andrews and her sister Lucy are spending several months with their brother, Dr. C. G. Andrews, at 2936 Thirty-third Street, San Diego, California. The name of the late C. G. Andrews is as ointment poured forth in the Mississippi Conference.

Mrs. Westbrook, wife of Rev. Hillary S. Westbrook, Rose Hill, Miss., charge, had an operation for appendicitis recently and we are glad to report that her progress toward health has been entirely satisfactory. This

information comes from a member of Bro. Westbrook's church.

Rev. R. E. Wasson, of the Black Hawk circuit, reports a great home-coming day at Enon, which was the home church of the editor of this paper. He says that there are lots of young people there and that they have a good Epworth League and a good church school. The revival at that church will begin August 3.

Rev. E. H. Cunningham carried in his bulletin recently: "How thoughtful it would be to send Mother the New Orleans Christian Advocate for a year." That is exactly what has been done in some instances. Bro. Cunningham will have his son, Rev. W. J. Cunningham, of Sardis, to assist in his revival meeting.

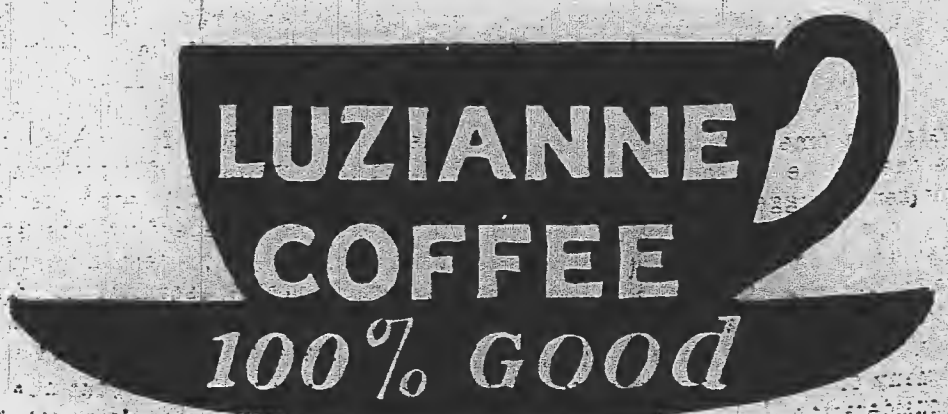
Rev. Ashley T. Law, writing from Leesville, La., reports progress in his work. Camp Pope is only six and a half miles from Leesville, and it is reported that the commissioned officers' housing project to be built within the city limits, will probably bring a thousand people in addition to the already expanded population.

First Church, Monroe, La., of which Dr. A. M. Freeman is pastor, is having a remarkable year. One hundred and forty-eight members have been received since Conference, making a net gain of one hundred and twelve for the half year. Payments on the budget are not less impressive, since for the same period a total of \$6,998.60 has been raised for all purposes.

The editor of the Advocate desires to make grateful acknowledgment of a crate of luscious strawberries sent by Mrs. A. M. Edwards, of Ponchatoula. Remembrances of that kind in the life of an editor are so far apart as to be a real event, but a crate of such delicious berries would be an event in anybody's life. The editor and his wife and the office join in a chorus of thanks.

In the death of Dr. W. R. Hendrix, at Johnson City, Tenn., one of the most popular and effective pastors of the Methodist Church passed from the walks of life to the heavenly home. He had been ill but a week from an attack of pneumonia and interment was in Birmingham. He was a native of Alabama, and among his pastorates were St. Mark, Atlanta; Highlands, Birmingham; and Church Street, Knoxville.

We are glad to report that Dr. R. H. Harper, superintendent of Alexandria District, has been able to leave the hospital following his recent setback. It appears that Dr. Harper undertook to go to Mansfield for the funeral of his sister, Ruth, and as a





result he had a very serious turn in his own case which required him to be rushed to a hospital. We join in sympathy with many friends in the experience of sorrow through which he has passed and in prayer for his early and complete recovery.

### BISHOP J. LLOYD DECELL TO PREACH IN WESSON

Sunday, June 1, 1941, Bishop J. Lloyd Decell will preach at the Wesson Methodist church at 10:45. We are looking forward to this day and feel honored to have him with us.

Bishop Decell was reared in Wesson and preached his first sermon in the Wesson church. After he was elected Bishop he preached his first sermon as Bishop here; and having recently been assigned presiding bishop of the Mississippi Conference, he is to preach his first sermon in his home church.

This is an unusual opportunity for the people of this section. We welcome all who can to come worship with us at that time.

T. E. NICHOLSON, Pastor.

### A GREAT DAY AT TOPISAW-FELDER CAMP GROUND, JUNE 8, 1941

Celebration of the 60th Anniversary of the Rebuilding of that Camp Ground in 1881

#### Preachers for that Occasion

Bishop J. Lloyd Decell, the presiding bishop of the two Mississippi Conferences, will deliver the message at 11 a.m. This will be the first visit of a bishop to this church since Bishop Charles B. Galloway was there in 1890, fifty-one years ago, and took a collection for the founding of Millsaps College.

Dr. W. L. Duren, editor of the New Orleans Christian Advocate, will preach at 3 p.m.

These two men are among the ablest and best known men in the Methodist Church today.

Come and meet your friends of long ago, and see what we are trying to do on the old Camp Ground today.

### RETIRED BUT A WARRIOR STILL

Dear Sir: I am a "retired" member of Southern California-Arizona Conference—forty years active service. Was at your Pastors' meeting yesterday 10 a.m.

I am the former leader of the movement to secure democratic adjustment in the M. E. General Conference at Kansas City in 1928, and was a delegate. You may have seen a copy of our "Pastors' Council," which I published from Pasadena, California, for seven years.

I am now active in the Prohibition work and am acting as "Coordinator of Church and Prohibition." We want to find some way to center the church vote against the:

1. Liquor Business.
2. Lottery and Gambling.

and in support of a moral and just government, which will reflect the moral and spiritual motives and the genius of Christianity.

We believe a great moral crisis is now upon the church. We must either take a strong united position at the ballot box, or be pushed back to serve a debauched liquor and gambler-controlled political dictatorship, when the war is over.

ANDREW W. SHAMEL.  
1657 W. 32 St.  
Los Angeles, Calif.

### PASTORS' SCHOOL, NORTH MISSISSIPPI CONFERENCE

At Wood Junior College, Mathiston, Miss., June 2-7, the Pastors' School of the North Mississippi Conference will be held. Platform speakers include Bishop Hoyt M. Dobbs, Dr. R. E. Smith, Centenary College, Shreveport; Dr. M. L. Smith, Millsaps College, Jackson; and other members of the faculty.

Faculty and Courses: The Church and Its Redemptive Ministry, Dr. N. C. McPherson, Jr.; Acts of the Apostles, Dr. R. E. Smith; Planning for Children in the Church, Mrs. Maurice Woodson; Christians and World Order, Mrs. J. W. Mills; Teaching Youth, Miss Ethelene Sampley.

The afternoons will be devoted to forums for pastors, youth workers and vacation school planning, with Dr. N. C. McPherson, Jr., Miss Ethelene Sampley and Rev. W. R. Hammontree as leaders.

The following two weeks will be devoted to Young People's and Senior Assemblies respectively.

### SUMMER SCHOOL FOR CHRISTIAN WORKERS

Centenary College, Shreveport, La.,  
June 9-13, 1941

Registration—9 a. m. to 2 p. m., Monday.

Faculty—2:30 p. m., Monday.

Christian and World Order—Mrs. W. M. Alexander.

Adults Working With Youth—Mrs. J. A. Bays.

The Minister's Message for the Needs of Today—Dr. Harvie Branscomb.

Laboratory Class for Workers With Children—Miss Freddie Henry.

The Significance of Methodism—Dr. Paul Garber.

The Church and Its Redemptive Ministry—Dr. C. M. McConnell.

Platform Speaker—Dr. Marshall T. Steel, Highland Park Church, Dallas.

Staff—Dean, Dr. B. C. Taylor; Educational Director, Rev. G. W. Dameron; Registrar, Mrs. G. W. Dameron; Dormitory Manager, Mrs. J. C. Parsley; Treasurer, Mrs. Van. Cater; Song Leader, A. C. Voran; Pianist, Mrs. J. R. McKinley.

### RESOLUTION ON LIQUOR AND VICE AT THE CAMPS

Adopted Unanimously by the Council of Bishops of the Methodist Church, at Nashville, Tenn., May 9, 1941

Whereas, on December 4, 1940, the Council of Bishops, in session at Atlantic City, New Jersey, adopted the following resolution:

"Be it resolved that as the Council of Bishops of the Methodist Church, we call upon the President, and upon the Secretaries of War and the Navy, to take such action as will secure to our soldiers and sailors in the Army and in the Navy as great moral protection as was given to them in the Selective Draft Act in 1917"; and

Whereas, the Adjutant General of the Army replied to the Secretary of the Council of Bishops that the military and naval authorities had no jurisdiction outside the camps and that if the Council of Bishops desired legislation similar to that in the Selective Draft Act in 1917, it would be necessary for such legislation to be passed

by Congress or by the Legislatures of the several states; and

Whereas, after this statement from the Adjutant General, Senator Morris Sheppard prepared and introduced in the Senate, Senate Bill No. 860, which bill authorizes Secretaries of War and of the Navy to adopt such restrictive measures as will protect our conscripted soldiers and sailors as far as possible from the liquor and vice traffic;

Be it resolved, that the Council of Bishops of the Methodist Church, in session at Nashville, Tenn., hereby petitions the Congress of the United States to pass Senate Bill 860 at as early a date as possible.

The Secretary of the College of Bishops is instructed to send a copy of this action to the President of the United States, to the Secretaries of War and the Navy, to the Vice-President, and to the Speaker of the House, and to the Chairman of the Committee on Military Affairs which now has under consideration Senate Bill 860.

(Signed) JAMES CANNON, JR.,  
RALPH S. CUSHMAN.

### REVIVAL AT OKOLONA

Dear Dr. Duren: We have just closed a series of revival services in our church conducted by Rev. Ralph E. Johnson, general evangelist, and Mrs. Johnson. The meeting proved to be a real revival for every department of our church. Capacity crowds attended. We used chairs in the aisles of the church and in every available space, and then opened the Sunday School auditorium practically every night, and with this were taxed to seat the crowds. Loud speakers were used outside to accommodate those who did not get in the church some nights.

A feature of the services was the use of the altar. More than twenty people knelt at the altar for prayer some nights.

Bro. Johnson and Mrs. Johnson are accomplished musicians. They delighted us with their singing. They also, besides playing the piano, played the solo vox and vibraharp. In the young people's and children's services, moving pictures, stereopticon slides, public address system and other equipment were used to make the services very attractive. As many as 125 children under twelve years of age attended their special services in the afternoons, and as many as 85 young people attended the special young people's services.

Here are some statements that are characteristic of the things our people are saying about the revival:

"This revival has brought our town and church closer to the altar of God than any in the last 20 years."—Lile Murphree, Church School Superintendent.

"The splendid work with the young people and children was well worth the evangelistic effort. The spiritual life of the entire church has been deepened. In fact, I think the results of this series of meetings will be more far-reaching and permanent than can be estimated."—Mrs. S. B. Dottery, teacher, Men's Bible Class.

"We have been spiritually blessed in our homes, church and community, with a re-consecration to carry on the work in God's Kingdom."—Mrs. J. P. Porter, President, Woman's Society of Christian Service.

"Bro. Johnson's sermons stirred the hearts of those who heard him, and he did a great work among the young people."—A. McDonnell, Chairman, Board of Stewards.

"Never before has a meeting so greatly impressed the young people. Bro. Johnson stirred the very depths of every soul and



aroused in them a great desire to live a life for God."—Juliet Crunk, President Young People's Division.

Ten new members were received on profession of faith and by vows, and we believe others will come into the church in the next few weeks. We are very grateful to God for this fine revival in our church.

Very cordially yours,  
A. Y. BROWN.

### DEDICATION OF SHANNON CHURCH

On Sunday, July 27, we are having our dedication services.

Bishop J. L. Decell, of Birmingham, will preach the dedicatory sermon at 11 a. m. Dedication services will follow after the sermon.

We cordially invite all former pastors and friends of the Shannon church to come and enjoy this happy day with us.

G. R. MEADERS, P. C.

### NEW CHURCH AT COLLINSTON—AN EXPLANATION

In our editorial correspondence of last week we stated that the new church at Collinston was built as a memorial to the father and mother of Bro. W. B. Reily, and we did not mention the memorial window to Bro. John B. Reily and his wife. Bro. John B. Reily was the eldest brother of Bro. W. B. Reily, a life-long steward of the church and for many years the Sunday School Superintendent. We hesitated to give details because we were unable to confirm statements which created some confusion in our own mind. We received a letter which indicated that our information might not have been correct. We have since made inquiry which reveals that the church is a memorial to Mr. John B. Reily and his wife. We apologize for the error contained in the brief reference which we made to the building. We stand by our own description of its beauty and its exquisite good taste as a piece of church architecture.—(Editor.)

### NEW ORLEANS DISTRICT CONFERENCE

Meeting in the newly dedicated Munholland Memorial church, the New Orleans District Conference convened for a one-day session on Thursday, May 15, with Rev. E. C. Gunn, district superintendent, presiding. Rev. Don Harwell directed the morning meditation, followed by the roll call and organization of the Conference.

During the morning business session the following prominent visitors were presented to the Conference in order that they might represent their interests before the body: Rev. C. B. White, for the Louisiana Methodist Orphanage; Rev. J. G. Snelling, for the Memorial Mercy Home; Rev. L. W. Sloan, for The Anti-Saloon League; Rev. J. A. Alford and Mrs. H. H. Hoff, for the Golden Cross; Dr. W. L. Duren, for the New Orleans Christian Advocate; and Rev. G. W. Dameron, for the educational interest.

By unanimous vote the Conference went on record as heartily favoring the immediate passage of Senate Bill 860, and House Bill 4000, which would eliminate all liquor from army camps. Copies of this resolution were sent to the chairman of the Senate Military Affairs and to all Louisiana Senators and Congressmen.

The highlight of the day's meeting was reached when, on the motion of Dr. J. G. Snelling, the entire assembly stood in ap-

preciation of the six years of outstanding service rendered to the district by Rev. E. C. Gunn, district superintendent.

Reports of the pastors, compiled by the Findings Committee, under the direction of Rev. E. B. Emmerich, revealed that there have been 718 additions to the membership of the district, 334 of these by profession of faith, since the Annual Conference. Seventeen charges have been paying 100% of all salaries as due, and the remainder show 82 to 95% paid in full. The district has raised \$1,962.12 for the Orphanage at Ruston, and made a gift of \$1,195.92 to the Memorial Mercy Home in New Orleans. The Golden Cross chaplain has been paid in full, both salary and rent, by the \$610.74 raised thus far in the district. In addition the City Board of Missions has raised \$664, of which \$470.10 applies against the budget.

Re-elected for another year as District Lay Leader, Dr. M. F. Wilson nominated as Assistant Lay Leaders Captain H. J. Thompson and Dr. Otis Johnson. They were unanimously elected.

### FROM A SUBSCRIBER

Dear Doctor Duren:

I wish to commend most heartily your editorial, "BUNK MERCHANTS," published in the May 15th issue of the Advocate.

There is much food for thought in this editorial, and, if properly studied and applied to our present era of doubt and chaos, will help us to hold a better balance in both our religious and economic life. This editorial alone is worth many times the subscription price of the New Orleans Christian Advocate.

It is a tragedy for a journal like the BOSTON TRANSCRIPT to strike its colors, and leave the field to publications of less merit.

(This letter is from a layman. Nothing was said which would prohibit its publication, but as it was addressed to the editor personally, we withhold the name and address.—Editor)

Bro. D. B. Boddie, Morgan City, preached the Conference sermon. Bro. Boddie urged his listeners to a new and great faith in these difficult times. The Conference was dismissed for dinner, served by the women of the Munholland Memorial Church.

Rev. David Tarver led the devotional service at the opening of the afternoon session. Rev. G. W. Dameron, Executive Secretary, spoke in the interest of the educational program of the Louisiana Conference and the Pastors' School. Mrs. J. C. Whitaker, Rev. Karl Tooke, Mrs. W. E. Trice and Mrs. Leo C. Terry described the work of the various divisions of the educational work. Rev. J. C. Whitaker and Rev. W. E. Trice publicized the summer camping program for youth.

Dr. W. L. Duren, editor of the New Orleans Christian Advocate, announced that a publication containing the picture and information concerning each church in the Conference was being planned. Rev. Don Harwell, speaking in behalf of the Advocate campaign, proposed that each charge accept a quota of one subscription for each twenty-five members on the church roll. The Conference voted that this should be the basis for the Advocate campaign.

On invitation from Rev. R. L. Clayton, the Conference voted to go to the Chalmette church for the District Conference in 1942.

In closing the sixth District Conference over which he has presided in the New Or-

leans District, Bro. Gunn expressed his appreciation to all the preachers and laymen who have cooperated so well and worked so faithfully to promote the building of the kingdom.

### WATERPROOF W. S. C. S. HAS MISSION STUDY

An inspiring and memorable occasion was a meeting of the Woman's Society of Christian Service, when they met on May 12, for an all-day session for the study of "Dangerous Opportunity," in the home of Mrs. R. C. Lancaster, who is Secretary of Missionary Education.

After the meeting was opened with prayer and the usual roll was called, to which fifteen answered, Mrs. C. L. Chennault gave the introduction of the author, Earle Balou, followed by an interesting review of the first half of the book.

After a brief intermission the following articles on China were given: China Moves West, by Mrs. H. Bonnette; Lessons in Tolerance and Love, by Mrs. O. B. Deason; Cooperation in China, by Mrs. E. L. Collins; Behalf of China, by Mrs. C. M. Hughes; Advance of New China, by Mrs. J. M. Mitchell; Short Biography of General Chiang Kai Shek, by Mrs. Jas. Boger; Close-Up of Madam and General Chiang Kai Shek, by Mrs. T. W. Jackson.

Mrs. W. S. White dismissed the meeting with prayer for the lunch hour, when all followed the aroma of chop suey to the spacious sun porch, where a large table was invitingly arrayed in Chinese attractions. The center-piece was a beautiful Chinese silver candelabrum, and at each place was a large silver mug from which iced tea was drunk. Two pair of ivory chop-sticks were available for the "inconvenience" of the guests. Even the pastor, Rev. C. M. Hughes, who presided at the head of the table, was defeated in his efforts to convey the unruly rice and chop suey to his impatient mouth.

Before assembling for the afternoon session all enjoyed viewing the large display of Chinese souvenirs sent Mrs. Chennault at different times by Madam Chiang Kai Shek, and other Chinese notables, which included hand carved ash trays, mother-of-pearl cutlery, jade pins, wall panels, ivory cribbage board, hand carved miniature ship of ivory, and many other beautiful and attractive ornaments. This display, the typical luncheon, and the interesting study of such interesting people gave us new inspiration and new determination to help them spread Christianity.

Miss Wellman, the efficient librarian of Concordia parish, very ably reviewed "Yong and Yin," by Hobart, followed by the last half of "Dangerous Opportunity" beautifully given by Mrs. K. K. Parker.

So ended a "perfect day."

MAE S. MITCHELL.

### LOUISIANA MANEUVER AREA COUNCIL

The citizens of Louisiana have tackled the biggest job in the history of the State. They are to furnish a maneuver site of 15,000,000 acres for the United States Army War Games scheduled for next September. More than 500,000 men, representing the greatest troop concentration in the annals of the War Department, will participate in these maneuvers.

"Louisiana's Battlefield" embraces an area larger than Holland, Switzerland, Belgium, or Denmark. 23,475 square miles of 31



parishes will constitute the gigantic stage for the Army forces.

In setting the stage for this stupendous production, the Louisiana Maneuver Area Council, appointed by Governor Sam Jones, must gain clearance rights on this vast acreage from more than 100,000 landowners. However, within the first week of the Council's program, more than 10,000 Maneuver Agreements were signed by property owners.

This response to the Army's request for a maneuver area sufficiently large to maneuver the greatest troop concentration in the country's history has been amazing. Maneuver Agreements are coming in to the Rents and Claims Office at Camp Beauregard in a flood of mail sacks that has necessitated the doubling of office personnel to handle the filing and clerical work involved.

This constant stream of signed agreements is an eloquent testimonial to the patriotism of the people in Louisiana and to their willing spirit to do their part for National Defense.

Not a section of the 15,000,000 acres will be overlooked. The organization of the Louisiana Maneuver Area Council reaches into every ward in the 31 parishes of the Maneuver Area. Ward Committees are responsible to their Parish Councils for a complete coverage of clearance rights so that the parish land block can be presented with clear title to the War Department.

Major Val Irion, State Maneuver Area Director, has launched a campaign to contact every state and local business, professional, fraternal and social organization to gain their cooperation with the State Council and in particular with the local Council in their home parish.

The parishes included in the Maneuver Area are: Winn, Grant, Ouachita, Caldwell, LaSalle, Richland, Franklin, Catahoula, Concordia, Caddo, Bossier, DeSoto, Webster, Red River, Lincoln, Jackson, Bienville, Vernon, Beauregard, Calcasieu, Allen, Jefferson Davis, Sabine, Natchitoches, Avoyelles, Evangeline, St. Landry, Acadia, Lafayette, St. Martin and Rapides.

The State Council's Executive Board comprises: Governor Sam Jones as Chairman, and Brigadier General Raymond H. Fleming, Vice-Chairman; Major Val Irion, State Maneuver Area Director, and Colonel R. B. Cole, Army Liaison Officer. Council members are Lucille May Grace, Director of the State Land Department; Harry D. Wilson, Director of the Department of Agriculture; John E. Cox, Superintendent of Education; A. T. Owen, Director of the Department of Commerce and Industry; Brigadier General Steve Alford, Director of Public Safety; James D. Mercer, President State Police Jury Association; Theo. O. Hotard, President of the Louisiana Association of School Board Members; and James B. Aswell, Director of Public Relations for the Executive Department of the State.

Louisiana is doing its part for the National Defense program.

## IS FORCE JUSTIFIABLE TO DEFEAT HITLERISM?

By Bishop James Cannon, Jr.

On Monday night, April 14, I sent duplicate telegrams to Secretary of State, Cordell Hull, and to Secretary of the Navy, Frank Knox, as follows: "The United States has promised all aid to Britain short of war. Should not our Navy occupy Singapore, thus releasing British ships for Mediterranean and Atlantic service?"

These telegrams were not sent impulsive-

ly, but were the result of an increasing conviction over many days. To these telegrams Secretaries Hull and Knox made courteous reply but, of course, did not make any disclosure of possible action.

On April 29, I wrote letters from which I quote. First to Secretary Knox: "My dear Mr. Secretary: I have never been able to understand, or to agree with the policy which has been pursued by our Government concerning Japan. I wrote the Secretary of State September 1, 1937, emphasizing that the United States and Japan were both parties to the Nine Power Treaty Pact for the preservation of the territorial integrity of China, urging that Japan be called upon to discontinue her lawless warfare, and if she did not to notify her that our Government would sever all diplomatic and commercial relations with her as an 'outlaw' nation." The Secretary made courteous acknowledgment of my letter, but no action was taken. Again on September 1, 1938, I wrote the Secretary, calling attention once again to the undeclared war of Japan against China, accompanied by terrible atrocities against the civilian population, especially against women. I emphasized that the continuance of commercial relations would absolutely hamstring the Japanese war party, as the greatest source of money came from the sale of Japanese goods in America. Great church bodies joined in the protests against the attitude of our Government, but it has appeared other interests were more powerful than the Church bodies, and up to this present hour our Government has not treated Japan as the outlaw nation that she is, but is still carrying on commercial and diplomatic relations as though she was as clean as China.—Nothing to my mind would shock the Japanese war party and its policy and aims more than a positive declaration by our Government that the United States is going to furnish all aid to Great Britain, and will stand guard at Singapore to block Japanese advance. The greatest blot upon our records has been our attitude during the past four years toward Japan during her unprovoked, cruel and merciless warfare against China. Our Government could have stopped it in the beginning—in 1937 or in 1938. It can stop it now.

In acknowledging my letter of April 29, Secretary Knox emphasized that the greatest menace to our country was in the Atlantic and not in the Pacific, to which I replied that taking over the defense of Singapore did not involve the matter of convoys, and that releasing the British fleet at Singapore would help to meet the menace in the Mediterranean and the Atlantic.

To Secretary Hull—"My dear Mr. Secretary: I found your letter of April 18, on my return from Florida on yesterday. I appreciate your courtesy in writing to me in the midst of all the great concerns which occupy your time. You may recall that I wrote to you on May 18, 1940 (after the invasion of Holland by Hitler in violation of all Treaty agreements, and without the slightest provocation), asking that you use your influence to secure a prompt declaration of war against Germany as the aggressive opponent of freedom of speech, freedom of the press, freedom of conscience, and the right of every man to life, liberty and the pursuit of happiness. The unprovoked, wicked attack on Holland and Belgium seemed to me to be a bugle blast for all nations that believed in freedom to join together to block further aggression, and to destroy Hitlerism as a menace to freedom throughout the world. If the position of the Pacifists is correct, then the Christian nations were

wrong when they banded together under Charles Martel at Tours to drive back the Mohammedan horde, which was endeavoring to conquer the Christian nations, and to destroy the Christian religion. If the Pacifists were right, then the Christian nations were wrong when under Sobieski they checked the Turkish army at the walls of Vienna. The Isolationists are blinded by personal prejudices, or almost criminal shortsightedness, in defending a policy of retreat from the aid of Great Britain, and a willingness to allow the British Navy to be destroyed. How utterly foolish to imagine that the United States alone would be able to maintain its freedom, and the American way of life were Germany able to dictate our economic and commercial policies. The Isolationists defeated the Treaty of Versailles, and by so doing withdrew from the responsibility for the stabilization of the peace of the world by the United States. Woodrow Wilson truly prophesied that within 25 years we would have to fight again.

"I have almost lost hope that the Government will repeal the provisions of the cowardly Neutrality Act and once again claim the freedom of the seas and the right to deliver its aid to the cause of freedom. The contrast, the utter incongruity of the Conscription Act, which calls over a million young men from their homes and business for the Army and Navy at \$21 per month, and then allowing men to stop the productive industries of the nation to secure \$7 a day for their work, has brought a wave of indignant protest throughout the country.—But I desist. With much respect."

We can use police power to prevent crime. We use the militia to put down riots and mob law. I believe that we should use force to protect the innocent, to prevent oppression, cruelty and persecution, and to defeat actively freedom of speech, freedom of the press and freedom of religion. Our Lord said, "They that take the sword shall perish with the sword." Hitler has taken the sword, has lied shamelessly, just as he advocated in his book "Mein Kampf"; has attacked innocent, peace-loving people, has sent them to concentration camps, to firing squads, and has been guilty of widespread persecution, such as the world has never known. Hitler "shall perish with the sword." By whose sword? By the sword of those nations which rise up to defend the innocent against persecution and death. Will not the people of the United States be guilty before God if they fail to join with full force those who are fighting that Hitler may perish with the sword? After he has perished with the sword, and justice and righteousness have prevailed, then we can follow St. Paul's injunction—"First pure, then peaceable," and establish peace, based upon justice and righteousness. But Hitlerism must first be destroyed.

Richmond, Va.

## NOTICE—ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference will meet at Colfax, Friday, June 6, at 9:30 a. m., for one day only.

R. T. PICKETT, Pastor.

Education has for its object the formation of character.—Spencer.

Affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue—I mean good nature—are of daily use; they are the bread of mankind and the staff of life."

—Dryden.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Prayer \*

Almighty God, Father of all men, we come to Thee in humility and sorrow.

Forgive, we beseech Thee, the sins of which we have been guilty as a nation: arrogance and selfish ambition, love of gain and neglect of righteousness; misuse of the strength entrusted to us, unjust dealing with other people; indifference and blindness to the plight of millions of thy children suffering from war and famine, ungenerous judgments, suspicions, fears and racial prejudices.

Look with pity upon this whole generation of thy children, so far strayed from thy ways, so full of misery of their own contriving, so anxious for the fulfillment of life, and so frustrated by their own passions. Lord have mercy upon us.

We give Thee thanks that confidence and love unite thy followers of many nations; that through the battle lines and across the seas, the bonds of common prayer and purpose hold thy church together. Deepen and strengthen, we pray, the spirit of mutual sympathy and trust among Christians of all lands. Guide the steps of all thy children into the path of peace, and help us to be willing to pay the price which it exacts.

We pray for the church in our own land, that it may be faithful and alert to seize each opportunity to advance the cause of concord. Particularly, in this hour, we ask thy wisdom for all those who seek a peaceful solution of the problems threatening our relations with our neighbors in the Far East. May justice, peace and understanding prevail.

We pray for all pastors and missionaries in lands threatened by war as, burdened for the work of God in their country, they face danger for themselves and their families. We pray for Christian leaders in all lands, and ask thy blessing upon their labors as they strive to maintain the spirit of brotherhood across all boundaries.

We dedicate ourselves afresh to the principles we profess. Help us as members of a world-wide fellowship of Christian faith to be true to the teachings of our common Lord and of the spirit of his sacrifice for all mankind. In His name we ask it. Amen.

\* Last week we gave "The Call" to prayer, addressed to the Christians of North America for peace about the Pacific bases on justice, mutual understanding and reconciliation, by the Federal Council of the Churches of Christ in America. Above we give the suggested prayer.

### Information Concerning Pastors' School

The 1941 session of the Pastors' School will be held at the Methodist Assembly Grounds in Biloxi, June 16-21. It will be advisable for those who expect to attend to make reservations early because of the large number of new residents in Biloxi.

There will be three courses especially planned for the women attending the school.

The course in the leadership of mission study groups will be taught by Mrs. Paul Arrington, conference president. She will use as a text the book which will be used

in the fall mission study classes, "A Christian Imperative: Our Contribution to World Order," by Roswell P. Barnes, price 60 cents. Order from Methodist Publishing House, Nashville, Tenn. Now available.

The course in Bible study will be taught by Miss Mary DeBardleben, author of "Songs in the Night," "Songs of Zion," and other books. She will use as a text the 1942 approved study, "Our Times—What Has the Bible to Say?" by Dwight J. Bradley, price 50 cents. Order from Methodist Publishing House, Nashville, Tenn.

Mrs. J. C. Burrow, conference secretary of Children's Work, will teach the course, "The Use of the Bible With Children."

In the afternoon there will be two seminars.

Mrs. Stanley Wilson, conference secretary of Christian Social Relations and Local Church Activities, will conduct a seminar for one hour each afternoon, when the 1941 Christian Social Relations study course, "The Christian Family," will be discussed. Copies of the text, "Growing Together in the Family," by Leland Foster Woods, price 50 cents, will be available, also supplementary material.

At the same hour, Mrs. E. E. McKeithen, conference secretary of Spiritual Life, will conduct a seminar for the discussion of this work. Mrs. McKeithen will demonstrate the difference between devotional Bible study and Bible study classes. She will have helpful material for those attending.

So that the women attending the school may be free during the class periods, arrangements have been made for a "Story Hour," under the direction of Mrs. Featherstun Vaughan.

\* \* \*

### The Status of the Sheppard Bill

The bill which we have known as Senator Sheppard's bill, S. 860, has been favorably reported from the Senate Military Affairs Committee.

Now is the time to contact our Senators and Congressmen concerning this bill which seeks:

(a) To prohibit all alcohol beverages within military camps and Naval Stations or any place used for defense mobilization purposes.

(b) To authorize the establishment of a dry zone around such defense bases in which no alcoholic beverages will be sold or supplied by any method.

(c) To outlaw or prohibit prostitution and other vices in this same area.

We understand that an effort is being made to pass a bill banning prostitution only, so let your Senators and Congressmen know that you want the bill to include the prohibition of the alcoholic beverages also. Get these letters off immediately.

\* \* \*

### Student Work

A few years ago if you had wanted to go to Louisiana from Mississippi you could have gone to the banks at Vicksburg or Natchez and looked across into Louisiana, but between the two shores there was an almost impossible barrier, for it is there that the mighty Mississippi wends its way. But someone dreamed a dream, and said:

"We'll build a bridge to connect the two shores." Others laughed and said that it was absurd, "that no bridge could stand against the Father of Waters when on a rampage," but the dreamer dreamed, and the bridge was built, and today the traffic from the east to the west and from the west to the east passes over this bridge.

So for years fathers and mothers have each fall been sending their girls and boys from the shelter of home life to life in dormitories, these boys and girls whom we have raised so carefully, whom we have taught to attend church regularly and to take part in the work of the church. Statistics show that after they reach college only a small per cent attend church, some of those who do attend do so rarely, and a very small per cent take active part in the church work.

We are proud of those who do attend, but we know that even though worthwhile programs are provided in almost all churches adjacent to the college campuses, yet those attending are in the minority, and that the majority, hundreds and even thousands of students in our colleges and universities, do not enter church doors during their college life. These boys and girls we have raised so carefully! In college they form new habits, and when they return home the church does not appeal to them as it did before, and it is there that we lose our boys and girls for the church.

You ask what can we do about it? Here again a dreamer dreamed. Someone said, "We'll build a bridge that will connect the church and campus." Some said it couldn't be done, but the dreamer dreamed, and today the bridge is being built in the student secretaries of the local churches. By means of this bridge we are striving to find adequate means to connect the church and the college, to keep in touch with our young people as they exchange home life for campus life, to show them that religion is not something drab and dull, but that it is alive and dynamic. The Spirit of Christ is waiting on the edge of the campus for an opportunity to enter and operate in the lives of the students. "The colleges teach the teachers, preach to the preachers, instruct the future governors and leaders of our land"; they are "strategic points in civilization and should be strongholds for Christianity."

Each Woman's Society of Christian Service is asked to elect a student secretary. If they have not done so, we ask that they do so now, for she is an important person. This student secretary should become acquainted with the girls and boys of her church, see that adequate recreation is provided for them, use them in the church, help them plan a vesper or Sunday night church service, put them on committees, let them help in the work of the church, use them in Vacation Bible schools, give the students opportunities to find avenues of service in the church. As they go to college give them a farewell party, when they come home give them a "welcome home" party, write to them while they are away, let them know the church is interested in them during their college life.

(Continued on page 16)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Senate Bill No. 860

Dear Friends: Senate Bill No. 860 has been favorably reported from the Senate Military Affairs Committee. Now is the time and last opportunity you may have to get favorable consideration from the Senate by writing our senators and to our congressmen.

It is suggested that in the letters you ask in considering legislation affecting the camps, they not ignore the danger of alcohol, but enact a bill that will cover alcohol and prostitution. Effort is being made to pass a bill banning prostitution only.

Sincerely yours,

SUSIE V. POWELL,

President, W. C. T. U.

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### Ripley W. S. C. S. Study Work

The Ripley Woman's Society of Christian Service, Circle No. 1, had a very interesting and enlightening study of "Dangerous Opportunity" during the months of March and April. At the meeting of the closing session the members of the class were asked to bring any pictures they could find of outstanding Chinese leaders in order that we might have a picture gallery with a short biography of each. One of the women prepared an attractive poster with not only pictures of leading men and women but of scenes of particular importance. Short sketches were attached to these latter pictures.

We were asked to have charge of the worship service at the Church School on World Service Sunday.

At this time this poster was presented along with other papers culled from various studies of the session. Appropriate missionary songs were used.

Our eyes were opened as we delved deeper and deeper into the lives of these amazing Chinese who really put us who call ourselves Christian to shame.

MRS. C. M. MURRY, Secretary.

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### Columbus District—Zone Four

The second zone meeting for 1941 met at Shady Grove, with the zone chairman, Miss Tryphena Rogers, presiding. Minutes were read and approved. The roll was called, showing each auxiliary well represented. The reports made by the presidents were very encouraging. There were present in all sixty members. This included the four pastors from the different churches. There were also several visitors present, making a grand total of seventy.

Miss Rogers announced the theme of the program as "Deepening the Spiritual Life." Hymn No. 95 was sung—"Majestic Sweetness Sits Enthroned." Prayer was led by Bro. Smallwood, of Ethel.

Miss Rogers again spoke of the Children's Work and handed out literature. She urged that everyone try to achieve the goal of "A Daily Vacation Church School" in every church.

Miss Wasson read a very interesting letter from Miss Eloise Bradshaw, of Laura Raygood School, Shanghai, China.

The usual offering was taken by Mrs. Ila Wasson, and Miss Nannie Wasson, of Shady

Grove. The amount received was \$4.37. The total amount in the treasury at present is \$10.04.

The devotional program was opened by singing "More Love to Thee." Mrs. Mitchell, of Ethel, read Psalm 46. She emphasized the confidence the church should have in God, saying that God is our refuge and strength. She then gave a poem by Grace Noll Crowell, and closed with prayer.

The origin of the Spiritual Life Group movement was presented by Mrs. W. N. Branch, of Sallis. This was in the main a tribute to Miss Estelle Haskins, to whom we give credit for the Life Group idea.

The purpose of the Spiritual Life Group was given by Mrs. Mitchell, of Shady Grove. She gave as one of the purposes "The Re-Evangelization of Our Membership." She said that we take too little time for prayer, that we should re-arrange our schedule so we might put first things first. She quoted this scripture—"Be still and know that I am God."

"Activities of the Spiritual Life Group and Its Goals" was given by Mrs. Williams, of Williamsville. Some of the activities discussed were: Organizing a Bible Readers' Club, special prayers for revivals and other occasions, creating a more worshipful attitude at all church services, each woman a member of the World Prayer Circle, and observance of the Week of Prayer the last week in October. In her discussion of prayer, Mrs. Williams said: "We must live a life of Prayer; prayer is the source of all spiritual power; prayer is the key to open the door to Heaven and the bolt to shut us in at night." Pray and pray and pray some more was her closing exhortation.

Quiet music was followed by the consecration service led by Mrs. M. E. Herring, of Kosciusko. Her theme, "That Spiritual Life is Our Means of cooperating with God," was developed by using the family as a parallel. "We are all one big family in God and therefore must be cooperative," she said. "God has given us a conscience to guide us and prayer to communicate with Him." "We should seek God's will in prayer and wait for Him to come to us." She ended with this quotation: "If you will tell me your creed, I will know your life."

Special song, "Are You Able," by Mrs. Ashmore, with Mrs. Mims Boswell at the piano. Prayer by Bro. Ashmore.

Miss Rogers then gave Mrs. John Boswell, District Spiritual Life Leader, the floor. She emphasized the need of spirituality in our lives and paid tribute to one in our midst whose life is of great influence, not only in her local community, but in every place she goes—Miss Julia Wasson—who spent so many years in the service in China and yet came away unwillingly. Mrs. Boswell said to Miss Wasson: "Zone four wishes to present to you, Miss Julia, a love gift." At this moment there was a knock at the door. When it was opened, Bro. Ashmore, pastor of Kosciusko church, and Mrs. Z. O. Graham, district secretary, came bearing a large box of love gifts.

Miss Julia's response was typical of her life. She said that her days of service in China were not a sacrifice but a privilege. Those back home were the ones who had

made the sacrifices and made it possible for her to go to China. Therefore she felt the presents should go to them rather than to her. In the course of her remarks she spoke of her mother's prayer life. Her holy of holies was out at the barn. We then knew the answer as to why so many preachers and a missionary daughter came from one family.

There were quite a number present from other places who were reared in the Shady Grove community. This set the scene for the climax of the meeting, a home-coming celebration and an old-fashioned experience meeting. Bro. Ashmore rose and said that he now knew why Kosciusko had so many fine people. It was because so many came from Shady Grove.

Bro. Potts, of Sallis, closed the meeting with prayer.

MRS. E. W. WAUGH,

Secretary, Zone Four,  
Columbus District.

### SCARRITT COLLEGE

The location of Scarritt College for Christian Workers in Nashville, Tennessee, makes possible valuable contacts with Christian leaders and important organizations. The institution has become an integral part of an important University Center by reason of its plan of cooperation with Vanderbilt University and George Peabody College for Teachers. It is also fortunate in being located in a religious center where the boards of several denominations have central offices and educational institutions.

An editorial in the Nashville Tennessean of May 7 pointed out: "Nashville, this week, can be considered the capital of the great Methodist denomination with its eight million members." . . . As was true with Southern Methodism, "It is also taking its place as one of the great centers of the combined Church. These gatherings, which are the first since the organization of unification was perfected, serve as a measure of success for the merger of those with a common faith and ideals."

The first half of the month of May has afforded opportunities to have visitors from the Council of Bishops, the Youth Commission, the Board of Education, the Curriculum Committee, the Commission on Courses of Study for Ministers, and prominent leaders in the field of education, who have been in the city for the Fisk Anniversary Celebration, the Cole Lectures and meetings of educators.

Many distinguished visitors attended the 75th Anniversary Celebration of Fisk University, and a number of them visited the campus of Scarritt College. An interesting event was the visit of Mr. John D. Rockefeller, Jr., and John D. Rockefeller, III, to the five institutions: Fisk University, Meharry Medical College, Vanderbilt University, Peabody College for Teachers and Scarritt College for Christian Workers. This visit was followed by a dinner given by the presidents of the five institutions in honor of Mr. Rockefeller, at the Belle Meade Country Club.

(Continued on page 15)



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Attention! Pastors' School— June 9-13

Now is the time for all good missionary leaders to come to the aid of their society; Pastors' School opens the way for efficient, informed, peppy and "reformed" leadership. Prepare now to attend—to be the "pepper-upper" in your group!

There is something for everyone, but the missionary women will be particularly interested in the course on the fall Mission Study, which will be taught by Mrs. W. M. Alexander, of Nashville. The text is, "A Christian Imperative," by Roswell P. Barnes. Those who expect to take this course are urged to read the text in advance. It may be ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. Price 60 cents. Mission Study Leaders take note!

Spiritual Life Leaders take note! Mrs. W. M. Alexander will conduct special sessions for Spiritual Life Leaders and you are urged to attend.

\* \* \*

### Alexandria District Meeting

The meeting of the Woman's Society of Christian Service, of the Alexandria District, was held May 9, in Bunkie. The theme for the day was "United Hearts at Work." The meeting opened with the singing of "Lead On, O King Eternal," followed by a most inspiring devotional and prayer by Mrs. Mason, of Marksville.

Mrs. Dunford, retiring District Secretary, gave her report, which showed an increase in membership pledge overpaid and greater interest among our young women.

Miss Kate Cooper, missionary from Korea, spoke on Scarritt College and its service in preparing young women and men for Christian Service. Later she spoke on Korea and displayed a most interesting collection of articles from Korea. The hymn, "God of Grace and God of Glory," was sung.

The report of Miss Mamie J. Chandler, student counselor at Normal, was given by Mrs. Dunford. This was followed by a reading, "The Two Pilgrims," by Mrs. Bently, of Bunkie. Mrs. Mikell brought a special message in song.

Miss Ava Morton, missionary from China, was present and spoke in a most interesting manner of her work there. She said that Christianity had such a deep root in China that it could not be defeated. We adjourned for the noon hour and a delicious lunch was served by the Young Women's Circle. To them we are very grateful.

Mrs. T. D. Chapman conducted the Memorial Service, assisted by Mrs. Jones and Mrs. Harrison. Mrs. Conger, Conference Secretary of Children's Work, made an earnest appeal for better cooperation in the future. She pointed out the importance of promoting this phase of our work and urged all secretaries of Children's Work to report promptly. Mrs. Blevins spoke on our need of deepening our spiritual life. She said this was the most important part of our program, that it undergirds the whole of our work. Mrs. Jeff Paul gave a most interesting message, "Highlights of Conference."

One of the highpoints of the day was the

presentation of two Life Memberships. One was presented to Mrs. E. G. Sewell, of Bunkie, by friends; the other was presented to Mrs. G. T. Eiland, of Bunkie, by Mrs. W. D. Haase.

Our new Conference President, Mrs. J. B. Pollard, was introduced. We are happy to have her in our district. Mrs. Rowland presented Mrs. Dunford with a lovely gift from the district as a token of appreciation of her five years of untiring service as District Secretary. Our new District Secretary, Mrs. T. D. Chapman, of Bunkie, was introduced. She expressed her appreciation for the confidence placed in her and pledged to give herself wholeheartedly in promoting the work. Mrs. Chapman was again honored by being elected delegate to attend the Assembly to be held in St. Louis.

MRS. W. H. PARKER,  
Acting Secretary.

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### Lake Charles District Meetings

The Lake Charles District Meeting of the Woman's Society of Christian Service was held in two sections—the district being so large that it is difficult for those in the far ends of the district to attend a one-day session. Rayne was hostess to the all-day meeting in the eastern part of the district, on Thursday, May 15. Mrs. C. C. Carver is president of the Society and much credit is due to her and her members for preparation for the meeting and entertainment of such a large number of guests. Zones two and four were well represented at this meeting. There were 103 present. Church Point had the largest per cent of its members present.

The meeting opened with a beautiful devotional led by Mrs. Crow Girard, of Lafayette, whose message challenged us to a deeper spiritual life.

Addresses, both inspirational and informative, were given by the conference officers present. They were Mrs. J. B. Pollard, of Alexandria, our newly elected Conference President; Mrs. J. H. Thatcher, of Houma, our Conference Corresponding Secretary; Mrs. J. J. Davidson, Jr., of Lafayette, Conference Secretary of Literature and Publications; Mrs. G. W. Pomeroy, of Crowley, Secretary of Student Work; and the hostess society president, Mrs. C. C. Carver, who has been our Conference Treasurer for many years.

One of the highlights of the day was an address by Miss Kate Cooper, returned missionary from Korea.

Miss Verna Webster, deaconess at Southwestern, was present, and gave a most interesting review of her work with Methodist students there. She brought with her Mrs. Bruce Fletcher, from Kaplan, student at Southwestern, whose beautiful solo was enjoyed by all.

The afternoon devotional was given by Rev. Virgil Morris, of Lafayette. Bro. Morris stressed the responsibility of the church at this time, especially in defense areas where our soldiers are quartered. He said that our Christian homes, our Christian lives and our church should attract them.

The following day, Friday, May 16, societies from the western half of the district met at Simpson church, in Lake Charles. Mrs. S. A. Knapp, the president, was ab-

sent, but Rev. and Mrs. E. R. Haug, the pastor and his wife, and the society members gave a most cordial welcome, and we spent a delightful day together.

The morning devotional was given by Mrs. L. L. Harris, of Oberlin, our District Spiritual Life Leader, and her message to us was that we shall go further in our work as we deepen our spiritual life.

The same program was given at Lake Charles, with our conference officers, Mrs. J. B. Pollard, Mrs. J. H. Thatcher and Mrs. Carver. Mrs. Pomeroy and Mrs. Davidson were unable to attend.

Miss Cooper addressed the Lake Charles group and assured us that our missionary enterprises in Korea were being continued even though our missionaries had been recalled. Local leaders trained by our missionaries were carrying on in a fine way. One hundred and five were present at this meeting. West Lake had the largest per cent of its members present.

Bro. Haug gave a beautiful devotional before the afternoon session of business. Members of the Simpson society furnished special music.

Mrs. G. J. Tinsley, the newly elected District Secretary, who presided over both meetings, was most gratified at the large attendance and the interest shown in the new program of the Woman's Society of Christian Service. There are forty-one active societies in the district and twenty-six were represented in these meetings. Eleven Wesleyan Service Guilds have been organized, composed of the business women of our church. The Lake Charles District has the distinction of having the first Wesleyan Service Guild organized in the South. It is at Welsh, and Miss Mildred Simmons is president.

At the conclusion of each meeting the societies represented adopted the following goals:

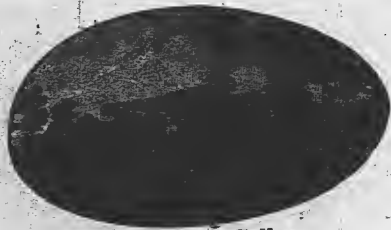
#### Lake Charles District Goals for 1941

1. To have at least ten monthly meetings this year.
2. To strive to interest and enlist every woman member of our church in our Woman's Society of Christian Service.
3. To have a spiritual Life Committee functioning in every society.
4. To have a committee promoting study and activity each quarter in some area of Christian Social Relations and Local Church Activities.
5. To have two mission study courses and one Bible study course in every society.
6. To have every society do its part toward helping the district to secure its quota of subscriptions to "World Outlook" and "The Methodist Woman." (This quota being 215 subscriptions to each.)
7. To increase our per capita giving so that we may reach and overpay our pledge

(Continued on page 16)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.





Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

## CHURCH SCHOOL LESSON JUNE 1, 1941

By Rev. W. C. Newman

### THE ANTIOCH MOVEMENT

Lesson Text: Acts 11:19-30

**Golden Text:** For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

The great enemy of religion is the indifference of its own adherents, not the attacks of the irreligious. Every effort to stamp out Christianity by force has been a failure. This is a truth we modern Christians must remember constantly as we see Christians once again being imprisoned as they are in Europe. Will that persecution spread still further? Will it ever reach America? Who knows? But reading the glorious story of the Church we do know that such a persecution inevitably results in a new victory for Christianity. Let that thought keep us steady as we hear hysterical men declare that religion is likely to be defeated at the hands of the totalitarians.

#### The Seed of the Church

The death of Stephen seemed to be a fatal blow to the new religion and its handful of disciples. Not just that one of their outstanding leaders had been killed, but that it introduced a reign of terror in which all Christians were either killed or forced to flee for their lives or to renounce their faith.

But Stephen's martyrdom bore results far beyond the wildest dreams of his murderers. It was largely influential in the conversion of Saul, who witnessed it and could never again forget it, and was destined to become the mighty missionary of all time. And the dispersion of the Christians following Stephen's death scattered the seed of Christianity over wide areas which those early disciples had not thought to evangelize.

Is it possible that God must sometimes drive us out of our complacency and narrow interests by heaping troubles upon us? Have we American Christians enough vision and zeal and spiritual power to preach the word everywhere without being driven to it by disaster or persecution? These are pertinent questions for us now.

#### None but the Jews—Unto the Greeks Also

It seems strange to us now that anyone should ever have thought Christianity to be an exclusive religion deserved only by the Jews. We quite readily condemn such an attitude on the part of the men in our lesson, who are described as "speaking the word to none save only to Jews."

But honestly facing the facts it seems to me that we are also guilty of this unreasonable bigotry. Methodist churches no less than Baptist, or Presbyterian, or Episcopalian have become inordinately proud of the culture and intellectuality and respectability of their congregations. We are no longer the evangelists of the poor and the outcast. We have done the very thing against which John Wesley warned re-

peatedly—built fine churches, and thus dependent upon men of money among whom the wretched and ignorant and poorly dressed cannot sit with comfort, we have excluded them from our fellowship. For the most part we speak the word to none save only to the socially acceptable. Is this why we have no great revivals? We ought never to forget that Methodism found its most fruitful and glorious victories among the colliers of Kingswood and the poor of America.

#### A Layman Leads the Revival

Countless sermons have been preached about Barnabas, the Good Man, who sold all his possessions and gave them to the church, then went and gave his life in addition. When reports of the revival at Antioch were carried back to the Church at Jerusalem, those orthodox Christians were disturbed to think that Greeks had been admitted into the exclusive company they had formed. So they sent Barnabas to investigate. But when Barnabas saw the power of the gospel to save even Greeks, he had sense enough and religion enough to rejoice, and to throw the full force of his own life and talents into the movement.

It can happen that a layman provides fresher enthusiasm than a professional preacher who has become somewhat sated with a perfunctory ministry. It does happen that our church now is in great need of such laymen and will sacrifice all for the privilege of telling the good news of the gospel. A congregation with one such layman is exceedingly fortunate. Two like that constitute a multitude in the army of God.

#### Faith in the New Generation

But Barnabas was not content to do what he could, and quit. He wanted all the help he could find. So he sought out the young convert, Paul, and brought him to Antioch, thus to begin a great friendship and a great missionary team.

Barnabas' faith in Paul was not easily given. Had not Paul been Saul, the persecutor? Did not almost the whole church doubt Paul's sincerity? Was he not young and untried?

None of these things deterred Barnabas. Perhaps the Methodist Church of today would do well to put more faith in its younger generation.

### TIMELY AND HELPFUL

Under the attractive title, "Pentecostal Prayer Period for Power," the General Commission on Evangelism has issued a pamphlet which gives promise of being of special interest and help to pastors and district superintendents during the Pentecostal season. Dr. Roy H. Short, district superintendent, of Louisville, Ky., is the author.

Practical suggestions for holding group meetings during the period between Ascension Day, May 22, and Pentecost, June 1, and the general procedure for holding such meetings, are incorporated in the pamphlet, also a form of Covenant at Pentecost, which holds up for twentieth century Christians the same standard attained by those of New Testament times.

The author bases his little book on the Scriptural passages which set forth the Great Commission; give instructions for receiving the Holy Spirit; record the action of the Holy Spirit; and describe the results which come from the endowment of the Spirit.

He relates the Scripture story to modern times by questions concerning spiritual power; what it is, how it manifests itself; how obtained and maintained; hindrances to spiritual power in the life of the average person today; and what can be done to generate greater power in Methodism.

He raises the pointed question: "Does Methodism need now what happened to the early church on the day of Pentecost? If so what are indications of this need?"

The arrangement of the eight-page pamphlet is exceptionally good in that space is provided for the individual to record his reactions to the soul-searching questions which the author raises.

Pastors and district superintendents may order "Pentecostal Prayer Period for Power" from the General Commission on Evangelism, 312 American Trust Building, Nashville, Tenn.

### WISE OR OTHERWISE

By Rev. James H. Felts

When a man gets "too old to be tempted" the grave digger has another job.

When a rat trap catches a skunk, as in Georgia recently, distance lends more than enchantment to the view.

"Cheese may be traced as far back as 2,000 years before Christ." Limburger!

There is a vast distance between the widow's might and the widow's mite.

When a man knows himself to be in the wrong he generally gets mad and wants to fight.

When a hog is dressed it is naked. When a woman is dressed she is about half naked. No relationship despite the theory of evolution.

"When it is dark enough you can see the stars." Yes, and when you are hit on the head hard enough you can see more stars at high noon.

An undisciplined child is a more or less successful candidate for the crime column.

The report of a "Nut Party," given by certain Tennessee youngsters, left me wondering who waited on the table if all the "nuts" were eating at once.

And now a "fluid walk" is part of a magnetic personality. Soon we will be having "a heavenly breeze" at a cocktail party.

A hand from the grave of a dead woman stripped some of the past from George Bernard Shaw. He didn't enjoy taking his own medicine. Who does?

Doing the right thing the wrong way has been the death of many worthy enterprises.

The chicken that has never scratched is too young for service or to be served.

True or false? The long-winded brother who says nothing is too religious.



# THE CHRISTIAN FIRESIDE

## INSIDE STORY

By Rev. Vivian T. Pomeroy, D. D.

Sam is twelve years old. When he was a baby, he had a frightful passion for seeing the inside of things. He would plunge his fat hand into mother's jewel case or the ice cream or anything at all, just to find out what was inside. He would pry into everything. This made people laugh when Sam was so small; but nobody thought it quite so amusing when Sam got old enough to take clocks apart and unscrew gadgets on cars. By the time he was twelve, Sam was a perfect detective. He listened to all the "inside" stories on the radio and stalked quite innocent people, and made himself a nuisance, when anything was told him, by replying: "I bet there's an inside story on that."

One day father, quite bored by Sam's detective energies, said: "Sam, your sister Jane is in one of her tantrums again, and your mother is almost worn out. I wish you could find out the inside story on that; then you'd be of some use."

Jane, who was eight, did get into tantrums, and quite suddenly she would stamp and yell and be unmanageable.

But Sam said: "Oh, there's no inside story to that. It's just temper; it's just Jane, that's all."

And he thought no more about it until one evening he was trying to get the inside story on his homework, which was not so easy, when Jane, who was sitting at the table doing a jig-saw puzzle, suddenly got mad, jumped to her feet, flung the puzzle high in the air and yelled: "The silly thing! It won't come right!" and she stamped with rage.

Father looked at Jane. Sam looked at Jane. Mother looked at Jane.

Jane glared at father, and at Sam, and then she glared at mother.

Mother looked as mothers do when they are sad at their children's tantrums. And Jane, glaring at mother, suddenly did a very queer thing. She stopped glaring and yelling, and she rushed at mother, flung herself in her arms and sobbed: "I'm sorry! I'm sorry! I didn't mean to hurt you."

Mother said: "I know you didn't darling; and to be sorry is best of all." And she wiped Jane's eyes and smoothed her hair;

and then they both went out of the room.

Sam looked at father: "Now," said Sam, "can you beat that? First she's mad; then she's sorry; and mother forgives her straight away. I don't understand women at all."

Father looked at Sam; and then he said: "I'm surprised you don't, Sam; for what makes people sorry and what makes people forgive them is the most important 'Inside Story' in the world."

Sam returned to his homework. It is not a good thing to argue with parents; but the truth is he did not get father's meaning at all. Do you?—Reprinted by special permission of the author and the Christian Leader.

## CONSTANCY

By Mrs. Irvin Rowland

Does the public worker dare stay away from his job anytime when he just doesn't want to work? He might make up many excuses that would satisfy his own mind, but not that of his employer. He was hired to do a particular work, and as long as he is physically and mentally fit, he must report, excepting holidays and certain emergencies, to do that work, or some one else will be put in his place. He accepts responsibility as a matter of fact, and keeps his personal desires in the background. He must be constant in his efforts if he fulfills his duty.

Then, if constancy is required to be a good worker in any trade or business, how valuable it is for the Christian to be constant in his struggle to live the good life and in furthering the kingdom of God. The Lord said to David, concerning his son Solomon, "Moreover I will establish his kingdom forever, if he be constant to do my commandments and my judgments as at that day."

Are we not all guilty of often neglecting our Christian duties because we want to do something else, or, because our zeal and enthusiasm are low? Will such petty excuses find favor in God's eyes? If we are not constant in our living and in our service, how shall we face Him who said, "Lift up your eyes, and look on the fields, for they are white already to harvest." We cannot escape our duty without becoming unfaithful workers. Let constancy be our watchword!

## China College Students Give First Aid

In Chengtu, West China, by the time the "release" siren has sounded after an air raid, University of Nanking students are already out of the city administering first aid to the wounded. Doctors in the new West China University hospital race to the scene of disaster to move the injured ones to safety; in crowded wards they labor to save life and lessen pain, and also to train new medical workers. Many of the drugs that are used here have been manufactured in West China's own pharmaceutical laboratory out of local Szechwan herbs and salts, for imported medicines are fast becoming a prohibitive luxury. Students from three medical schools—Cheeloo, West China and

National Central University (a government institution)—are helping in these wards as they learn the techniques of healing. Far to the south the story is repeated; senior students in the Lingnan College of Medicine are spending their year of "internship" service in clinics around the countryside of northern Kwantung province.

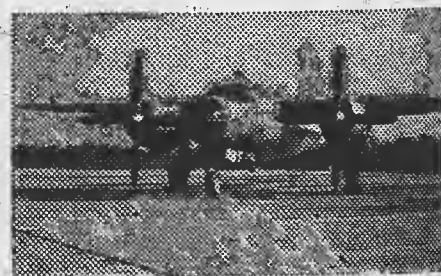


● Are you agog? It's a quaint old word roughly meaning "on your toes." If you are, then sail into these quiz questions and hit them for a touchdown. Indicate your answers in the space provided and then add your score for your rating.

(1) (A real toughie.) The ancient god of "armed peace" was (a) Thor; (b) Quirinus; (c) Mars; (d) Zeus. ☐

(2) Who said air hostesses were "beautiful but dumb"? They're usually pretty, but the girls must also have initials behind their name (at least for most of the airlines) (a) R. N.; (b) A. P.; (c) B. A.; (d) R. S. ☐

(3) If you saw the words "slug, galley, head, lead" you'd immediately think of a (a) bar-room; (b) Roman festival; (c) news-paper; (d) coal mine. ☐



(4) Anyone can tell that's a bombing plane, but is it (a) a high-wing monoplane; (b) a low-wing monoplane; (c) an amphibian bomber; (d) a biplane interceptor. ☐

(5) How's your slang? Boy asks girl to "cut a rug." He wants her to (a) go ice-skating; (b) to dance; (c) to work a jig-saw puzzle; (d) to go to a football game. ☐

(6) One of the following phrases illustrates the principle of alliteration. Which? (a) The gang sang; (b) Betty, be brave; (c) I sigh, but you cry; (d) Adam had 'em. ☐

(7) The late Heywood Brown was a famous (a) surgeon; (b) lawyer; (c) newspaper man; (d) orator. ☐



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## "GUESS AGAIN" ANSWERS

- |                                 |       |
|---------------------------------|-------|
| 1. (b) for 25 whole points..... | Tally |
| 2. (a) for 15 more.....         | Score |
| 3. (c) for the same amount..... | Here  |
| 4. (a) for only 10.....         |       |
| 5. (b) for the same.....        |       |
| 6. (b) for 15 (goody).....      |       |
| 7. (c) for 10 pts.....          |       |

RATINGS: 90-100, smarty; 80-90, all agog; 70-80, not bad at all, at all; 60-70, you'll do, anyhow.

TOTAL



## REVIVAL AT HICKORY FLAT

Dear Dr. Duren: We have just closed a very fine meeting here in Hickory Flat, Miss., with Rev. A. P. Stephens, of Kosciusko, Miss., doing the preaching. The weather was ideal, and Bro. Stephens presented his gospel messages in such an interesting way that the attendance was exceedingly good all through the meeting.

This is the third meeting that Bro. Stephens has held in our church at Hickory Flat during the past several years, and in this meeting, as in the others held here, he preached the Gospel message in purity and power, and in that sweetness of spirit and clearness of thought that helped all of us realize more clearly our need of God in these days of such uncertainty. And with it a resolve as Christian people to work together more faithfully in behalf of His kingdom.

Brother Stephens made his messages so clear to each of us, and his use of the illuminated easel and stereopticon in these services was most effective and helpful.

We feel that all the church people of Hickory Flat have been drawn closer together as a result of this meeting, and we pray God's blessings upon his work as he labors in other fields.

We are busy now with our minds, if not our hands. We plan to rebuild the parsonage. We have some funds in hand, some lumber on the ground, and much of the labor promised. When the busy season eases up, our people being mostly farmers, we hope to get the work going and have something to show for the job. We have been working to build a comfortable parsonage since we have been in this charge.

Good wishes to you and the splendid Advocate you put out.

Sincerely yours,

MRS. W. H. HEATH.

## NOTES FROM CROWLEY

The services of Holy Week in Crowley Methodist church were unusually well attended. Each evening the minister, Rev. G. W. Pomeroy, emphasized some phase of the Cross. On Easter Sunday, "as it began to dawn," he conducted a Communion Service to a crowded church and preached to a large congregation at eleven o'clock. At the evening hour, the choir presented a cantata, "Our Living Lord."

On Palm Sunday a class of thirteen boys and girls was received into the church. Since conference twenty persons have joined the church, two by letter from other Methodist churches. Two adults, well-known citizens, knelt at the altar for baptism. It was a sight for angels.

The pastor has been conducting a class on "The Methodist Church" each Wednesday evening since Easter, with forty persons in attendance.

Miss Kate Cooper, returned missionary from Korea, recently spoke to an interested audience at an evening service in the church.

We cooperated in the program for Music Week with all choirs of Protestant churches. Crowley overpaid its quota for Compas-

sion Sunday. Four persons attended the Set-Up Meeting at Camp Brewer, Rev. and Mrs. Pomeroy and Mr. and Mrs. Percy Lambert. Our pastor has been selected to deliver one of the sermons at District Conference in Lake Charles.

The Advocate campaign is being launched. We often hear favorable comments on the interesting contents of our church paper.

ALICE GORTON WYNN.

## COLUMBUS DISTRICT CONFERENCE

The Columbus District Conference held its second session in the "United Church" at Columbus, in the beautiful Columbus Central Church. Dr. L. P. Wasson, district superintendent, presided in his genial but most efficient manner.

Rev. T. E. Gregory was the pastor-host, and he proved himself a past master in dispensing the highest order of good old Southern hospitality. The people of Columbus Central seemed overjoyed to have us as their guests, and this spirit was clearly demonstrated by the ladies, in the fine lunch they so elegantly served.

Some of the members of the conference were skeptical about a one-day session, but all of this skepticism was soon lost when they saw the way Dr. Wasson was covering the ground; and the business was all taken care of at the end of the day.

The pastors gave very optimistic reports of their work, and most of them reported half of their Benevolences and support for Conference Claimants already collected.

Dr. Duren was present, and presented the cause of the Advocate in his characteristic way. This district thinks it has a deep claim on Dr. Duren, for he served as its presiding elder at one time. Dr. Snelling most forcefully brought to us the needs, and presented a report of what is being done in the Memorial Mercy Home-Hospital. Rev. T. B. Thrower represented the Methodist Hospital at Memphis, ably presenting this worthy institution.

Dr. M. L. Smith, president of Millsaps College, delivered the principal morning address. Dr. Smith, in his unique way, makes us appreciate even more our great institution of higher learning, as he tell what is being done.

We had several distinguished visitors at the conference, including Dr. Ralph Johnson and his wife. Dr. Johnson is an evangelistic singer and preacher, and he works over the broad extent of the Church. His singing was one of the outstanding features of the conference. The district superintendent and his wife from the Aberdeen District, Rev. and Mrs. N. G. Golding, and Rev. E. H. Cunningham were also visitors.

The conference was touchingly closed by the testimonies of two of our superannuates, Rev. W. L. Graves and Rev. E. P. Craddock. They stood at the altar in front of Dr. Wasson, then the pastor-host, Rev. T. E. Gregory, joined the altar group and offered up the closing prayer. In the background Dr. Ralph Johnson was singing "My Jesus, I Love Thee."

MATHIS E. ARMSTRONG,  
Secretary.

## REVIVAL AT LACOMBE, LA.

A soul-saving revival has come to the Lacombe church, Pearl River charge. The day of mass evangelism is not over. It was inspiring to see sinners come to the altar for prayer and "pray through" to victory; then to hear their testimonies and prayer, espe-

cially to see them come to the altar of prayer and pray for others who were seeking the Lord. The after service of testimonies, songs and prayer was a revival of the class meeting. Special new songs sung by the children, led either by the pastor or his wife, were a blessing to all. Many of the children knelt at the altar of prayer for salvation. A junior class was organized at the close of the revival. O, what Christian fellowship! The church entertained the pastor and his wife during the two-weeks meeting. We spent every day in visiting, inquiring about the needs, and praying with the people. The Baptists gave us a like welcome into their homes; also attended the meetings and took active part in the same. Indeed, the whole town was stirred by the fearless and earnest preaching against modern day sins. Many resolved to live better lives, and commended the pastor, Arthur Sellers, for preaching the truth.

Yours in Jesus' Name,

ARTHUR SELLERS.

## BIBLE CONFERENCE

The Interdenominational Bible Conference will be held in Biloxi, Miss., June 6, 7 and 8, at the Methodist Camp Ground, under the auspices of the Young People's Fellowship Club of New Orleans. Dr. R. A. Forrest, President of Toccoa Falls Institute, Toccoa Falls, Ga., and Mr. Addison Sewell, of Dallas Seminary, will be the speakers, assisted by others. Everyone is welcome.

Registrar: Marguerite Brechtel, 238 Pelican Ave., New Orleans, La.

## DISCIPLINE

Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.—Charles Kingsley.

## SCARRITT COLLEGE

(Continued from page 11)

Programs such as these afford Scarritt students the opportunity of observing the scope of work of religion and education, and at the same time they are given a wide vision of service in the area of international relations through acquaintance with representatives of other nations who visit the College.

Don't part with your illusions. When they are gone you may still exist, but you have ceased to live.—Mark Twain.



## SUMMER TERM AND CAMP

BLUE RIDGE SCHOOL FOR BOYS  
Hendersonville, N. C.

The Six Weeks Summer Term, beginning June 27, is a semi-camp in nature, part of the forenoons being devoted to academic program and remainder of time given over to a well planned and carefully supervised program of physical diversions. Moderate charges. Descriptive literature upon request. Address J. R. Hendrix, Box B, Hendersonville, N. C.



## MISSISSIPPI W. S. C. S.

(Continued from page 10)

The student secretary nearest a college campus has added responsibilities. Fascinating packets of program material are provided that she is to promote the students using in the college organizations.

New doors are open to college students this summer, so the student secretary should help the students find and enter these doors when possible. Conferences are being held to help the students in an intelligent study of the Bible, to practice Christian living, to rediscover the church, to realize a personal commitment to Christianity. The Lisle Fellowship, in Lisle, New York, and Denver, Colorado, is open to students. Methodism is calling 400 of its young people to Caravan work. There is a Student Leadership Conference to be held at Lake Junaluska, June 9-14, with a bus going from Mississippi, transportation costing \$10 and board \$10. The Young People's Assembly will meet at Wesson, June 2-6. Each church is asked to have at least one representative from 15 to 23. District Young People's Camps will be held in each district during the summer, to which all the young people of the district are invited.

The present situation which has caused thousands of our boys to enter military service has added a new responsibility to the church and the student secretary, as they try to minister to the religious needs of these boys. It is noted that the vice and gambling agencies are very much on the job, planting themselves close to each camp and offering their wares, gambling, alcohol, beer signs on all the highways, posters by day and flashing neon by night. The most attractive signs we see today are beer signs. What is the church doing?

The church has an added responsibility. The local student secretary is asked to keep in close touch with these boys, to write to them, urge them to attend church services where they are, send them a gift or a box from the church, that their Christian idealism may be saved for constructive efforts through the church. They are having new experiences, many of them not pleasant, and they need to know that not only does God care for them while they are in camp, but that God has men and women in the Methodist Church who also care. The secretaries should send their names to Rev. DeWitt Galdwin, 150 Fifth Ave., New York, N. Y.

It is too late in the year now to send in the college students names, but in the fall, as soon as the students have entered college, the student secretary is asked to send the names of the girls to Mrs. Lenore Porter, 150 Fifth Ave., New York, and the names of the boys to Rev. DeWitt Baldwin, 150 Fifth Ave., New York, N. Y.

These are our young people, whether they are in our homes, in fraternity houses, in dormitories, in city boarding houses, or in military camps. They are ours and we love them, but they are more than that. These boys in training today will be the defenders of our shores tomorrow should the need arise. They are the youth of today, but they will be the adults of tomorrow. We ask the church to believe in them, to understand them, to let them know that God is calling them, that He needs young hearts, young minds, young hands to fashion the world that is to be.

Each of our coins speak to us in words stamped on their surface: "In God We Trust." These coins are valuable to us, but a million dollars worth of them in God's

cash register are not worth as much as one of these boys and girls, for whom the church is loosing its appeal. Let us teach them to say in their hearts and lives the words that our coins speak to us, "In God We Trust," that their ways may begin in His ways, that they may make a better world than we have made, that they may go with courage and faith to their daily tasks, and that they may take their part in a joint effort to bring about the Kingdom of God among men. **THEY ARE OUR HOPE FOR THE FUTURE.**

Any student secretary desiring further information about this work is requested to write Mrs. R. E. Rollings, Hattiesburg, Miss.

## LOUISIANA W. S. C. S.

(Continued from page 12)

of \$3,500 to the conference treasury.

8. To promote Baby Life and Adult Life Memberships, every society giving one or more of either or both.

9. To observe Week of Prayer as planned by Woman's Division of Christian Service.

10. To report every quarter to our Conference officers and District Secretary.

11. To interest our business women and young ladies in Wesleyan Service Guild.

12. To make our Woman's Society of Christian Service an organization of which we are sincerely proud to be a member and give it the publicity it deserves.

## MISSISSIPPI CONFERENCE

## Hattiesburg District—Third Round

Montrose, at Reads Chapel, June 1, 11 a.m. and 1:30 p.m.  
Kingston, June 1, 4:40 and 8 p.m.  
Main St., June 8, 11 a.m.; Q. C. June 13, 8 p.m.  
Perry Co. Circuit, June 8, 3:30 p.m.; Q. C. following.  
Hillsville, June 8, 8 p.m.; Q. C. July 25, 8 p.m.  
Court St., June 22, 11 a.m.; Q. C. August 12, 8 p.m.  
Hattiesburg Circuit, at Batson, June 22, 2:30 p.m.  
Broad St., June 22, 8 p.m.; Q. C. August 8, 8 p.m.  
Richton, June 29, 11 a.m.; Q. C. Mt. Zion, July 2.  
Taylorsville, at Soso, July 13, 11 a.m. and 1:30 p.m.  
Sumrall, July 13, 4:30 and 8 p.m.  
Moselle, at Soule's Chapel, July 15, 11 a.m. and 1:30 p.m.  
Mt. Olive, July 20, 11 a.m. and 1:30 p.m.  
Ovett, at Fairfield, July 20, 4:30 and 8 p.m.  
Clara, at Strengthford, July 22, 1:30 p.m.  
Bonhomie, July 23, 8 p.m.  
West Laurel, at Antioch, July 24, 1:30 p.m.  
Waynesboro Circuit, at Pleasant Grove, July 27, 11 a.m. and 1:30 p.m.  
Bucatanua, at Lewis Chapel, July 27, 4:30 p.m.  
Waynesboro, July 27, 8 p.m., followed by Q. C.  
Williamsburg, at Goodhope, July 30, 11 a.m. and 1:30 p.m.  
Bay Springs, at Holders, July 31, 1:30 p.m.  
Laurel, First Church, August 10, 11 a.m.; Q. C. August 22, 8 p.m.  
Bethel, at Seminary, August 10, 4 and 8 p.m.  
Heidelberg, at Philadelphia, August 13, 11 a.m. and 1:30 p.m.  
Magee, at Sharon, August 14, 11 a.m. and 1:30 p.m.  
New Augusta, at Beaumont, August 17, 11 a.m. and 1:30 p.m.  
Collins, August 17, 8 p.m., followed by Q. C.  
Petal, August 20, 8 p.m.

The pastors will please have nominations for Local Church Board of Education in triplicate (DO NOT FAIL!), according to paragraph 1139, Discipline of 1940. The conference will also elect a lay delegate

and an alternate delegate to the Annual Conference  
W. B. ALSWORTH, D. S.

## Jackson District—Third Round

Mendenhall, at Mendenhall, May 25, 11 a.m.  
Jackson, Millsaps Memorial, May 25, 7:30 p.m.; Conference later.  
Harperville, at Oak Grove, June 1, 11 a.m. and 1:30 p.m.  
Jackson, Capitol Street Church, June 1, 7:30 p.m.  
Benton, at Midway, June 8, 11 a.m. and 1:30 p.m.  
Jackson, Galloway Memorial, June 8, 7:30 p.m.  
Lake, at Conehatta, June 15, 11 a.m. and 1 p.m.  
Morton, at Pulaski, June 15, 4 and 7:30 p.m.  
Bolton, at Raymond, June 22, 11 a.m.  
Flora, at Dover, June 22, 3:30 p.m.  
Florence, at Monterey, June 29, 11 a.m. and 1:30 p.m.  
Clinton, at Ridgeland, June 29, 4 and 7:30 p.m.  
Sharon, at Farmhaven, July 6, 11 a.m. and 1:30 p.m.  
Canton, North Side, July 6, 4 and 7:30 p.m.  
Walnut Grove, at Zion, July 8, 11 a.m. and 1:30 p.m.  
Homewood, at Gasque Chapel, July 13, 11 a.m. and 1:30 p.m.  
Brandon, at Brandon, July 13, 7:30 p.m.  
Forest Station, July 20, 11 a.m. and 1:30 p.m.  
Shiloh, at Johns, July 20, 4 and 7:30 p.m.  
Jackson, Grace Church, July 23, 7:30 p.m.  
Vaughan, at Union, July 25, 11 a.m. and 1:30 p.m.  
Camden, at Conway, July 27, 11 a.m. and 1:30 p.m.  
Madison, at Madison, July 27, 7:30 p.m.  
Lena, at Ulmer's Chapel, July 31, 11 a.m. and 1:30 p.m.  
Carthage Circuit, at Freeny, August 3, 11 a.m. and 1:30 p.m.  
Carthage Station, August 3, 3:30 p.m.  
Jackson, Glendale, August 5, 7:30 p.m.  
Jackson, Shands Memorial, August 6, 7:30 p.m.  
Greenfield, at Richland, August 7, 7:30 p.m.  
Fannin, at Drakes Chapel, August 10, 11 a.m. and 1:30 p.m.  
Raleigh, at Trinity, August 12, 11 a.m. and 1:30 p.m.  
Canton, First Church, August 13, 7:30 p.m.  
Jackson, Millsaps Memorial, August 18, 7:30 p.m.  
Terry, at Forest Hill, August 19, 7:30 p.m.  
T. M. BROWNLEE, D. S.

## Meridian District—Third Round

Scooba and Electric Mills, at Scooba, June 1, 11 a.m. and 2:30 p.m.  
Fifth Street, Meridian, June 1, 7:30 p.m.; Q. C. July 9.  
Wesley Street, June 8, 11 a.m. and 7:30 p.m.; Q. C. July 16.  
Central, Meridian, June 8, 7:30 p.m.; Q. C. August 27.  
Porterville, at Mt. Hebron, June 15, 11 a.m. and 2 p.m.  
Quitman, June 22, 11 a.m. and 2 p.m.  
DeSoto, at Crandall, June 22, 3:30 and 7:30 p.m.  
Newton, June 29, 11 a.m. and 7:30 p.m.  
Rose Hill, at Paulding, June 29, 7:30 p.m.  
Hawkins Memorial, Meridian, July 6-9, 11 a.m. and 7:30 p.m.  
Marion, July 6, 7:30 p.m.  
Twenty-Second Ave., Meridian, July 13, 11 a.m.; Q. C. August 13.  
Meridian Circuit, at Sageville, July 13, 2 p.m.  
Collinsville Circuit, at Mt. Pleasant, July 20, 11 a.m. and 2 p.m.  
Cleveland, at Big Oak, July 23, 11 a.m.  
DeKalb, at New Hope, July 26, 11 a.m.  
Poplar Springs, Meridian, July 27-30, 11 a.m. and 7:30 p.m.  
East End, Meridian, July 27, 7:30 p.m.; Q. C. Aug. 6.  
Hope, at Henry's Chapel, August 2, 11 a.m.  
Lauderdale-Daleville, at Bethel, August 3, 11 a.m. and 1 p.m.  
Chunky, at Chunky, August 3, 3:30 and 7:30 p.m.  
Shubuta, August 10, 11 a.m. and 1:30 p.m.  
Pachuta, at Orange, August 10, 3 and 7:30 p.m.  
Vimville, at Pleasant Hill, August 17, 11 a.m. and 1:30 p.m.  
Enterprise and Stonewall, at Concord, August 17, 3:30 p.m.  
Matherville, at State Line, August 20, 11 a.m.  
Philadelphia, August 22-24, 7:30 p.m.  
Philadelphia Circuit, at Mars Hill, August 23, 11 a.m. and 2 p.m.  
Union, at Mt. Zion, August 24, 11 a.m. and 2 p.m.  
Decatur and Hickory, at Spring Hill, August 31, 11 a.m. and 2 p.m.  
In some cases it will be necessary to elect delegates to the Annual Conference in order to comply with the Standing Rules of the Conference.  
W. B. JONES, D. S.

# Eyesight is Priceless

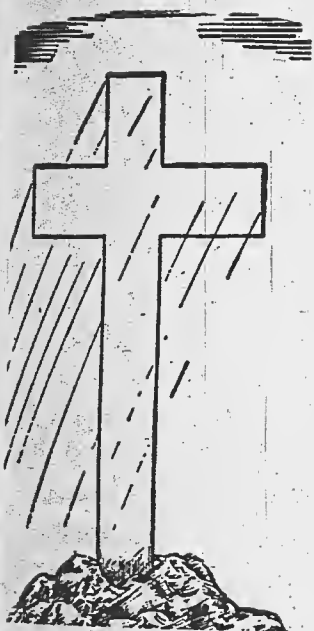
## Good Light is Cheap

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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

All the words He ever spoke,  
Still to us He speaketh;  
All the bread He ever broke,  
Still for us He breaketh;  
Still the faithful Shepherd feeds;  
Jesus lives and Jesus leads.  
—Edwin Paxton Hood.

## THE PRAYER-ROOM TODAY

My Saviour, I thank Thee for every testimony that tells me how wise a physician Thou hast been for sick and wounded souls, how strong and tender a friend to those who cannot stand alone. Help me to know that Thou art still the same as in days of old, and that all Thou hast done to others Thou canst be to me. Let no shame keep me from the healer of my soul; let no sense of unworthiness come between me and the friendship Thou dost so freely offer. Amen.

## Prayer of Graduation

O GOD, OUR FATHER, Thou has been our Help in the Ages past; Thou art our Hope today when the lights of the world seem to be going out.

We thank Thee that we are Americans; that in Thy Mercy our homes are away from Europe's dance of death and hymn of hate. We pray Thee for the continued Peace of America. Stop this effusion of human blood. Take away the green scum from the dark minds of mad dictators. Teach this troubled world that it cannot destroy the best of its breed and expect to survive.

Keep us, O God, under the Stars and Stripes and away from the dark shadow of the twisted cross. May there be no blackout of the liberty of America. Deliver us from enemies within that would poison the breast that warms them. May this nation continue to remain free.

Bless this graduating class. Enrich this youth with its eager eyes and flaming hearts into whose hands we place our Country's Flag, our Mother's Bible, our Father's Church and our Nation's Destiny. May they put back into life more than they take from it. Help them to be true, to be faithful, to be kind. Burn into their hearts a High Hope, a Firm Faith, a Constant Courage as they forward march toward their journey's end, and as their brave spirits go west into the setting sun. AMEN.

Editor's Note—This prayer was used at the commencement exercises of the New York Military Academy, Cornwall-on-Hudson, N. Y., by the chaplain, the Rev. John F. Hagen.





# WALLET OF THE WEEK



THE SOIL EROSION PROBLEM of America is far from a visionary scheme for furnishing employment to a class of idle labor. It is pointed out that the Mississippi River alone bears out to sea one million two hundred and fifty thousand tons of top soil each year. This means that the land of the great central river basin loses annually a large part of the surface which is so necessary to preserving the fruitfulness of the richest and the most extensive valley on the continent.

\* \* \*

"WE ARE FAST COMING to a condition of affairs where the Church must once and for all decide whether it is going to drift with the world or stand against it. Resistance may mean the cross—but beyond the cross is victory. Come what may, God is going to have the last word in matters affecting His ultimate purposes. The future belongs to us because we belong to God." So says Wm. Lindsay Young. Can we say that the life and attitude of the Church warrants the belief that such is its real faith?

\* \* \*

A GATHERING OF CHURCHMEN from North and South America is scheduled for Toronto, Canada, June 3-5. The meeting has been called for the purpose of formulating a plan for a post-war world order. It is said that there is a possibility that Archbishop Temple, chairman of the Provisional Committee of the World Council of Churches, and the leader of the recent Malvern conference, may be present. Dr. Temple is Archbishop of York and the Malvern conference has attracted world-wide attention. The Archbishop is one of the most vigorous and courageous thinkers of this generation.

\* \* \*

ST. PAUL, THE MISSIONARY APOSTLE, seems to have come into his own at a very tragic hour in Greek history. Two years ago, a bronze plaque was erected by the Greek government at the spot on the Areopagus where Paul made his famous address to the Athenians. Only recently a similar plaque, the gift of Mrs. Lora Knight, of Santa Barbara, California, was erected in the city of Corinth. The Corinthian plaque bears the text of Paul's great rhapsody on Christian love, found in the thirteenth chapter of First Corinthians. It is designed to be emblematic of the spirit of the city of Corinth.

\* \* \*

A FOUR-YEAR AGRICULTURAL COURSE is being offered by Michigan State College for theological students who look forward to a ministry in rural sections. The Dean of Agriculture heads the movement and the course leads to bachelor of science in agriculture. It is said that the same step has been taken by several other leading colleges of Agriculture in the United States. An understanding of the problems of the rural sections will doubtless assist in adapting one's ministry to local needs and will at the same time give a better approach to the people.

THE CHRISTIAN ALLIANCE reports that from eighty to one hundred Jews attend its services in Shanghai, China. Recently nineteen men and eleven women were baptized. According to *Religious Telescope*, some of them were men of fine education, good homes and good incomes in the European countries from which they came. It is said that their very persecution is now an occasion of rejoicing since it was the means of bringing them to know Christ.

\* \* \*

TWO METHODIST WOMEN win national honor: Dr. Georgia Harkness and Senator Hattie Caraway. They were chosen by the General Federation of Women's Clubs among the fifty-three women in thirty occupations representing "the great strides made by women in the past fifty years." Dr. Harkness is professor of theology at Garrett Biblical Institute, Evanston, Illinois, and Senator Caraway, of Jonesboro, Arkansas, is the first woman ever to be elected to the United States Senate. Both of them are Methodists.

\* \* \*

OIL AS A DETERMINING FACTOR in the war now in progress has not escaped notice in the tabulations of those who estimate the significance of war resources. It is pointed out that last year the oil wells of the United States produced almost twice as many barrels of crude oil as the rest of the world combined. The problem of distribution is now complicating the situation. Fifty American tankers have been transferred to England and this makes it somewhat difficult to effect a speedy transfer of oil from Texas to the East.

\* \* \*

WILLIAM WASHINGTON FLOWERS, who died in New York on May 1, was a brother of President Robert L. Flowers of Duke University. Mr. Flowers had been connected with Duke University since its Trinity College days. He was a business associate of Mr. James B. Duke, and for the past five years was chairman of the board of the Liggett & Myers Tobacco Company. He bequeathed to Duke University the sum of two hundred thousand dollars, the interest of which is to be used for the purchase of manuscripts, books and photographic materials dealing with the life and thought of the Southern States.

\* \* \*

GARDENING IN ALASKA involves many things besides the adaptability of plants and shrubs. In the interior of Alaska the season may be much shorter, but the sun is warmer than on the coast further south, where the summer climate is quite cool, with cloudy skies and much rain. It is said that a frost-free period of ninety days in the interior is just as effective as twice that length of time on the Alaskan coast. Flowers which bloom as late as August and September in the States are too late for successful growing, perennials which bloom in July or earlier are fairly satisfactory and two plantings of the earlier blooming gladiolus may be grown with success.



# New Orleans CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### MAKING TERMS WITH THE WORLD

We had recently the privilege of hearing a most discriminating and clear exposition of the subject: "The Church Responsible for Its Own Defence." In presenting the importance of the inner defences of the Church, the preacher presented in clear and convincing fashion the fact that every profession and vocation establishes respect for and confidence in itself by an uncompromising fidelity to the ethics of that profession, law, medicine or any other. Upon the basis of this invariable rule, he argued that the best defence of the Christian Church is its practical exemplification of the character, the mind and the ministry of Christ—that its strongest fortifications are the men and women who are standard bearers in the kingdom. From this point, he turned to raise the question as to whether the popularity of the church might not be purchased by the lowering of its standard of life and loyalty to the level of the world rather than by lifting the world to the level of its own exalted idealism. The inescapable meaning of this searching inquiry was that in such a compromise, both Christianity and the world are betrayed.

This sermon touched upon one of the greatest problems now facing the church. We dare to say that the most subtle heresy of our age is neither theological nor philosophical, but it is an unworthy surrender of the very moralities which furnish the excuse for the existence of the church. In too many churches, great and small, there is a disposition to seek the favor of the world by making a base compromise of Christ. Such people may preach half-heartedly the doctrine of the cross as the foundation of the church, but they are utterly lacking in the courage to face crucifixion with Christ. Jesus never encouraged any disciple to seek, much less to expect, the favor of the world. He told them that they would be hated for His name's sake, but by enduring to the end they would be saved. He told His disciples that their reward, like the reward of the prophets, would result from the possession of an irreproachable character in the face of persecutions, revilings, and evil speakings, not in their personal popularity. We say without apology or exception that we have no respect for any church of any name or any institution of the church which bases any part of its appeal upon a compromise of the Son of God and His church. We have no fear of the enemies on the outside, but we cannot forget that it was a traitor from the inside who led the way to Gethsemane and placed the feet of the Son of God in the way that led to the cross. It is the presence of seducing spirits on the inside who constitute the real danger of the church today, and the tragedy of tragedies is that the forces of the world are never so motley that torchbearers from the inside may

not be had to lead in the execution of their wretched designs. "I have set thee a watchman unto the house of Israel."

### THE PASSION FOR PEACE

Pacifist propaganda gives little clue to the passion of the American people for peace. Those who propose to substitute the idealism of turning the other cheek, loving your enemies, a revamped World Court, or who simply condemn war as utterly sinful, anchor their hope for peace in an impractical policy. There is no use to condemn war unless we are prepared to offer an idea that may offset it as a means of international settlement. We must be able to implement the motive to counteract it. Neither the Puritan nor the pacifist is to be blamed for offering but half of the platform upon which peace must be established. The moral span between love and judgment is exhibited in the perfection of God, but the human mind has never been able to connect permanently these polar virtues which enter into perfectly ordered human relations.

The failure of humanity to achieve peace for itself does not mean that a yearning for peace is absent from our aspirations and thoughts. Our thinking may be hopelessly one-sided, but there are unmistakable evidences of a passionate yearning for peace on earth. One morning last week we chanced to be on a street car with a young woman whom we do not know. She was evidently on the way to work and was a Catholic. No sooner was she seated than she opened her purse and took out a sheaf of prayers for peace including "A Prayer for the Death of War." On the journey of three or four miles she was absolutely absorbed in those little prayers, and the very seriousness of her face betokened the burden of her heart.

We do not know a single petition of those prayers. We were not interested in the text of the prayers as much as we were in the soul and the anxiety of the woman. More than once we have witnessed similar exhibitions of the passion for peace. We do not believe that peace-loving America is represented by pacifist propaganda or by self-appointed committees who think that peace without victory, a negotiated peace, can be arranged now. We have no prescription to offer save that which filled the soul of that devout young woman on the way to work. Of one thing we are reasonably sure: If our country should be forced into war tomorrow, it would be over the unsurrendered ramparts of hearts interceding for peace. Their pleading may not prevail, but it will be no reflection that they felt impelled to seek passionately for some way to avoid the unChristian brutalities of war.



## THE MACHINE AGE

For nearly half a century the whole world has been agog with talk about the machine age. Not all of it has been an intelligent appraisal of either the trend or the facts, but there has been a general acknowledgment of the change taking place in the life of the world. At first it was a boast of progress through the development of luxury and labor-saving inventions, then it began to be seen as an industrial threat, and today it is at once the hope and the menace of civilization. In the war now in progress, diplomacy is a game of unblushing deceit and intrigue, masses of infantry are little more than helpless targets for mechanized forces, strategy is of secondary importance and surprise is almost a negligible factor. Civilian populations are the defenceless and helpless victims of tanks, bombs, machine guns, battleship fire, long range artillery and every other mechanical representative of steel and destruction.

## NOT SO FAST

During the past week, our District Conference pace slackened a bit and almost made us feel that we were on vacation. We had only the Baton Rouge District Conference which met at Bogalusa. Early on Thursday morning, having been honored as one of four motor guests of Dr. W. B. Slack, we set off at an easy clip and were among the earliest to arrive. In the brief period which preceded the opening of the Conference, we had the pleasure of greeting the ever-genial host and his wife, Rev. and Mrs. J. B. Grambling, and many friends in Bogalusa and other places in the District.

When the hour arrived, Rev. J. H. Bowdon opened the Conference with a devotional by Dr. Henry T. Carley, pastor at Ponchatoula. The secretary of the last session of the Conference having removed from the district, Rev. Ralph Cain was elected secretary and called the roll. Later Rev. J. Cude Rousseaux was elected assistant secretary. The attendance was one of the best we have seen at any District Conference this year. As a matter of fact, the first ten rows of pews which had been reserved for the bar of the Conference, had to be extended to include the entire auditorium. The completion of the organization was followed by a thirty-minute consideration of the work of the Board of Education, which was led by Rev. G. W. Dameron.

At eleven o'clock, the Conference took a brief recess before entering into the preaching service. Rev. W. B. Slack, of First Church, New Orleans, and a former collete mate at S. M. U. of District Superintendent J. H. Bowdon, brought a well-reasoned, helpful and inspiring message. Dr. Slack's message was greatly appreciated by the Conference and his coming for such service another time would be looked forward to as an event of the Conference, as it was an event of this one.

The ladies of the host church, having asked for a resumption of the conference session, that they might have opportunity to attend the service, the session was resumed and Rev. W. L. Duren, Rev. J. G. Snelling and Rev. Leon W. Sloan represented The New Orleans Christian Advocate, The Memorial Mercy Home and the Anti-Saloon League respectively.

Then followed a gorgeous lunch served by the Methodist women of Bogalusa, an hour of committee activity and general fellowship, and the afternoon session which brought to a close the sixth and last session of the District Conference under the leadership of Rev. J. H. Bowdon, in what has been, as we said at the Conference, one of the most fruitful and consistently successful administrations of a difficult field in all our knowledge of district administrations. Shortly after the Conference went into the afternoon session, we set sail and were at home some time before nightfall.

Next week we are off on the final lap—Lake Charles, Shreveport and Alexandria, and on Sunday following at Felder Campground we are to complete the most strenuous schedule we have undertaken yet, "Linked sweetness long drawn out."

## Editorial Miscellany

By Dr. H. T. Carley

### HOW BIG IS A MAN?

There really are superior people. This superiority shows itself in a thousand (more or less) ways. Sometimes it is merely a matter of looks. Some men look as if the Lord made them as ugly as he could to begin with, and then scared them, while others are as handsome as the ideal of an artist.

Or this superiority may show itself in the number and kind of talents possessed—the one-talent and the ten-talent people. There was the little girl who could sing, play the piano and recite—all beautifully; and her parents took every opportunity to show her off. But her little brother's sole talent was the ability to "work his ears"—which talents his parents strove earnestly to keep him from exhibiting in public.

Or this superiority may manifest itself in the mere matter of sense. Some men are wise enough to shape the policy of nations, or direct the destiny of great organizations, while it is a matter of common knowledge that some people have scarcely sense enough to shake fire off their feet, or come in out of the rain.

Or this superiority may be a matter of personality. This thing of personality is hard to define, but easy to discern. There are three general types: the drab, which is about as interesting as a gray cat; the contrary, which has the unhappy faculty of rubbing the fur the wrong way—even when there is no fur; and the magnetic, which has an irresistible attraction even when you set yourself against it.

Or this superiority may show itself in manners, in which some unfortunates are sadly deficient. Manners are not merely a matter of eating greens with a knife, or drinking hot coffee with considerable smacking; good manners are of the heart, a mark of gentleness. A man may be perfect in etiquette—and below par as a gentleman.

But the littlest man in any group is the one who thinks he is the biggest.



## "I AM AN AMERICAN DAY" ADDRESS AT LAKE CHARLES METHODIST CHURCH BY GOV. SAM H. JONES

(Note: We regret that space requirements have necessitated the deletion of parts of Governor Jones' speech. This has not been done arbitrarily, but with the consent of Rev. H. L. Johns, pastor at Lake Charles, and in such a manner as to preserve the continuity of his thought.—Ed.).

Love of country seems to be innate. This declaration of the Roman orator is not too strong, if it be interpreted to mean no more than that love of one's country is attachment for the land which shelters and shields. The land where one's parents have lived, one's children have been born, and one's kinsmen and friends have dwelt.

Patriotism, therefore, strikes its roots deep in the primal instincts and most sacred affections of human nature. It might be regarded as the natural expansion of all these holy emotions and sacred sentiments to nation-wide extension. Hence one who is destitute of patriotism will be found deficient in the various forms of love which manifest themselves in the domestic circle and which glorify the home.

Some have ventured to suggest that patriotism is un-Christian because the religion of Christ enjoins love for all mankind. But this view is not justified by reason or revelation.

The circles of love are concentric, but not contradictory. A father who loves his own children feels a tender concern for all other children such as no childless man knows, and a son who is devoted to his mother is by such devotion inspired to hold all other women in regard of kindred respect.

The love of one's family strengthens, rather than enfeebles, his affection for his home town. In like manner love of the community in which one lives warms his heart for the whole country of which it is a part. Likewise, true patriotism quickens one's concern for the welfare of all mankind. It may be doubted that an unpatriotic soul ever experienced a philanthropic emotion or that any patriotic heart ever felt indifference to mankind.

The great apostle Paul is a conspicuous example of one in whose soul the fires of patriotism brightly burned, and yet he suffered innumerable hardships because of his earnest desire that "all men, regardless of nationality, should hear his gospel of universal redemption. Hear him as he says, 'I am a citizen of no mean city.' Listen to him as he expresses his deep devotion to his own people when he says, 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the service of God—' (Romans 9).

To the philosophers of Athens he declared that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him; though he be not far from every one of us."

St. Paul's patriotism was far more than

shallow, selfish nationalism as evidenced by his declaration: "I am debtor both to the Greeks, and to the barbarians; both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

His fervent spirit of piety and patriotism flamed forth from his great heart, fusing his love for his own people and his own land and his affection for all men into one consuming passion, demonstrating for all time that the highest and truest patriotism is not dominated by hatred or prejudice, but by a beneficent concern for all humanity. It should be noted, however, that St. Paul never yielded a single righteous principle for which he stood.

War is a terrible calamity, and I hate it with all of the sincerity and earnestness of my soul. It is wasteful and destructive beyond all words to express, and I pray God that some day the glorious hope will be fulfilled, when the swords of soldiers shall be beaten into plowshares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more!

But, my friends, it is my deep conviction that there is at least one thing which is far worse than a defensive war, and that is powerful wickedness and ruthless might trampling under foot all righteousness and freedom and justice with the declared intention of destroying the Christian faith and enslaving the world.

When I am faced with such an alternative, when I must choose between abject slavery of the most degrading and horrible type and the possible sacrifice of my physical life, I have no hesitancy in declaring with Patrick Henry when he said, "I know not what course others may pursue, but as for me, give me liberty or give me death."

As I see it, my friends, a negotiated peace is now beyond our hopes. It might be worse than war. Do the advocates of such a peace desire to surrender the world to the sworn enemy of all that we as free men and women hold dear? And such treasure is the sacred right which enables us to assemble here this morning to worship God according to the dictates of our own consciences? Is not liberty more valuable than life?

A regenerated world, purged of all evil, must come before we can have a warless world, however much we may love peace and abhor war. That kind of world is not here. We do not see it coming tomorrow. I confess to you that it is a terrible dilemma which the church and the Christian world face, but choose we must and may our choice be made in the light of the interests and welfare of all future generations not only of our land but of the enslaved peoples of Europe and other parts of the world. May God give us the wisdom to choose the wisest course and the courage and loyalty and sacrifice to stand by that course.

My friends, this is no time for loyal, intelligent Americans who honor God, enjoy and appreciate liberty, and love their homes and their families to theorize and argue over the fine points involved. We are confronted with a condition and not a theory.

A mad man has set the house of the world on fire and the raging holocaust is spreading dangerously near to us. Patriotism demands that we shall make preparation to meet the oncoming wave of flame. More than that, I am thoroughly convinced that we should assist our neighbor in extinguishing those flames before they reach our own shores.

Now, I believe that true patriotism and religion are rather closely intertwined and so I do not hesitate to speak of high pa-

triotism in the house that has been erected for the purpose of worship and the edification of our spiritual natures. There are some sensitive and highly idealistic souls (and to be generous I shall grant that they are sincere) who seem to feel that the use of force is wholly inconsistent with the religion of Jesus Christ and that loyalty to one's country involves a contradiction of loyalty to Christ.

I shall not enter into a discussion of that question now, but I would like to say that if they were in Hitler's domain and dared to express such a thought they would immediately be placed in a concentration camp, or before a firing squad. Today it is only in a democracy like this, with all of its faults, that citizens are permitted to have a conscience!

The world probably has never needed a vital, usable religion more than it does today. Christianity has never had a greater challenge than it has today. The church never faced a more difficult and perplexing situation than it faces today. Dr. Georgia Harkness writes in the preface of a little book on Religious Living, as follows: "Our age is characterized by lack of a sense of direction. This manifests itself acutely in the uncertainty, frustration, and inner conflict that brings confusion into many lives and makes this a day of nervous tension as well as of shifting morals. There are many causes of this situation, but none more influential than the worldliness which has sapped the religious sense of life's meaning and drained off the resources for effective living, which religion imparts. Many things need to be done for the reconstruction of contemporary life, but without a revitalizing of religion no widespread or lasting increase in personal stability can be expected."

Roger Babson reports a visit that he once had with Charles P. Steinmetz, the world's outstanding electrical engineer of the last generation, in which they discussed the future of inventions. He put to Steinmetz the question: "What line of research will see the greatest development during the next fifty years?" And this is what Mr. Steinmetz said: "I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it, and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and spiritual forces. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

The religious influence prevalent among the English-speaking nations has been a potent factor in their greatness and prosperity, and this religious influence among them has been promoted by the churches which have been kept free and untrammelled. In the face of a great and dangerous crisis America must not forget the supreme value of personal religion and the freedom of worship. From Washington to the noblest political leaders of our own time, the Believing Mind has been supported, and while there is much in our social structure that is not in harmony with the teachings of Jesus, yet nothing is more broadly or conspicuously written on the pages of the history of the United States than that this Republic is a nation founded on faith.

(Continued on page 13)



# CONFERENCE NEWS AND PERSONALS

Dr. W. A. Tyson, of Tupelo, Miss., assisted Rev. C. L. Rogers in a meeting at Ripley last week.

The new brick church at Falkner, Miss., is nearing completion. Rev. J. N. Hinson is the happy pastor.

Friends of Mrs. W. A. Sibley will regret to learn that she is seriously ill at her home in Bond, Miss. We hope to have a more favorable report soon.

Rev. T. E. Gregory is happy in his work at Central church, Columbus. He is looking after every phase of the church program and progress is being made along all lines.

Dr. and Mrs. Dana Dawson attended the graduation of their son, Dana, Jr., at Duke University, Durham, North Carolina, last week.

Miss Delco Childers, of Blue Mountain circuit, has been elected president of the Wesley Foundation of Blue Mountain College for next session.

A baby girl, Margaret Ruth, was born to Rev. and Mrs. J. N. Hinson, of Blue Mountain, Miss., on May 20. We extend congratulations and good wishes.

Rev. A. M. Wynne, pastor at Heflin, La., is a loyal friend of the Advocate and a faithful servant of his church. We appreciate his assurances as to the Advocate campaign.

Mrs. L. K. Carlton, district secretary of the W. S. C. S. of the Corinth District, reports that nine new societies have been organized during the past year.

Rev. N. L. Threet, in addition to his work as pastor, has used his talents as a sign painter to prepare and install attractive markers in front of all the churches on the Chalhybeate charge.

The work at Montrose, Miss., where Rev. J. H. Cameron is pastor, is progressing nicely. Plans are underway for the rebuilding of the parsonage during the summer months.

An attractive electric display board has been installed on the lawn in front of the New Albany church. Rev. R. R. Scott, the pastor, will use it to convey messages and make announcements.

John Fetzner, who has been doing graduate work in the field of rural church at Drew Theological Seminary, Madison, N. J., has been made director of work among migrants in New Jersey, Delaware and Maryland.

Rev. H. L. Johns, pastor of First Church, Lake Charles, says that he is happy in the fact that all of his children are graduating this year. One is valedictorian of her class in grammar school, one from high school, and the other from junior college.

Rev. A. C. Lawton, chairman of the Committee on Evangelism of the Louisiana Conference, and pastor of Mer Rouge, sends us greetings from Mt. Sequoyah. We trust that he has had a very pleasant and profitable trip.

Mrs. H. V. Gleason is the Advocate representative at Sterlington, Monroe District. She sends us a list of five new and three renewal subscriptions. This is indeed a fine showing for this church. Rev. J. W. Lee is the pastor.

District Lay Leader, W. R. McCormack, and Associates, Hugh N. Clayton and C. H. Curd, were re-elected at the recent session of the Corinth district conference. These men have done much to inform the laity of that district on the financial responsibility and spiritual privileges of the laymen.

A good friend of ours calls us down on information contained in a report which we published. He says good naturedly: "I ain't done no sicha-thing!" Well, since we didn't write the report the most that can be charged against us is that we were the unconscious purveyors of error.

Rev. Zeke A. Jumper, Rienzi, Miss., brother of Rev. L. P. Jumper, was granted license to preach at the Corinth District Conference held at Holly Springs. He will be an applicant for admission on trial at the Annual Conference to be held at Greenville.

Friends of Rev. H. W. Rickey, of the Louisiana Conference, will regret to know that he has been quite ill for several weeks at his home, R. F. D. No. 1, Box 38, Biloxi, Miss. A letter from his wife says that he is improving slowly and she requests the prayers of their friends for his recovery.

Rev. E. W. Ulmer, pastor at Pascagoula, Miss., covets the prayers of his brethren that this may be the greatest year in the history of that church, and in connection with his program he says that he is confident he will be able to secure his Advocate quota and many more.

Rev. R. E. Alsworth, pastor at Pachuta, Miss., reports a gracious revival in which he had the assistance of his brother, Rev. W. B. Alsworth, superintendent of the Hattiesburg District. There were five additions to the church and the infant daughter of the pastor was baptized.

Pres. M. S. Davage, of Clark University, Atlanta, and Secretary of the Board of Education for Negro Institutions, announced recently a gift of \$50,000 to Gammon Theological Seminary. The gift comes from the estate of Henry Pfeiffer, and is to be added to the endowment of Gammon Seminary, of which Dr. Willis J. King is president.

Walter Pruett, who majored in the Department of Rural Church, Drew Theological Seminary, will graduate in June and has been appointed as the first interdenominational religious director in one of the Farm Security Settlements. He has been assigned to the work at Arthurdale, West Virginia.

A Fellowship of St. Andrew has been organized at First Church Shreveport, with

the following officers: President, A. W. Trusty; vice-president, Dr. L. H. Pirkle; secretary, Mrs. Paul Anderson. The purpose of the organization is to carry on the work of Personal and Visitation Evangelism through the year.

John Graham, of the Upper Mississippi Conference, will receive his Master of Arts degree from Drew Theological Seminary, Madison, N. J., in June. He has majored in "Rural Church" at Drew and has been selected by the Home Missions Council of North America to do extension work among the Negro sharecroppers in the Mississippi Delta.

Rev. C. J. T. Cotten, pastor of Gonzales charge, announces that revival services will begin May 31 and continue through June 1 at Carpenter's Chapel, on the Gonzales charge, Baton Rouge District. Rev. Ralph Cain, of Denham Springs, will do the preaching. The services will begin each evening at 7:30 o'clock.

The church at Brooklyn, Miss., where Rev. A. M. Ellison is pastor, began on May 26, the work of redecorating the auditorium with a view to finishing it before the opening of the Vacation Church School on June 4. Every one was most cooperative and \$300 in cash was received for the work. Ultimately they hope to build a church school annex if the necessary help can be secured.

Rev. A. S. Brisco, recently appointed pastor at Pickens, Miss., writes in high appreciation of the loyalty of the people of Vaden and West charge, where he served approximately four years, but he has found in his new parish at Pickens and Goodman people both thoughtful and responsive. We regret to know of the death of Mrs. Drickell's mother, Mrs. Allie Hyde.

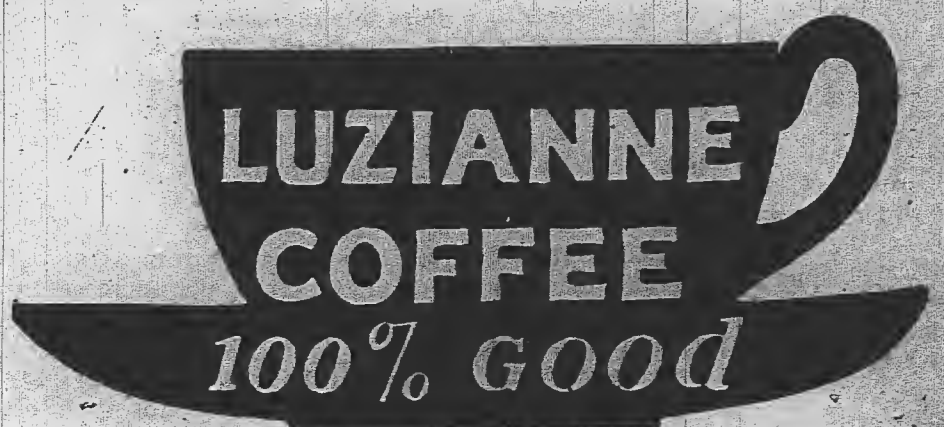
## CENTENNIAL CELEBRATION

The Bethesda (Wrights) church of the Bogue Chitto charge, will have a Centennial Celebration on June 15. We wish to extend a cordial invitation to all pastors and friends who have been connected with the church in the past.

The program will be as follows:  
Morning Service at 11—Special Music, Mrs. Edgar Applewhite; Welcome Address, Horace Cupit, Jr.; Sermon, Rev. W. B. Alworth.

Noon—Lunch and Fellowship.  
Afternoon Service at 1:30—History of Bethesda Church, T. H. Godbold; Testimony Meeting; Bude and Meadville Quartette; Sermon, Rev. R. H. Clegg.

LOTTIE GODBOLD, Reporter.





## SNOWDOWN HAS VACATION BIBLE SCHOOL

Dear Dr. Duren. We have just closed a Daily Vacation Bible School at Snowdown. Good interest was shown both by the pupils and the teachers that helped us. We used our home talent for our instructors. We feel that there has been a great deal accomplished during this five-day school. We had thirty-nine enrolled, with an average attendance of twenty-nine.

Sincerely yours,  
M. N. HAMILL, Pastor.

## THE SHANNON CHARGE

Just a few notes from the Shannon charge and the Aberdeen District. We came here in November from the Buena Vista charge. The good people here gave us a royal welcome, and have entered into the program of the church in each community. We have three churches well organized, handy to reach from the parsonage by good roads and by telephone.

The church at Shannon, for a number of years, has had a debt of approximately \$1,000 to carry along with its other finances. The church started a move just after we arrived on the field to pay this debt. After much hard work and prayers, we are happy to report that this money has been raised in full. The people seem to be so happy over this achievement, they have done a great deal of improvement on the parsonage building, and have put \$200 worth of new things in the parsonage. We are indebted to the former pastors who have done so much in the building of churches and the improvement of the parsonage.

I thought when we left the Buena Vista charge that we were leaving the very best people in all the world, but after we have been going in and out among these good people, we say, "Surely God has good people everywhere if we have a heart to love, and to work with them in building His kingdom." We have all our claims well in hand at this writing. We are going to pay all our assessments in full long before Conference if nothing happens. My! My! How glorious!

Again we wish to thank everyone who helped to make this much of the Conference year so fruitful. We pray for that good cooperation to continue and do greater things for our Christ and His kingdom.

G. R. MEADERS, P. C.

## OAKVALE-HATHORN HAS LEADERSHIP TRAINING SCHOOL

Dear Dr. Duren: A wonderful thing has occurred in the Silver Creek charge. A Leadership Training School that reached two of the communities of the charge, Oakvale and Hathorn, was conducted this week by Rev. I. H. Sells, Executive Secretary of the Conference Board of Education. Visible results of this revival, for it really became a revival, were splendid attendance, several certificates issued, and a ten per cent increase in the membership of the Hathorn church by certificate and an additional ten per cent increase on profession of faith on the closing evening. This experience has been a fine demonstration of the possibilities when consecrated leadership develops the program of Christian education in the local church. Our people rejoice in the leadership of Bro. Sells, and the manifestation of the Lord's presence in his labors. May I add that the ladies of the W. S. C.

S., in New Hebron and Silver Creek, feel that they have found a means of preserving for the soldiers the ties of the home church. These ladies have sent copies of *The Upper Room* and boxes of home-made candy to the boys from their respective churches. The replies they received from each of the boys indicate genuine appreciation and lead them to plan other remembrances for these boys from time to time. I believe that as these soldiers realize that the home church has them in its heart and in its prayers, they will be strengthened against temptations, and they will return to find a welcome in the church at home. I do not remember one man whom I served with for more than two years in the last war who received any direct personal attention from the church back home. I can not say that no direct personal attention was given, but it seems that now is the time to work to prevent as far as possible the repetition of a situation which seemed to justify the critics of the ex-service men that they had lost faith in God and had abandoned the church. It is true that we responded to the Compassion Day appeal, but the workers to be supported by that fund will need the benefit of real cooperation from the home folk. And, if some of our soldiers are held by our love and prayers and interest to Christ, to the church, and to righteousness, surely it is well worth while for each local church to keep in touch with that part of its membership that has been called to serve in our armed forces.

Sincerely,

J. B. SHEARER, Pastor.

Silver Creek Charge.

## LAFAYETTE METHODIST STUDENTS RETREAT

On May 17th and 18th, twenty-eight Methodist students of the Wesley Foundation of Southwestern Louisiana Institute at Lafayette, enjoyed a week-end of worship and recreation at Camp Brewer that will be long remembered. Accompanying these students were Prof. and Mrs. T. F. Wilbanks and Prof. and Mrs. R. F. Parker, of the Southwestern faculty, and Miss Verna Webster, director of the Wesley Foundation at Southwestern.

Highlights of the program Saturday afternoon were swimming at Shady Nook and vesper services on the theme, "We follow Jesus." The vesper service was held on the hillside just below the tower and was led by William Bridewell, who discussed leadership, emphasizing the fact that Jesus is the only leader worth following. At the conclusion of the service the students pledged themselves to rededicate their lives to the following of Jesus Christ.

After vesper service, recreation in the form of table tennis, folk games, and singing was enjoyed by the group.

On Sunday morning before breakfast a hymn was sung, and then the campers retired with their Bible to secluded parts of the grounds to worship in private for half an hour. This was particularly meaningful to some, especially the writer of this article, who feels that this was one of the best parts of the entire week-end.

At the Sunday morning worship at eleven o'clock, Miss Renate Teichman, who is a German refugee student at Southwestern, gave a most sincere and touching account of the experiences she and her mother had to undergo in escaping from the war last year. They were in England at the outbreak of hostilities, having fled from persecution in Germany. Miss Teichman told in detail

how they listened to Chamberlain's speech declaring war, how they were fitted with gas masks, and how they felt at the first air raid alarms. Then she described their efforts to get passage to America, the disheartening delays they encountered, the crowded, fearful voyage to America in third class berths, and their joy at arriving in a peaceful land of freedom. Her descriptions were so vivid and heart-rending that there was scarcely an eye unfilled with tears. The group then sang with a fervor, rarely heard, the song, "God Bless All Nations."

It would require volumes to adequately describe the fun the group had playing games, wading in the creek, cooking their own meals and wandering in the woods, and the worship experiences were equally stimulating and inspiring. The hour of departure, Sunday afternoon, found the entire group reluctant to return to the rush and hurly-burly of college life.

WILLIAM F. BRIDEWELL.

## MERIDIAN DISTRICT CONFERENCE

The Meridian District Conference opened in Fifth Street Methodist Church at 9:30 a. m., May 8, and continued through May 9.

Rev. W. B. Jones, district superintendent, conducted the opening devotional service and called the conference to order. Rev. N. U. Boone was elected secretary and Rev. G. E. Allan was elected assistant secretary.

Rev. T. J. O'Neil expressed words of welcome as the host of the conference. All of the pastors of the district were present part of the time and made reports showing progress along most all lines.

Visitors to the conference included: Dr. H. M. Bullock, of Millsaps College; Rev. J. G. Snelling, of the Mercy Memorial Home; Dr. W. L. Duren, of the New Orleans Christian Advocate; Rev. I. H. Sells, of the Conference Board of Education. Also in attendance were Rev. W. L. Blackwell, Rev. J. H. Morrow, Rev. W. M. Williams, Mr. and Mrs. O. C. Hull, of the Jackson District, and Rev. and Mrs. W. J. Dawson, of the North Mississippi Conference.

Sermons during the conference were preached by Rev. B. B. Rogers, Dr. Bullock and Rev. Roy Lane.

Devotional services were conducted by Rev. W. J. Dawson, Rev. H. J. Moore and Rev. J. W. Courtney.

Dr. J. M. Sullivan, of Millsaps, and Conference Lay Leader, was present and addressed the conference.

W. H. Hawkins was elected District Lay Leader, and P. L. Blackwell and J. H. Fleming were elected Associate District Lay Leaders.

A high point in the conference was the presentation of a Silver Tea Set to Rev. and Mrs. W. B. Jones, by Dr. Roy Kleiser, in behalf of the pastors of the district.

Lunch was served at the church each day, with the Fifth Street ladies assisted by the ladies of the other Methodist churches of the city.

The conference goes to Central, Meridian, next year.

N. U. BOONE,  
G. E. ALLAN,

Secretaries.

Life is but a thought.—Samuel Coleridge.

The world has stopped scrapping over what is right and is now scrapping over what is left.—Pathfinder.



## NOTICE—NORTH MISSISSIPPI CONFERENCE

"MR. HUGH N. CLAYTON, NEW ALBANY, MISS., HAS BEEN APPOINTED TREASURER OF THE LEWIS MEMORIAL HOSPITAL FUND TO SUCCEED THE LATE S. V. WALL, CLEVELAND, WHO SERVED SO FAITHFULLY IN THIS CAPACITY. ALL REMITTANCES TO THE HOSPITAL FUND SHOULD BE SENT TO MR. CLAYTON, AND WILL BE USED BY DR. W. B. LEWIS IN ERECTING THE PROPOSED HOSPITAL AT TUNDA STATION, CONGO BELGE, AFRICA."

R. G. MOORE,  
Conf. Missionary Secretary.

## DR. AND MRS. W. B. SLACK ENTERTAIN THE MINISTERS AND THEIR WIVES, IF ANY

Dr. and Mrs. W. B. Slack were hosts to the preachers and their wives on last Friday evening. A sumptuous spread, designed to be a picnic lunch in the parsonage garden, with its border of beautiful and gorgeous hydrangeas, was forced into the concrete-floored basement by rain, but without subtracting anything except the aesthetic settings from its enjoyability. There is a wholesomeness about the manner of Dr. and Mrs. Slack which causes every person to be at ease and the festive hour in their home will be one of the highlights of the year.

## ALCOHOL IN PICTURES

Dear Bro. Editor: Will you kindly let me say to your readers—especially to the pastors and other church leaders—that the Anti-Saloon League is now prepared to present the facts concerning alcohol and the human body in pictures, having recently secured a Tri-Purpose Projector and Film-rolls?

These will be very fine for any church group, such as Sunday school, Missionary Society, layman's group, or Young People's group. Clubs, lodges and pupils of private schools would find them very informing.

Anyone desiring a showing of the alcohol pictures should get in touch with me at an early date to arrange for same.

The facts presented are based on unbiased scientific research, and are "safe and sound."

Thank you, Bro. editor.

LEON W. SLOAN.

800 St. Mary Street Park.  
New Orleans, La.

## 'TAINT ME

My dear Friend: I have marveled at your ability in all particulars, and have wondered at your secure hold on Divine Providence with the reputation you have as a driver of an automobile. I do not know whether you have any of the fisherman in you or not. Peter was a fisherman and he made good.

However, on one occasion, as I learned in Sunday school, he enlarged just a little bit. The occasion of these remarks is the third paragraph of page 6 of this week's issue of the New Orleans Christian Advocate, which recites that you were at Charleston, Miss., and went from there to Louisville, Miss., all the same day with a 360-mile trip to your credit. The paper does not infer that you left Columbus on Sunday morning of the particular day in question. Consequently, we are placed in a position

of accepting your statement that it is 360 miles from Charleston to Louisville.

The Advocate recites that you think "this is a record." I can accept that statement without dissent. I want to compliment you on your achievement and I am sure that the reason you are making such a success in the Columbus District is that you cover it with equal alacrity.

In order to keep the record straight, and in order to preclude your blaming Dr. Duren with this statement in the Advocate, I am sending him a copy of this letter.

Under the circumstances, I remain,

Most respectfully,

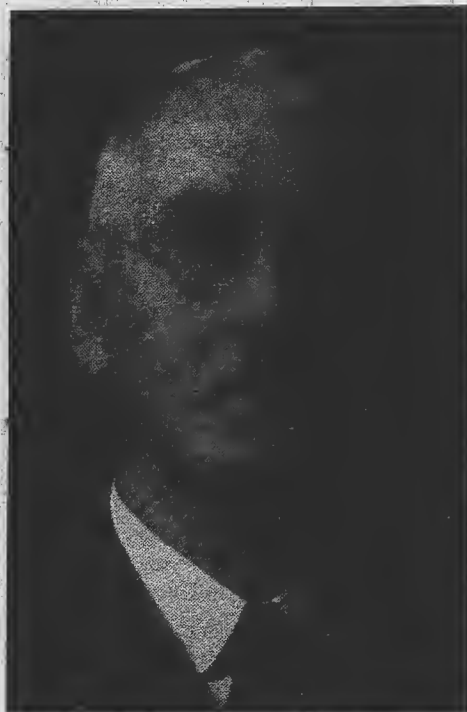
Your humble servant,

HUGH N. CLAYTON.

(Note: The editor has the desire to be charitable, therefore, he tries to save ecclesiastical motorists from convicting themselves for road arson or "flying too low.")

## DR. WILLIAM THOMAS FRANKLIN, 1866-1941

In our issue of May 22, we carried an appreciation of Dr. W. T. Franklin. It was



DR. WILLIAM THOMAS FRANKLIN

the intention that a cut should be used with the tribute, but, through a misunderstanding, that information did not reach us until after the publication of the article. We gladly insert the picture now and with this explanation. (Editor).

## A RECOGNITION SERVICE

On last Wednesday (May 28), at a Recognition Service honoring those members who joined Felicity church 50 years or more ago, the following facts were elicited:

That Mrs. Geo. F. Patton joined Felicity church in 1877, and had been for 64 years a loyal and continuous member in that church.

Mrs. J. T. Monroe and Mrs. Nellie Manix had given fifty years of fellowship and service to Felicity; also Miss Carrie Clark had joined Felicity a half century ago. A souvenir in behalf of the church was presented to each. A reminiscent paper telling of some of the outstanding events, the prominent pastors, and the changing scenes during the passing years was read by Mrs. J. T. Monroe.

WM. B. VAN VALKENBURGH, P. C.

## IS THE COST TOO GREAT?

By Mrs. Irvin Rowland

"If any man serve me, let him follow me."

I would like to serve Jesus (if the cost is not too great). I would like to put God first (if I could always conveniently do so and without persecution). I would like to tithe (if I had enough left after all the bills are paid). I would like to hear the voice of God speaking to my heart (if it did not require such earnest prayer and consecrated devotion). I would like to give a part of my time each day in His service (if I had enough time to do all the other things I want to do). I would like to attend the church's services and organizations more (if I didn't have so many other clubs and friends to visit). I would be glad to teach in the church school (if I had had some earlier training).

How many of these desires ever find such answers in our hearts? Of course, we readily think that we could never harbor such selfishness, but the thoughts and decisions tucked deeply in our hearts might surprise us if we turned God's searchlight on.

Yes, the cost of being a consecrated Christian is great; it takes the best within us to achieve it, but our eternal spirits will never be peaceful and contented with less. It takes a mighty effort to keep our will in line with God's will—we must continuously put God and His principles of living first, lest we become engrossed in worldly interests.

Are you able to follow the call of the Master, or is the cost too great?

## MISSIONARY NEWS

By W. W. Reid

### A Japanese Woman Speaks

(From a statement made by a Japanese Christian woman living in California)

We have seen truths twisted by press and radio during the past few years and have gone through with our reactions of writhing anguish and indignation to no avail. So I suppose we are calmer now than we might otherwise be.

Though voices are stifled in utter despair of the use of explaining and our hearts are made numb by the merciless persecution of propaganda, there nestles a fervent prayer in every heart for understanding and peace.

Sometimes I wonder why we don't have a leader—some great person ready to give his all to save mankind from this mess. Why isn't the church of Christ big enough to unite at such a time as this? If I were an American, and so not accused of being a propagandist, I would move the women of America to unite for peace. The Federation of Women's Clubs could do some wonderful work. America is still enough of a democracy so that this could happen.

As for Japan, women there haven't the voice the American women do. Sometimes I wonder if it is not the wiser thing to lose face. Sometimes one wins by surrendering to a man gone mad with artificial power. There is no reasoning with such a person.

Today an American teacher and I talked about the war. I suppose she had been wanting to know of our reaction, so I told her my own personal views about our having passed over that excitement phase about headlines. Then I continued:

"I believe that you Americans are more excited than we are about war in the Pacific. While so many are returning from



the Orient, we Japanese are not selling our furniture and preparing to depart. What is the use of getting excited? What could we do by going to Japan or anywhere else? After all this is where my husband received his technical training; this is where I grew up; this is the land of our children. Let fate take care of what comes. We will stay here. What could we do in Japan?"

After all, not one of us ever chose to be born any particular color or in any particular place. Why should any one be penalized for being born yellow, or black, or white, or under any particular flag? I am sure God never intended that. Some day we shall have a democracy of the intellect, spirit and love.

Meantime, when we even think of the plight of the peoples of other parts of the earth, I cannot help but be grateful. To find ourselves here in this free land, free to work, free to think and live, is in itself a blessing. God must have had some plan that we find ourselves in the midst of plenty in times like these. He must have some mission in mind for us.

I believe that we should live our daily lives just as calmly as possible, trying always to be truly God's servants in whatever capacity we find ourselves, if we as individuals are to be saved from some enveloping holocaust. When our minds are plugged in to the positive things of life, the negative currents cannot even approach our inner selves.

So I have absolute faith that nothing can harm us as long as our minds are charged with the true love of Jesus Christ.

### Mission Officers Visiting Cuba

During the latter half of May, Bishop Paul B. Kern, of Nashville; Dr. A. W. Wasson, associate secretary of the Board of Missions and Church Extension; Miss Elizabeth Lee, executive secretary of the Woman's Division of Christian Service; and Dr. Charles K. Vliet, secretary of the Division of Education and Cultivation of the Board, will be visiting the work of the Methodist church in Cuba and in the Isle of Pines. Bishop Kern will dedicate a new Methodist church at Buenaventura, Cuba, as a memorial to Dr. Vliet's mother; and he will also dedicate a new auditorium at the Girls' School in Matanzas. Dr. Wasson and Miss Lee, as secretaries having responsibility for Board administration in this area, will visit most of the principal centers of Methodist work on the two islands.

### Japanese Leader Says, "Listen to God"

Amid all the alarms and hints of crisis which are reported out of Japan, the Wesleyan Foundation Methodist student center in Tokyo, reports a busy uninterrupted program, with crowded rooms. "The Wesleyan World," organ of the foundation and printed in Japan, brings in a recent number a greeting from David Takahara, who recently succeeded missionary T. T. Brumbaugh as director.

"At this critical moment, my sincere prayer is that the Pacific may be kept even as its name signifies. We young people of the Pacific basin must have a new determination to rise above the world chaos of today.

"First of all we must look up to a new leadership which is above creed, party, selfish point of view and personal advantage. In other words, we must listen to God. God has a plan for the world, and for us individuals.

"We can criticize or sentimentalize the present situation. But any remedy that is not free from fear, greed and hate, has no fundamental solution for the present problems. . . .

"The rise of such a spirit among youth here and there is a real hope for a new world order. Spiritual and moral power among individuals and nations alone can meet the problems of the present world."

### Courage In Bombed Bristol

A letter from a Y. W. C. A. worker in Bristol, England, gives this picture of what happened to a service center in that city:

"Three nights ago the Luftwaffe wafted all our club and cafeteria out of existence. Fortunately one of our members coming into the building said the sky was very bright, so I ran to the top and saw the first flares. Down I ran to stop the choir and order (for it had to be order this time) everyone out of the lounge, and some forty of us got to the neighboring church crypt just five minutes before it came. By midnight there was only a smouldering pile and the whole street was ablaze. The other secretary and I had only what we stood up in. Our lovely cafeteria, which served some 400 daily was gone. But already we have got permission to use the fine hall at Church house, and this will do for the communal feeding and a social center till we can get a building again. . . . We sang all night in the Crypt, while the bombs and guns roared all round, and so lustily, they seemed unimportant. Only one came unpleasantly near. I am so glad no one was hurt. We are going to try to salvage the cake oven tomorrow, and some water jugs are unscathed."

The Methodist Committee for Overseas Relief is cooperating in the support of the activities of the Y. W. C. A. in Europe.

### WISE MEN SOMETIMES POOR PROPHETS

In 1822, Thomas Jefferson wrote: "I trust that there is not a young man now living in the United States who will not die an Unitarian." A few months earlier John C. Calhoun observed that Unitarianism would be the religion of the whole country within fifty years. These are the opening sentences of Clarence Gohdes in an article that deals with the liberalizing influence of Unitarianism in the South. This has a place in American Studies in Honor of William Kenneth Boyd," issued by the Duke University Press.

Standing on our vantage ground one hundred and twenty years after the days of Jefferson and Calhoun we can realize anew how far wise men can go wrong when they turn prophets. About the same time Unitarianism in New England and Methodism in America began their work. Now Methodists are numbered by the millions and the Unitarians by the thousands. True, these apostles of liberalism have exerted a much wider influence in American life than their numbers indicate, but even then they have trailed the Methodists. The one have labored to unfetter the mind of man; the other have sought to set free the soul of man in Christ. Jesus as their leader went out to "spread scriptural holiness over these lands." Evangelism, Christianity in earnest, has been far more effective in this Republic than has the plea for liberalism.

—North Carolina Christian Advocate.

In the modern household, practically everything is operated by switches except the children.—Exchange.

### "AFRICAN MUST STAY CLOSE TO SOIL"

By Newell S. Booth  
Elizabethville, Belgian Congo, Africa

"Instruction which divorces the Bantu community from its contact with the soil and with the use of the hands in crafts is not education but destruction." This is the firm belief of the Southern Congo Conference of the Methodist Church.

At the Central Bible School and Normal School of the Mission, in Kanene, the agricultural work accomplished last year consisted of individual garden and manioc fields; a school cotton project; the planting of 1,194 fruit trees and fruit plants—including bananas, pineapples, mangoes, lemons and guavas. There has been instruction in the planting of velvet beans and sun hemp for the enrichment of the soil in a program of crop rotation. There has been attention to the problem of soil erosion which may in time be a serious problem in the Congo unless the present generation of students are taught to contour their fields rather than running straight up and down the hills. Another method of soil erosion control has been demonstrated by the formation of grass plots at the points apt to be eroded.

The primary and Normal School pupils at Sandoa have also had an enlarged agricultural program during the year. It is hoped that this agricultural service of the Mission will be further increased by the work of the Springer Institute now being established at Mulungwishi. This Institute is on particularly rich land the purchase of which has been approved by the Belgian colonial authorities.

### CHURCH OF ALL NATIONS OFFERS VACATIONS

By W. W. Reid

During the summer months the Church of All Nations, in New York City, will make possible a week's vacation for more than 1,000 worthy city children and adults. A cabin at Lake Tiorati, in Palisades Park, N. J., is already available for club and family groups for week-ends and longer periods. Last year, the first that the cabin was available, 194 persons enjoyed 693 vacation days there. Beginning in June, Cliff Villa, at Bradley Beach, New Jersey, will be in constant use. Italian, Chinese and Russian family groups will go there for two-week outings, which last year totalled 2,005 vacation days for 292 individuals. One hundred children also were accommodated for two weeks in August, under the supervision of the New York Deaconess Association.

The Church of All Nations also cooperates with a number of other agencies operating camps, among them Life magazine and the New York Herald-Tribune, and last year sent 245 youngsters to camp. Sixty-three children enjoyed vacations in private homes. Arrangements are being made to accommodate as many, if not more, this summer.

The summer program in the city includes mass period of gym, pool and social activities for various age groups at least once a week. Staffed by two full-time staff members and ten resident volunteers, a summer play school is held for six hours a day, five days a week for six weeks, for about 150 children. The Rev. Charles L. Austin is minister at the Church of All Nations, and Miss Thelma Burdick is director of activities.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### June: "Our Stewardship for Christian Citizenship: Alcohol and Narcotics"

The program for our W. S. C. S., for the month of June, from "Investing Our Heritage," is a study of Alcohol and Narcotics. We are told:

"There is a particular responsibility placed upon Methodists, and particularly Methodist women, for the control of the use and sale of alcohol and narcotics. Two sentences from the Discipline of the Methodist Church read as follows:

"We challenge the people called Methodists to have no part in the infamous liquor traffic.

"We declare for an intensified program of education and agitation on this vitally important matter, in order that there may be created a national conscience that will no longer tolerate the iniquitous liquor traffic."

The June issue of the Methodist Woman suggests posters, scientific displays, etc., as atmosphere for this program. There are also suggestions for making the program most effective.

\* \* \*

### A Mississippi Negro Woman Honored

Commenting upon an honor which has come to a Mississippi Negro woman, the Prentiss "Headlight" says:

"J. E. Johnson, principal and founder of the Prentiss Normal and Industrial Institute, with his family, attended the 60th Annual Commencement at Tuskegee Institute, Tuskegee, Alabama, on Sunday and Monday.

"Around 250 young men and women received certificates and diplomas from the various departments of this famous institution, the enrollment of which has reached 2,000, representing practically every state in the Union and many foreign countries where Negroes are found.

"Principal Johnson's wife graduated from Tuskegee in 1902, under Booker T. Washington. At the commencement exercises Monday she was awarded an honorary Master of Science degree by her Alma Mater for her outstanding contribution of service to her race, and is the first woman to receive such recognition from the institution. She was called to the rostrum before the vast throng of people and presented the award by the president, F. D. Patterson, who used the following words in making the presentation:

"Bertha LeBranche Johnson, your outstanding work as a pioneering educator who has shared in the founding of three schools for members of your race; your untiring work in behalf of interracial goodwill; and your inspiring leadership offered to Negro women throughout the nation, have made for a life rich in achievement. You have brought honor to Tuskegee, distinction to your race and service to humanity. I therefore, by virtue of the authority vested in me by the Board of Trustees, and upon the recommendation of the Committee on Meritorious Awards, confer upon you the honorary degree, Master of Science, with all of the rights and privileges appertaining thereto here and elsewhere."

"Professor Johnson, as he is called by his

host of white friends, and his wife, were born on the same day—he from Alcorn and she from Tuskegee, and were married 38 years ago. They came to Prentiss 33 years ago and founded the Prentiss Normal and Industrial Institute, and down through the years have rendered untold service to the young people of their race. The education the Negroes receive at the institution headed by these two worthy people, consists of more than book knowledge—they are taught to be better citizens, and to serve in every capacity to the very best of their ability, and to be loyal to God and country.

"So the Headlight joins their friends in offering hearty and sincere congratulations to them in the honor so wisely bestowed."

\* \* \*

### A Birthday for Miss "Betty" Hughes

Monday, June 9, will be another birthday for Miss "Betty" Hughes (we are not telling which birthday!!), and she will be glad to hear from her friends in the conference. Address her at Daleville, Miss.

In "Our Golden Jubilee," published in 1928, we read:

"Miss Hughes has the distinction of being the first woman to go to the foreign field from the Mississippi Conference Woman's Missionary Society. Her appointment was to China—her first three months at Kading, associated with Miss Rankin. From there to Clopton school, Shanghai, where she remained ten years. After this she taught at the McTyeire school and then at the Day school. While at the Clopton school she had as one of her pupils the girl who afterwards became the wife of that splendid Korean, Baron Yunn."

\* \* \*

### Leadership School for Negro Women at "Gulfside"

The dates for the Leadership School for Negro women at "Gulfside" are August 18-25.

We hope that many of our W. S. C. S. are planning to assist a delegate from the Negro W. S. C. S., to attend this school, where they will have an opportunity to learn more about the work of our organization.

It has been the very great privilege of Mrs. Stanley Wilson and Mrs. D. L. St. John to attend several of the district meetings of the Negro W. S. C. S., of the Mississippi Conference. These women are struggling with the same problems of the organization that we are. They are trying to learn how to plan their program of work and activity. At "Gulfside" they will have instruction in this by the leaders from the Woman's Division of Christian Service.

Through some misunderstanding, several of our societies sent delegates to the Conference for Negro Women at Jackson College, sponsored by the Presbyterian Church. This is a splendid conference, but, of course, no instruction in the work of the W. S. C. S., of the Methodist Church, was given. We hope that, even though your society did send a delegate to Jackson, you will also send one to "Gulfside."

The expense for the school is small—send a delegate, even if you must have a "rummage sale" to get the money.

### Miss Killingsworth Visits Meridian

En route to the meeting of the Meridian District W. S. C. S., held in Philadelphia, Miss Mathilde Killingsworth, recently returned from China, was the week-end guest of the Central Church W. S. C. S., in Meridian.

For each meal Miss Killingsworth was the guest of some member of the society, and several very special courtesies were shown her. On Monday morning Mrs. Herman Shields entertained six guests in her honor at breakfast, in the Mexican room of the Lamar Hotel, and at noon she was honored with a Chinese luncheon at Weidman's, which was attended by the officers and the ten mission study leaders of the society.

In the afternoon, the society closed its study of "Dangerous Opportunity" with a seated tea, with Miss Killingsworth as the featured speaker. Other Methodist societies of the city were guests, also societies of other denominations which had been making the study of China.

Monday evening, the Wesleyan Service Guild entertained with a barbecue on the church lawn, and Miss Killingsworth closed their study of "Dangerous Opportunity," speaking on "The Church and China's Future."

Following the meeting of the Guild, accompanied by Mrs. E. R. Sigler, secretary of missionary education and service, Miss Killingsworth spoke to the women of the St. Paul's Methodist Church (Negro), and Mrs. Sigler assisted them with plans for their study of "Dangerous Opportunity."

The women of the Central society feel that their study of China has been outstanding, and one of the results is a box of tiny sweaters for Madame Chiang Kai-shek's "Warplanes," knitted according to the instructions given on this page on April 24.

\* \* \*

### Our Duty

As we see soldiers passing by  
Being trained for to kill or die,  
How many of the men we see  
Soon will enter eternity?

While training for the battlefield,  
May soul and body to God yield  
And feel that duty calls to you,  
To God and country to be true.

Sometimes 'tis hard to know just where  
And what we are called of God to share,  
But to do the best you can and try  
To pass God's muster when and why.

We are but creatures of our God  
And sometimes called to bear His rod,  
May we be found faithful and true,  
Whatever we are called on earth to do.

MRS. J. C. ELLIS, SR.

New Augusta, Miss.

Minister—So God sent you two little brothers, Dorothy?

Dorothy—Yes, and He only knows where the money's coming from. I heard Daddy say so.—Selected.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Members of the W. S. C. S.: I do want to visit with you one more time before we go into our summer siesta! So I take this opportunity to bring you some information, to stress some phases of our work.

### New Legislation

A copy of the 1941 Minutes should be in your hands by this time. Here you will find the new legislation adopted at the Amory meeting. Please study this legislation carefully, refer to it often. This will help you become thoroughly familiar with the whole program of our new organization.

### Efficiency Aim

Watch the Program of Work, page 79 of the Minutes, and check each item as it is completed. Make every effort to meet the standard set here for you and at the end of the year you will surely be an efficient society.

### Finances

One of the new items in our finances is a 2 cents per member fund for promotion work in the Division and Jurisdiction. Please include it this quarter when you remit to Mrs. Hall. This will not work a hardship on any local society, but if the entire amount comes out of our Conference budget it will create a deficit there.

Plans are about completed to place a student worker at State College in September. We are anxious to have this money in hand when the work begins, so make your investment now in our Methodist young people in the state. Nothing can be more important than this training in Christian living during these four college years. Sending our boys and girls back to their home communities is an asset to their church life as well as to their community life.

Watch your total giving. A well balanced budget will have three important divisions: (1) Local Work; (2) Conference Work, Malvina Community Center, Student Work, District Parsonage and Sending Negro Woman to Holly Springs; (3) Missions—This should be the largest amount of the three, for from this we maintain our 40 foreign fields, our 400 centers at home and abroad. The need is acute, let us not spread the service so thin it loses its effectiveness.

Report all monies to Mrs. Hall, including all local work, orphanage boxes, etc. This gives us a picture of the whole program.

### Promotion

Continue to add and cultivate new members. With only one-third of our Methodist women enrolled in our work there is room for growth in every community.

Whenever possible organize Wesleyan Service Guilds. Our busy young women will appreciate this opportunity for service, church contacts and personal cultivation.

Don't forget our babies and these young mothers who are tied at home temporarily. Include them in your plans and help our World Nursery Service through these Baby Specials.

### Programs

Program material for September, October,

November and December will be given in the June Methodist Woman, page 32.

A complete set of 12 programs will be prepared for 1942. This will get us back to our former method, having the program year coincide with the calendar year.

### Leadership School

Many of you will be at Wood Junior College, June 2-7. On Tuesday afternoon, June 3, we will hold a forum on the Woman's Work. If you are not planning to attend the school and live nearby, drive over for the afternoon and help us with this forum.

May each of you have a happy vacation, a time of rest and true recreation.

Most Sincerely,

CORA R. RATLIFF,

Pres., W. S. C. S., of North Mississippi Conference.

Sherard, Mississippi.

May 22, 1941.

\* \* \*

### Zone Two of Greenville District

Zone Two of the Greenville District, held its second quarterly meeting at Lyon, with a splendid attendance. The recently remodeled and enlarged church there seemed to give its own warm welcome to the group.

Mrs. W. D. Wooten, of Jonestown, zone leader, presided over the short business session. Mrs. Elmer Morgan, Coahoma, acted as secretary in the absence of Mrs. Rueben Sawyer, Coahoma.

Mrs. C. R. McGraw, Friars Point, was leader of the worshipful and helpful program sponsored by the Spiritual Life Department of the Conference. Mrs. Edgar Suddoth, Friars Point, was accompanist. Others taking part on the program were Mesdames L. L. Bryson, Friars Point; C. W. Avery, Jonestown; and Henry Williams, Friars Point; and the Rev. Walter D. Smith, pastor of the Friars Point and Lyon churches. Mr. Smith brought a particularly helpful though challenging message on the place of the spiritual in our lives. Mrs. M. E. Cribbs, Lyon, closed the meeting with prayer.

\* \* \*

### Greenwood Zone—Glendora

The Greenwood Zone of the Woman's Society of Christian Service, met at Glendora, May 20, with fifty-five in attendance. Mrs. J. N. Hooper, of Sidon, presided. Mrs. Hooper called for reports from the following societies: Greenwood, Itta Bena, Price Memorial, Schlater, Phillip, Sidon, Swiftown, Minter City, Glendora and Cruger.

The devotional was given by Mrs. A. Y. Sturdivant, of Minter City, using the 46th Psalm. Mrs. W. H. Gillon, of Minter City, led the prayer. Mrs. Hooper brought an inspiring message on the life story of Grace Noll Crowell, the 1838 "Mother of the Nation." Mrs. Hooper also read one of Mrs. Crowell's poems.

The topic for discussion was "Spiritual Life Groups." Mrs. G. A. Brown, of Greenwood, told of the "Origin of the Spiritual Life Groups." Mrs. Turnipseed, of Itta Bena, closed the discussion with, "The Purpose of the Spiritual Life Groups."

Special music for the program was a

violin solo, "The Holy City," by Mrs. D. Renolds, of Glendora, with Miss Francis, of the Glendora school faculty, accompanying.

The next meeting will be held at Minter City.

The meeting adjourned with prayer by the pastor, Rev. W. C. Galceran, Jr., after which a social hour was enjoyed.

\* \* \*

### Mississippi Council P. L. Institute, Community Center, Malvina Mississippi, June 11, 1941

10 A. M.—Invocation, Hymn 507 (The New Hymnal).

10:10 A. M.—Panel Discussion: Building a Society Based Upon the Principles of Christ. Community pastors and rural workers.

10:40 A. M.—Report of Mississippi Council P. L. State Chairman, Mrs. L. W. Alford, McComb, Miss.

11 A. M.—Technique Used by Conference Secretary Christian Social Relations in Educating for P. L. Through Church Groups, Mrs. Henry Williams, Friars Point, Miss.

11:15 A. M.—How the Church, the Press, the School Influence Public Opinion: Mrs. W. H. Ratliff, Sherard, Miss., President of North Mississippi Conference Woman's Society of Christian Service.

11:30 A. M.—A Broadened Program: Mrs. Jessie Daniel Ames, Atlanta, Georgia, Executive Director of A. S. W. P. L.

12 Noon—Adjournment.

12:15 P. M.—Lunch.

1:15 P. M.—Address: Mrs. Jessie Daniel Ames, Atlanta, Georgia, Southern Executive Director of A. S. W. P. L.

2 P. M.—Benediction—Adjournment.

### DR. R. E. BROWN ESCAPES PLANE BOMBING

Newspaper dispatches from Chungking, West China, announce that Dr. and Mrs. Robert Ellsworth Brown, of Ann Arbor, Michigan, missionaries of the Methodist Church in Chungking, were passengers in a Chinese transport plane which narrowly escaped destruction by Japanese pursuit planes on May 21. The plane was en route from Chungking to Chengtu, along the Yangtze River, when it was intercepted by two bombers. A bomb damaged one of the transport's wings and Pilot H. L. Woods, of Winfield, Kansas, landed at a nearby airdrome. A Japanese bomber, however, followed and bombed the machine from the air. By that time the two American and several Chinese passengers and the pilot had scurried to safety.

Dr. Brown, one of the best-known medical missionaries in China, returned there from America just a few months ago, and is in charge of the University Hospital in Chengtu. Mrs. Brown is in charge of the nurse-training at the Hospital.

A picture is a poem without words.

—Horace.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.

—Bishop Horne.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### COMING ATTRACTIONS!!!

#### Pastors' School—June 9-13

All missionary women are cordially invited to attend!

Secretaries of Missionary Education and Service and Spiritual Life Leaders are especially urged to be present.

R. S. V. P. immediately, sending check for reservation with your acceptance.

#### Courses and instructors

**Christianity and World Order**—Mrs. W. M. Alexander, Nashville, Tenn. (Chairman of Spiritual Life for the Woman's Division of Christian Service.)

**Guiding Seniors and Young People**—Mrs. J. A. Bays, Sweetwater, Tenn. (For adult workers with youth only.)

**The Ministers' Message for the Needs of Today**—Dr. Harvie Branscomb, Duke University.

**A Laboratory Class in Children's Work**—Miss Freddie Henry, Nashville, Tenn.

**The Significance of Methodism**—Dr. Paul N. Garber, Duke University.

**The Church and its Redemptive Ministry**—Dr. C. M. McConnell, Boston, University.

**Conference on Adult Work**—Rev. Henry A. Rickey, Rev. Jolly B. Harper. (Three afternoons.)

**Conference on Spiritual Life Work**—Mrs. W. M. Alexander. (Tuesday and Wednesday evenings from six forty-five to seven-thirty.)

**Platform Speaker**—Dr. Marshall T. Steel, Dallas, Texas.

Registration, \$1.50; Room and Board, \$5.

\* \* \*

#### Summer Conferences and Schools of Missions

(Conducted by the Board of Missions and Church Extension)

**Lake Junaluska, North Carolina**—July 24-August 10. (At the gate of the Smoky Mountains National Park.)

**Mount Sequoyah, Arkansas**—July 8-18. (In the Ozark Mountains, overlooking Fayetteville.)

**Silver Bay, New York**—July 1-9. (An interdenominational center of study and fellowship.)

Seek recreation, inspiration, fellowship, happiness and training at one of these Methodist Missionary Assemblies. Good speakers, competent teachers, informed forum leaders.

Write for detailed programs and information. Address Dr. William F. Quillian, Dr. Karl K. Quimby, or Mrs. Helen B. Bourne, 150 Fifth Avenue, New York.

\* \* \*

#### Louisiana Conference Young People's Assembly—August 11-17

Theme: My Place in the Living Church.  
Place: Camp Brewer, Forest Hill, La.  
For seniors and young people—15-23 years of age.

Registration, room, board and books—\$10.  
Conference-Wide Youth Rally, Sunday, August 17. Everyone invited. Mrs. Grace Sloane Overton, guest speaker. Dean, Rev. E. R. Haug.

"The courses and the general activity are designed to help each young person to find

his place in the task of the church and to give special training for filling that place. The best possible leadership has been secured for all the activities.

The world is desperately in need of Christian young people who are equipped for leadership. To bring your youth to a deeper consecration to the Christian way and to train them for Christian leadership, is the supreme motive of the Assembly."

\* \* \*

#### Camp for Children's Workers— July 29-30-31

The first camp for Children's Workers in the Louisiana Conference will be held at Camp Brewer, July 29-30-31. Miss Freddie Henry, of the General Board, has been secured as one of the leaders, and at least one other skilled worker will be brought in to the Conference for this occasion.

One hundred workers attending is the goal. The cost is \$3 per person. Each church should send at least one of its most capable teachers, and all teachers should avail themselves of this opportunity.

\* \* \*

#### Moore District Meeting

The Monroe District Woman's Society of Christian Service met at the First Methodist Church, Monroe, May 22, 1941.

#### Program

9:55 A. M. to 10 A. M.—Organ, Mrs. John Sholars.

10 A. M. to 10:15 A. M.—Devotions, Mrs. E. C. Gibson.

I want to read three passages to set our thinking for today:

I. "Ask and it shall be given unto thee." Whom shall I ask? There is One who can grant our petitions if we ask it in His name. What shall I ask? How shall I ask? It will take the faith of an Enoch, a Noah, an Abraham, an Isaac, a Jacob, a Moses, and all the saints of Israel and our own forefathers revived and increased in us to bring about this kingdom we so often pray for.

II. "I will instruct thee and teach thee in the way thou shalt go. I shall counsel thee with mine eye." Are we willing to be taught? Will we counsel with Him who is able to lead us unto a "new heaven and a new earth wherein dwelleth righteousness?"

III. "Offer unto God thanksgiving and pay thy vows unto the Most High, and call upon me in the day of trouble. I will deliver thee and thou shalt glorify me." What mission have we in life but to glorify our Father by doing His will in all things. Let us prepare our hearts and our minds to call upon Him, believing that His Kingdom will not suffer if we do our part toward learning "to know Him and to make Him known."

#### Prayer:

Forgive us our defective vision, Lord!  
Quicken in us the sacramental fire  
Of love to Thee and to our brother-men  
The world around. And now help us see  
Beyond our programs and our maps and books

And budget-problems, the simplicity  
Of Christ's direct commission "Go, tell."  
And last of all, our Father, we do pray  
That Thou wilt help us to have a share

In world-wide kingdom tasks, by walking close

To Him who said "Leave all and follow me."  
CATHERINE CULNAN.

10:15 A. M. to 10:20 A. M.—Remarks, Zone Leaders.

10:20 A. M. to 10:30 A. M.—Roll Call, Zone 1, Mrs. G. Wright; Zone 2, Mrs. W. E. Morris; Zone 3, Mrs. A. J. Ensminger; Zone 4, Mrs. W. H. Carroll.

10:30 A. M. to 11 A. M.—Address, "Korea," Miss Kate Cooper.

11 A. M. to 11:05 A. M.—Collection, Hymn.

11:05 A. M. to 11:30 A. M.—Address, "China," Dr. J. V. Dawes.

11:30 A. M. to 11:40 A. M.—Missionary Education and Service, Mrs. A. M. Freeman.

11:40 A. M. to 11:45 A. M.—Life Memberships, Mrs. J. J. McKeithen.

11:45 A. M. to 11:50 A. M.—District Personage, Mrs. W. B. Clarke.

11:50 A. M. to 12 Noon—Christian Social Relations and Local Church Activities, Mrs. D. C. Metcalf.

12 Noon to 12:10 P. M.—Literature and Publications, Mrs. Whit Edwin.

12:10 P. M. to 12:20 P. M.—Student Work, Mrs. Neal McHenry.

12:20 P. M.—Introductions.

12:20 P. M. to 1 P. M.—Luncheon.

1 P. M. to 1:05 P. M.—Organ, Hymn.

1:05 P. M. to 1:10 P. M.—Wesleyan Service Guild, Mrs. Harold Riggs.

1:10 P. M. to 1:20 P. M.—Supplies.

1:20 P. M. to 1:30 P. M.—Election of Delegates to Assembly in St. Louis.

1:30 P. M. to 1:40 P. M.—Children's Work, Mrs. R. E. Parsons.

1:40 P. M. to 1:50 P. M.—Young Women and Girls.

1:50 P. M. to 2:30 P. M.—1. Use of Report Blanks; 2. Use of Minutes; 3. Discussions.

2:35 P. M. to 2:45 P. M.—Memorial Roll by Zones.

Rev. 21:4—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Psalm 31:5—"Into Thine hands I commit my spirit—Thou hast redeemed me, O Lord, God of truth."

Phil. 1:2—"Christ shall be magnified in my body whether it be by life or by death."

2:45 P. M. to 2:55 P. M.—Spiritual Life, Mrs. J. W. Myers.

2:55 P. M. to 3:05 P. M.—Closing Devotion, Mrs. W. A. Pate.

Benediction.

\* \* \*

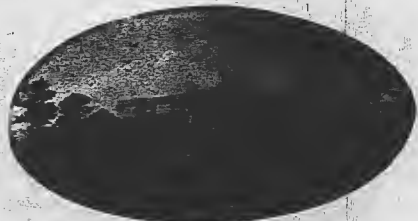
#### News Flashes!

A zone meeting of the Woman's Society of Christian Service was held in the Educational Building of the First Methodist Church, of Shreveport, May 27. Miss Kate

(Continued on page 13)

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Old Centenary College

# CHRISTIAN EDUCATION

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## CHURCH-SCHOOL LESSON JUNE 8, 1941

By Rev. W. C. Newman

### BEGINNING OF WORLD MISSIONS

Lesson Text: Acts 12:25; 13:1-12

**Golden Text:** And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation.—Mark 16:15.

The first act of the young church at Antioch was one of charity—sending Barnabas and Saul to Jerusalem with a contribution to the victims of the famine there. That was the natural consequence of the Christian gospel of love and mercy, and I can imagine the satisfaction with which these two emissaries carried out their mission. The Christian church must always be sensitive to the sufferings of people everywhere, and ever ready to give happily to their relief.

But it must do more.

#### Charity Is Not Enough

The second, and by far the most significant act of the young church was one of extension and enlargement of its influence. Under the inspiration of the Holy Spirit they claimed the world as their field in which to sow the seeds of Christianity. They seemed to know instinctively that the world had greater need of their knowledge of Jesus and His truth than of their pitying relief. They did not allow themselves to be confused about values, and the church thus to become a mere dispenser of material assistance, a sort of self-appointed collector of funds. They felt the responsibility for telling the world about Jesus to be even more urgent than feeding the hungry or clothing the naked.

Were we to succeed in seeing that every person in the world had plenty of food and clothing, and a comfortable home and a good income, there would still be the major problem of human beings—how to make a good life and to bring in the Kingdom of God.

With all our charities and splendid institutions the church had better not forget that our one great task is to save the souls of men.

#### The Senders and the Sent

The loveliest conception of the church that any man has ever held is that so dear to Paul—that the church is the body of Christ. I think we would avoid many mistakes and achieve much greater love and reverence for the church if we kept that figure of speech ever fresh in our minds. The church is not a hierarchy in which certain men rule over others or certain groups have greater value than others. The church is the body of Christ, and each of its members a part of the whole, indispensable to the whole body.

Therefore it is good to have in our lesson not only the thrilling story of Barnabas and Saul setting out on that daring adventure to preach the gospel in foreign places, but also the names of those unselfish and loyal people in Antioch who bade them Godspeed, and provided, no doubt, the necessary funds

for their journey. Symeon and Lucius and Manaen—these are they who ask no glory, to whom no stained glass windows are dedicated, the sacrificial givers, the praying lovers of the dark spots on the map of the world. They are to be found in almost every congregation. They never say that "charity begins at home," or that "I don't believe in missions," or that "there is too much preaching about money." They simply deny themselves one other pleasure in order that they may invest in the greatest enterprise of all ages—the building of the Kingdom of God on earth.

#### Christianity and A Sick World

The story of the sorcerer's efforts to prevent the conversion of Sergius Paulus under the preaching of Paul and Barnabas has a modern ring to it. This worker of magic, this false prophet playing upon the superstition and ignorance of the people for his own selfish interest, readily recognized Christianity as the enemy of all such evil practices, and tried to withstand the preachers.

So has the practitioner of evil in every generation withstood the church.

But the hope of the world, this wretched, warring world, lies not in military victories, however major in importance, but in the spread of the Christian gospel.

Had we been spending as much money for converting men to Christ, and as much earnest effort to spread good will, and made intelligent efforts to win the friendship of other nations during the last twenty years as we have spent in the hope of selfish gain and in building war machines and tariff barriers, we would today have more friends and fewer battles before us.

Will we ever learn? Christianity is the only practical answer to the problem of a world such as ours.

## LOUISIANA CONFERENCE W. S. C. S.

(Continued from page 12)

Cooper, a returned missionary from Korea, was the guest speaker.

\* \* \*

The Lake Arthur Woman's Society of Christian Service entertained at its annual "Silver Tea," on May 21, at the home of Mrs. J. L. McCrary. At the tea, which is a substitute for the bazaars of former years, members and friends brought the offering which they had been accumulating for this purpose throughout the year. Many called during the afternoon, including members of the other churches in town.

\* \* \*

The Woman's Society of Christian Service, of the First Methodist Church, Shreveport, met Monday afternoon May 26, at 3 o'clock in the Sexton Memorial Chapel, for the second in a series of three Bible studies on prayer. Dr. R. E. Smith conducted the study Monday afternoon. The first study was conducted by Dr. French.

We have two oceans. What we need now is a good Navy in each of them, including plenty of airplane carriers.—Henry Ford.

## "I AM AN AMERICAN DAY" ADDRESS AT LAKE CHARLES METHODIST CHURCH BY GOV. SAM H. JONES

(Continued from page 5)

The fathers and founders of the American Republic perceived clearly and declared unequivocally the vital relation of the religion of the people to their political welfare. At the outset of the War of Independence the Continental Congress by formal action expressed the desire "to have the people of all ranks and degrees duly impressed with a solemn sense of God's superintending Providence, and of their duty to rely in all their lawful enterprises on his aid and direction." On October 12, of the year 1778, the Congress by resolution said, "True religion and good morals are the only foundation of liberty and happiness."

National life is feeble or strong just in proportion as the religious faith of the people is faint or vigorous, and this is particularly true in a democracy. The Christian religion can not thrive in the midst of regimentation. We may give thanks to the God of our fathers that the founders of our nation were men of faith, who wrought righteousness and subdued the wilderness for us and transmitted to us a priceless inheritance. We cannot now afford to forget or renounce the faith which made them great and which undergirds the powerful republic which they created.

Let us not turn our backs upon the faith of our fathers. And let us remember the words of Isaiah when he said: "For the nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted."

## RELIGIOUS FREEDOM

I read somewhere that when the Americans first occupied Manila they found many persons in prison for what were called "political offenses." One of the crimes for which men were imprisoned was that of reading the Bible. Soon after the "Stars and Stripes" were raised over that land, these prison doors were opened and men were set free. One day a man came to an American missionary and asked to see him in strict privacy. When they were alone he asked in a whisper if it were true that he could now read his Bible without fear of imprisonment. The missionary took him to a window and pointed to the American flag floating from a nearby building, and said to him, "So long as you can see that flag floating over your country you can sit on the ridgepole of your house, if you want to, and read your Bible, and on one can molest you."—The Watchman-Examiner.

From a personal letter written by the headmistress of a famous girls' school in England: "... You would laugh at the stolidity of England. One of the haymakers on a neighboring farm was heard to say: 'That 'tler, I'll be bound 'e won't give in without a struggle.'"—The Nation.



# THE CHRISTIAN FIRESIDE

## BICYCLE MADE FOR ONE

By Rev. Vivian T. Pomeroy, D. D.

It was Oliver Henry Templeton's tenth birthday, and he was very happy because his wish had come true, and a new bicycle was his very own. There it stood, all red and silver, and close to it was standing Oliver's brother, Miffy, who was not quite so happy; he was eight and it was not his birthday and it was not his bicycle.

Mother saw how Miffy was feeling, so she said: "Now go out and try the bicycle, but don't go off the place. You might let Miffy have one ride—just a little one."

"Oh, sure," said Oliver. "But he'd just as soon watch me whizzing round the place, wouldn't you, Miff?"

"No," said Miffy.

"It's no fun watching all the time," said mother. "Off you go now, and Miffy will be very careful."

"O. K.," said Oliver; and off they went. Oliver pedaled round and round, and Miffy watched. Then Miffy said: "Let me—just once."

Oliver got off his bicycle and he said: "I tell you what. We can both ride." Miffy said: "I want to ride myself."

"Now listen," said Oliver. "You sit on here, and I'll pedal."

Well, that was better than nothing; so off they went—two on a bicycle made for one. It is not a good idea at all. On the roads it is a very dangerous idea, and do not forget it.

Round and round the paths they went; and then quite suddenly a large stone was in the way. Oliver swerved to avoid it, and both boys and the bicycle went crash into father's rose bed. They picked themselves up, brushed themselves a bit; several thorns had gone into them; three rose trees were broken, Miffy's face was bleeding from scratches, and the front wheel of the bicycle was twisted round so that it would not come back. So there was nothing for it but to go and tell mother.

"Oh, dear! Oh, dear!" sighed mother, as she washed away the stains and mercuriochromed them both. "How did it happen?" And Oliver told her.

"But, Oliver," mother said, "you promised to let Miffy have a ride."

"He was riding," said Oliver.

"Oh, no," said mother. "He was being taken for a ride—quite another matter."

Oliver said: "Mother, if I could have my bicycle mended, I would let him ride, I would truly."

"That," said mother, "will have to wait till father comes home."

It was very dismal to wait; and when father did come, he was not pleased about the bicycle or about his bed of roses; but he soon put it right. And after supper and the birthday cake, he said they might try again, but not two on a bicycle made for one. "If you are willing to share, share in the right way this time," he said.

So Miffy had several rides—one in every five, which was not bad for Oliver, not at all bad for a birthday boy with a new bicycle.

When he was going to bed, Oliver said: "Father, when I grow up, I may be a trick cyclist."

"Maybe," said father. "It seems you've learned the first and most important trick already."

"What's that?" asked Oliver.

"To give the other fellow a place on the road too," said father.

"That's me," said Miffy. "I'm the other fellow."

"Good night," said father. "Off you go; and don't sleep with the bicycle under your pillow."—Reprinted by special permission of the author and The Christian Leader.

## THE SORROWFUL BIRD

The most consistently sorrowful voice in nature belongs to the whippoorwill. His chant is so pitifully miserable that he might be shouldering the woes of the entire world. "Whip-poor-Will!" he wails. "Whip-poor-Will!" over and over through the interminable hours.

It seems inconceivable that such a tragic burden could be false. Yet false it is, for the whippoorwill is a superlative actor—probably our greatest bird tragedian.

With remarkable instinct for his art, he is particular about atmosphere and setting. Everything must enhance the effect. So he sings only at night, when the darkness shrouds him in mystery. Then his chant sounds four times as dismal and morose.

Though he speaks only one line, his performance is a truly astonishing one, in that it lasts as long as the night. For besides having nature's most mournful call, the whippoorwill is a tireless singer. One man once counted a thousand and eighty-eight calls, one following directly after the other. The man finally fell asleep, worn out. The whippoorwill was still singing.

Alloof and eccentric, the whippoorwill is also uncannily crafty. By day he is camouflaged by the forest floor, which he matches in color, but should you chance to recognize him, he at once goes into his act. He develops a highly convincing limp.

"I've broken both wings and one leg in a horrible accident!" he implies as he hobbles away.

You follow, stricken with sympathy. Then, when you are a goodly distance from his nest, he flutters his "wounded" wings, gives his "fractured" leg a little kick—and flies away!

Despite this duplicity, the whippoorwill remains one of the summer camper's most

welcome visitors. He eats mosquitoes, thereby enabling the camper to get much-needed rest. Then, having fortified himself and done his good deed, the bird repairs to the trees to repent.

"Whip-poor-Will!" he shrills in artistic anguish. Whip-poor-Will! Whip-poor-Will!"—Marie Wagner, in *Our Dumb Animals*.

Difficulties are things that show what men are.—Epictetus.



● *Perspicuity and perspicacity mean almost the same thing, but both are good qualities to have when playing the Guess Again game. Use a little of each, mark your answers in the space provided and then check answers and add points for your rating.*

(1) If a pogrom took place, you'd know it was (a) just a mis-spelling of program; (b) a Russian dance; (c) a massacre; ☐ (d) a Turkish fiesta. ☐

(2) Now that we are supposed to be Latin-America conscious, it is well to remember that the Lima bean is named after a city in (a) Ecuador; (b) Peru; (c) ☐ Guatemala; (d) Colombia. ☐



(3) Susan Hayward is looking at a pretty potted plant, and it's (a) a tuberose; (b) an amaryllis; ☐ (c) an orchid; (d) a petunia. ☐

(4) You might know that Ernest Hemingway is an author, but which of these is his work (a) Dodsworth; (b) Back Street; (c) Gone With the Wind; (d) For Whom ☐ the Bells Told. ☐

(5) One of these (father and son) held the same high government office: (a) Roosevelt; (b) Wallace; (c) Edison; (d) Franklin. ☐

(6) Mark this true or false: A ketch is a hold ☐ in wrestling. ☐

(7) Which of these breeds of cattle ordinarily are used for beef: (a) Jersey; (b) Hereford; (c) ☐ Guernsey; (d) Holstein. ☐

## "GUESS AGAIN" ANSWERS

	Tally Score Here
1. (c) for 15 pts.	.....
2. It's (b) for 10 more.	.....
3. An orchid to you for 15 pts.	.....
4. (d) for 15 more.	.....
5. (b) 20 (Secretary of Agriculture)	.....
6. False, it's a kind of boat, 20 pts.	.....
7. (b) for 5 points.	.....
RATINGS: 90-100 perfect; 80-90, almost; 70-80, close enough; 60-70, not too close.	
TOTAL	.....



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## NAVAL RESERVE CHAPLAINS NEEDED

The General Committee on Army and Navy Chaplains announced today that there are vacancies for chaplains in the United States Naval Reserve. Appointments are made on the basis of denominational quotas, most of which are at present unfilled. In addition to physical requirements, all applicants must have had complete college and seminary training, and must receive ecclesiastical endorsement from the church body to which they belong. Applicants may be up to 44 years of age. The rank of Reserve Chaplains on appointment is based upon age, with a base salary of \$2,000 a year and allowances while on active duty. Further information and application blanks may be procured by writing to the office of the Committee, 538 Woodward Building, Washington, D. C.

The Navy desires to have ready for active service in time of national emergency Christian ministers who are already acquainted with the routine, personnel, and general life of the Navy, so that on short notice they can take their places as chaplains in forces quickly mobilized for national defense. Provision is made for newly appointed chaplains to be given the necessary training for their work.

Naval chaplains are non-combatant religious officers. Their paramount activities are religious ministrations—conduct of worship and preaching, holding Sunday school and Bible classes, visitation of the sick and imprisoned, and personal counsel. Incidental to their specifically religious activities, chaplains look after many matters of general welfare and morale such as assisting in educational activities, directing reading and recreation for the men, and corresponding with the families of those who have problems at home.

Each chaplain is free to conduct religious services in accordance with the usage of his own church, but all chaplains are concerned with the spiritual and moral welfare of all the men. The Naval chaplaincy provides unique opportunities for Christian ministers.

The General Committee on Army and Navy Chaplains represents most of the Protestant communions in connection with chaplains in the Army, Navy and Civilian Conservation Corps. Rev. S. Arthur Devan is acting as Executive for the Committee in the absence of Dr. Paul D. Moody, the Director.

## LEGAL CONFERENCE MEETS

At the request of the Bishop and the district superintendents, the Legal Conference of the Louisiana Annual Conference met at the office of the Christian Advocate in New Orleans, on Friday, May 30, for the purpose of electing a chairman to fill the vacancy caused by the death of Dr. Briscoe Carter. Present were J. G. Snelling, W. W. Carre, A. M. Barnes, Martin Hebert and W. L. Duren. The minutes of the last meeting were read and approved. W. L. Duren was elected chairman and Martin Hebert vice-chairman. The papers which were in the custody of Dr. Carter at the time of his death, were turned over to the Legal Conference, and W. L. Duren and A. M. Barnes, secretary, were asked to look them through in order that we might know the nature of the papers and the properties in our possession. Two items of business were disposed of and the Conference adjourned to meet in regular session at the call of the chairman in September or October.

## CALLED HOME

On April 25th, Little Charollette May was called by the Heavenly Father to take up her abode with Him in the eternal City of God. She was the oldest daughter of Mr. and Mrs. Percy May. At the early age of 10 years she learned to love Jesus and joined the Adams Chapel church, of the Pachuta charge, and always loved to go to church and Sunday school. One of the outstanding things in her life was her longing to know more and more about heaven, for, as she said, it was her home and she wanted to know more about it. Her favorite Scripture was in the book of Revelations, describing the beauties of heaven.

Her short life was indeed a life that all should use for an example, as it was of beauty, happiness, joy and help for others.

The funeral was from her church, and the body was laid to rest in the Quitman cemetery to await the call of Jesus on His return.

She will be missed by all, but especially will her smile and attendance at church be missed by her pastor.

## WISE OR OTHERWISE

By Rev. James H. Felts

Eighty-eight is the code word used by ham operators for "Love and kisses." I am not old enough yet, but I am coming along.

The benefit dance? Why, my dear, that is the streamlined Irish Wake.

I have come to the conclusion that a congregation has a right to a real sermon when they go to church.

"Him that has aye something ayont need never be weary." The lack of "something ayont" is the heart of world-weariness today.

A social lull? Why, my dear, that is when some people decide to stay sober a few days.

He called on a Methodist woman, asking her to place her membership in his church. She said, "I am not settled yet. When I get settled I will consider it." How long have you lived here, he asked. "Twenty years," she replied. Enough said!

It would be sensationally interesting to hear Jesus, in person, discuss the mistakes of His interpreters.

If there is nothing worth dying for it is equally certain there is nothing worth liv-

ing for. Jesus found both life and death worthwhile.

I prefer getting a "kick" out of something to getting a kick from something.

The preacher who carries a sleeping potion in his sermon should not object to his congregation having a snoring potion.

"The spiritually illiterate" is a striking sentence from our editor. Half-baked, half-educated, half-civilized, half-cultured people can't be fine citizens.

The more "talent" I hear over the radio the keener is my appreciation of the average ability found in our pulpits and choirs.

True or false? Self pity insures ultimate failure?

## SCOUTS ARE "AMBASSADORS OF GOODWILL"

By S. E. Evans

As a result of cooperation of Girl and Boy Scouts with the Goodwill Industries in Baltimore, Milwaukee and Cleveland, large quantities of cast-off clothing, furniture, paper and miscellaneous articles have been collected and have provided many hours of employment for hundreds of aged and handicapped workers in Goodwill workshops in those cities.

In Baltimore about 1,400 Girl Scouts, members of seventy-seven troops in the city, distributed Goodwill cards to housewives in private dwellings and apartments in every section of the city, reminding them of the fine opportunity they have to cooperate with Goodwill in giving "not charity, but a chance." More than 1,000 cards were turned in and as a result 654 bags of clothing, 147 bags of paper, 227 pieces of furniture, and 303 miscellaneous articles were collected in addition to regular collections made among previous contributors.

More than 160 troops of Girl Scouts in Milwaukee set forth as "Ambassadors of Goodwill." Not only did they leave bags with Milwaukee housewives, but they explained to numerous individuals that employees of Goodwill work for wages, which depend upon the generosity of Milwaukee citizens in donating their discarded materials. Two weeks after the Girl Scouts left bags, the Boy Scouts were scheduled to "comb" Milwaukee with the assistance of the largest fleet of trucks ever assembled at Goodwill for collection purposes. Reports of their efforts are not yet complete.

In Cleveland about 3,500 Boy Scouts conducted their ninth annual visitation on behalf of the Goodwill Industries and Goodwill trucks were kept busy for more than a month gathering material. More than 15,000 calls were made by the boys and material collected as a result of their campaign kept Goodwill workers busy during the winter months. Before Scout Executive Green offered this major "good turn" for the Cleveland Goodwill, the bins were empty by February and employees had little to keep them busy during the winter months when they greatly needed employment. But the annual Scout drive has changed the situation. "It is a pleasure to do this for your institution," says Mr. Green.



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## A PIANO FOR PANAMA?

By W. W. Reid

Mr. and Mrs. James S. Oxford, veteran missionaries of the Methodist Church in Kobe, Japan, where they have been on the faculty of Palmore Institute, are being transferred—because of the temporary withdrawal of all Methodist missionaries from Japan—to Panama. They will be on the faculty of the Seawall School, Methodist secondary school in Panama City. They are anxious to take with them to Panama a piano that can stand the difficult climatic conditions of Central America. The piano need not be new, but should be in good condition, medium or small upright. If you have such a piano to contribute to the work of missions in Panama, please correspond with Mr. Oxford, in care of the Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y.

## PREACHING IN THE BAZAAR

By Donald F. Ebright  
Cawnpore, U. P. India

Jesus was a bazaar preacher.

In the Bible it is written that he went through the villages preaching the Gospel. He found a few people when he went into the synagogue. He met the multitudes in the bazaars.

Bazaar preaching is one of the best known forms of Christian activity in India.

We know that if we are to preach the Gospel to every creature in India we must go where they are. They are in the bazaar, on the way to a mela, resting under a tree near the village well. The method is simple. We sing a "bhajan" or "gazal," and then

tell of our Lord and Master Christ Jesus. Preaching is illustrated by pictures and charts. Tracts are freely distributed. Gospels are not given free. Hearers may buy Gospel portions at one pice each. We find that people respect the little book if they must pay for it.

So we may preach to one hundred people in a village bazaar, but they have come from a dozen little villages for the weekly bazaar. They will take the Word of God into all these villages and the Good News may reach the ears of hundreds. We are faithfully sowing seed and believe with confidence that some day a great harvest of souls will be realized. This is touching on one of our big problems. We must keep working for an ideal we may never see realized.

## THE CHRISTIAN COLLEGE

By Clarence R. Athearn

... The first function of the church college in national defense is to preserve the religious freedom out of which it was born. The principle of the separation of church and state demands sacrifice for the preservation of the independence of the church college. The church college should stand for democratic, free education, undominated by government. The cause of free private education and that of free private industry are bound up together. The support of the one is essential to the survival of the other.

A second function of the church college in national defense is to proclaim the sovereignty of God in modern life. Such dynamic, distinctive Christian atmosphere and teaching are necessary to counteract the prevalent humanism and cynicism. ...

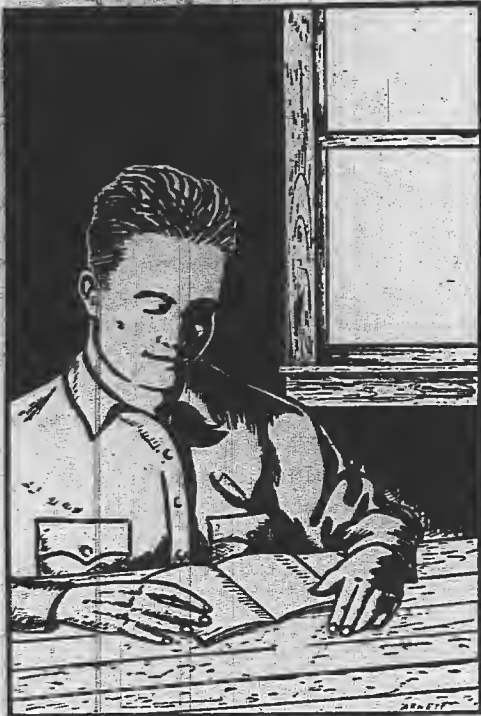
The Christian college should not be

ashamed to be thoroughly Christian. It should definitely oppose the type of humanism which would turn industrialized patriotism and militant democracy into a national religion. ...

The Christian college should give its students appreciation of the moral order to which the state itself owes allegiance. Since we may expect a breakdown in moral order as an accompaniment of war, the more urgent is this task of clarifying national goals, and inculcating loyalties to Christian values. Social progress lays upon the colleges the duty of training prophetic critics of contemporary morality.

The City of Man will be built by the college graduates of tomorrow. "The experience of the past and especially of the recent past during and after the World War should teach us at last that there is no use in trusting the blind forces of nature and history. ... It is not Utopian to suppose that a deep, systematic, and unbiased study of the problems harassing the Europe of today, problems of political and national as well as of social, economic, and even biological nature, would mean a substantial help to the statesmen who will be called sooner or later to build a new world from these or perhaps from even more lamentable ruins." ...

The spirit of the church college should be kept constantly at such a high level of Christian enthusiasm, that students will go forth to live and fight for Christianity in their own personal lives, and in the life of society. Christian colleges should send out students, consecrated, dedicated, courageous, knowing what they mean to do and how they propose to do it—to realize Paul's admonition: "Be ye not conformed to the things of this world, but transform the world according to the good and acceptable and perfect will of God."—Zion's Herald.



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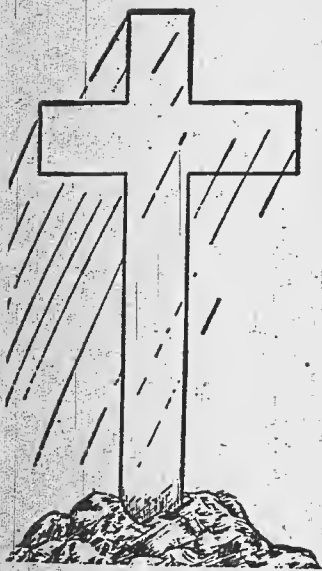
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# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

God believed that the love and sacrifice of the Cross would be reproduced, faintly perhaps but with unmistakable likeness, in some hearts at least. Either God or the cynic is wrong.

—Leslie J. Tizard.

## THE PRAYER-ROOM TODAY

"Our Father, God, we beseech Thee to bless all those who through Thy church seek to serve Thee in the rural areas of the world. Help them in their efforts to sow the seed of Thy Kingdom, and, when the harvest seems small or far off, confirm Thy promise to them and cause them to believe in due season they shall reap a glorious harvest; through Jesus Christ, our Lord. Amen."

## Truth Victorious

By Clyde Edwin Tuck

Truth is the victor in the end;  
Though evil with it may contend,  
It cannot fail, it will transcend.

Truth is the victor over time,  
Forever rising, calm, sublime,  
While Babylons sink in sin's deep slime.

Truth is the victor over wrong;  
It masters error's forces strong,  
And conquers fear with love's brave song.

Truth is the victor over hate,  
Annihilating, soon or late,  
All who oppose, however great.

Truth is the victor over strife;  
Though flaming war on earth is rife,  
There comes the dawn of ampler life.

Truth is the victor over all;  
It lasts while empires rise and fall—  
Till crumbles this terrestrial ball.

Truth is the victor over death;  
"Take courage and fear not," it saith,  
And gives to all its vital breath.





# WALLET OF THE WEEK



AN EDITORIAL UTTERANCE of Wall Street Journal is still true: "What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop and a larger wheat crop, is a revival of religion, the religion that counted it good business to take time for family worship each morning, right in the middle of wheat harvest; a religion that prompted them to quit work a half hour earlier on Wednesdays so that the whole family could get ready to go to prayer meeting."

\* \* \*

ADMIRAL BYRD'S various and daring Antarctic expeditions have been a real romance of exploration and scientific adventure which have resulted in charting eleven hundred miles of coastline on the Antarctic Continent. As a result of these discoveries and explorations, the United States claims about one million square miles of land in the polar regions of the far South. This vast area is approximately one-third the size of continental United States of America.

\* \* \*

GERMAN CATHEDRALS are reported to be undergoing a transformation intended to make them conform to the changed place of religion in German life and thought. The Cathedral of Brunswick has undergone structural changes which make it a national sanctuary to conform to religious and political tradition. The Cathedral of Strasburg, in Alsace-Lorraine, will henceforth be open as a museum. Both of these historic churches are now "State Cathedrals" and are no longer places of worship. The decencies of worship in the places where German heroes lie buried will no more be permitted.

\* \* \*

THE INDIAN SNAKESTONE is not something employed to deceive those for whom the charlatan performs with fangless and relatively harmless snakes, but, like the "madstone," found in the stomach of a cow and employed in our country before scientific inoculation was perfected, it is a crude remedy. It is a rootlike substance, which is porous and has qualities of absorption. A tourniquet is applied between the wound and the heart, the limb of the victim massaged away from the heart until the snakestone drops off of its own accord. It is then cleansed of the poison by being placed in a bowl of milk. The effect of the poison is always manifest, but the immediate application of the remedy saves the victim.

\* \* \*

AN INTERCESSORY PRAYER, used since the days of the Reformation, has been revived in the Dutch Reformed Church. The prayer in part follows: "As it pleases Thee that intercession be made for all men, we pray Thee to give thy blessing to the teaching of Thy Holy Gospel, that it may be proclaimed and accepted everywhere, that so the whole earth may be filled with the saving knowledge of Thee. We pray Thee to guard Thy Churches everywhere and govern them in the unity of the true faith and living piety, that Thy Kingdom may grow every day and the kingdom of Satan be destroyed, until Thy Kingdom have fully come, when Thou shalt be all in all. We pray Thee also for the civil government, for all kings, princes and lords. But especially we pray Thee for the Queen whom thou hast set over us and for the authorities of occupation which thou hast permitted over us. Grant that their rule may be directed to the end that the King of kings may reign."

THE SKY LANES out of New York gridiron the Gulf of Mexico, follow the Pacific coast from the City of Mexico to Panama and then follow southward along the coast of Chile to Santiago, across to Buenos Aires, up the Atlantic coast to Rio de Janeiro and Recife, Trinidad, Puerto Rico, Haiti, Miami, and back to New York. Within the area bounded by these lanes are more than thirty important stops, some of them over high mountains or far up the Amazon in the interior of Brazil.

\* \* \*

THE CHANGE OF TEMPERATURE on the moon is said to have been measured by Dr. Edison Pettit during the total lunar eclipse of 1940. A thermo-couple attached to the 100-inch Mt. Wilson telescope indicated that the moon in full sunlight has a temperature of 206.6 degrees, Fahrenheit, but in the shadow it fell to 208.4 degrees below zero. We have no idea how cold it is at 208.4 below, but it makes us shiver to think of a sudden change of 415 degrees even if it does start from the boiling point.

\* \* \*

THAT THE MISSIONARY SPIRIT survives, despite the disasters of war, is indicated by the fact that the Norwegian Government in London has voted fifty thousand pounds sterling for missionary work in Africa and Asia, and General de Gaulle, through Mr. Charles Collet, the London Secretary of the Paris Missionary Society, has authorized that a "special credit" be placed at the disposal of the Governor of Gaboon for help, in money and supplies for missions and missionaries of all confessions of that territory in Africa. It is said that evangelistic missions have encountered no obstacle in the territory which they occupy.

\* \* \*

THE PALIYAN SNAKE FINDER of India is a master of one of the most dangerous sciences in the world. He differs from the multitude of charlatans, who entertain gullible tourists in every port, in that he is able to find the King cobra and the Russell viper, two of the most dangerous snakes in the world, and he actually lures them to their death. The human victims of these snakes number thirty thousand a year, and the cobra is venerated and protected by the Hindu. Two finders walk slowly along, one behind the other, playing one a pipe with a plaintive note and the other a droning sound, and the snake emerges from its hiding and responds in motions which answer to the rhythm of the music until its head is covered with a blanket and seized by the skilled and nimble-handed Paliyan.

\* \* \*

THE CHAPEL OF STAUNTON HAROLD, Leicestershire, has in its inscription of dedication this message appropriate for our day:

"In the yeare 1653  
When all things sacred were  
Throughout ye nation  
Either demollished or Profaned  
Sir Robert Shirley, Barronet  
Founded this Church:  
Whose singular praise it is  
To have done the best things in ye  
Worst Times,  
And  
Hoped them in the most Callamitous."



# New Orleans CHRISTIAN ADVOCATE

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## EDITORIAL

### OURSELVES AND OTHERS

From the day that Kingswood school was established by Mr. Wesley until now, Methodism has been the patron and promoter of educational enterprises, the intention of which was to reflect the ideal of Christian experience and character which was basic in the founding of the Church. In these latter days many doubt the Christian character and call in question the honesty of some of the practices of the church college. The word "Christian" has been deleted from the title of the board charged with the promotion of the educational interest of Methodism, and we hear often the church "affiliated" or "related" college instead of the "Christian" college. One wonders if this might be a shamefaced confession of the falsehood now involved in the historic designation.

#### "In-Law" Relation

An article by "a College President" appeared in the *Christian Century* of May 28, in which the writer says that the term "Christian college" is a "misnomer." In substance he says that the holy assumption offers no understandable description of those institutions. He cites practices which he thinks entitles them to be ranked as making to themselves friends of the mammon of unrighteousness "with a vengeance." He dubs denominational schools "chain colleges," whose chief difference from "chain stores" is that the management of the latter is never so profligate as the church management of colleges. When a store ceases to have adequate trade to support it, it is closed. But a college will continue indefinitely, supported in no small part by hard-earned dollars begged from loyal church members who give, motivated by the idea that they are helping to keep alive an institution that is saving young people from going to eternal perdition." This also appears in the article: "In the name of educational honesty and of religious consistency, it is high time that these colleges told the truth about themselves, at least as far as they pretend to tell it at all.... The story laid before them (the churches) is a soul-stirring epic of the great work 'your college is doing to save young men and women in (for) our church and to give them Christian education in a Christian environment.'"

#### How Do Our Colleges Meet the Challenge?

In addition to the severe impeachments of the preceding paragraph, the writer refers to the "phony" implications of the term "Christian" and charges that, "the acts of many of them (the schools) belie such a title." The week following the appearance of this article a letter was sent to every pastor of the Louisiana Conference, which contained this sentence: "Centenary seek continuously to

emphasize the fundamentals of Christianity and create an atmosphere friendly to sound Christian living." This sentence taken from the report of the President to the Board of Trustees on May 28, is almost a deadly parallel to the very phraseology which was so severely criticized by the "College President." To make matters worse, those very words were followed at the meeting of the Board by the President's request for permission to allow "faculty supervised" dancing on the campus, and this the Board granted, as I remember, in the negative form of forbidding dances being given by college organizations except on the campus. Does anyone imagine that the intention of this request was to accentuate the "fundamentals of Christianity," or that it was intended to implement the purpose "to create an atmosphere friendly to sound Christian living?" To us it manifests a willingness to surrender the church for an imaginary state of administrative ease.

#### Moral Surrender

Much as we regret to say it, there seems to be increasing evidence of moral flabbiness and spiritual impotence on the part of ministry and laity. Particularly is this true where men are required to face up to obligations which threaten personal popularity. In a recent national convention of a sister denomination, the report of a committee proposed to surrender our army training camps to be exploited by the liquor business. It was a worthy and courageous layman who rose to the occasion with a minority report which he defended victoriously on the floor of the convention. A great Methodist periodical in England observed recently that practically all the Protestant churches are under an administrative type of control—under the damnation of statistics. To this we would add that in any great moral crisis, the least dependable of all credentials are statistics and history.

#### The Church College is Suspect

We have come to a day when the church college is suspect, if not for one reason then for another. We have in mind a recent instance of a college, not Methodist, which put on a state-wide campaign for one hundred thousand dollars and secured scarcely more than enough to pay the expenses of the campaign. It is our conviction that no church and no church institution has a right to take offence at the withering indictments of critics, whether inside the church or out, if the ideals and the moral differentiations of Christian history have been surrendered. Unless there is a distinct difference in the moral atmosphere and the religious tone of church colleges, it is the rankest hypocrisy to assume the designation "Christian," and there is neither excuse nor justification for



the effort and the sacrifice necessary to maintain them. We do not presume to speak for other churches, but we know that the colleges of Methodism never needed more than now the guidance of men of sound religious experience and a fearlessness born of great convictions. If such men are not to be found, the Methodist college is on the way out. Before we go too far, we should take some thought as to what others are saying about us and our practices.

### THE LAST LAP

Monday of last week we set out for Lake Charles, Louisiana, on the last lap of our District Conference journeyings. It is needless to say that we are looking forward to a rest following practically two months of continuous going.

At Lake Charles, First Church, Rev. B. H. Andrews, the district superintendent, had everything well in hand, and Rev. H. L. Johns, the Conference host, was behind hand in nothing which might add to the personal comfort of every guest, or might be necessary to make the conference a success. It is taking no risk to say that we never saw a more delicious and bountiful barbecue lunch served. It was prepared by Mr. Sweeny, of Lake Charles, and was served by the good women of the host church. Rev. G. W. Pomeroy, of Crowley, delivered a well-prepared and helpful sermon which received favorable comment on every hand. Up to the time that we left, the conference was going smoothly and the reports of the pastors were optimistic and encouraging.

Our next official stop was at Mansfield, where Dr. A. M. Serex, district superintendent, and Dr. M. S. Monk, pastor-host, occupied each his niche with the grace of an artist and the precision of a veteran. The Conference was well attended, a tasty barbecue lunch was served, and we had the great pleasure of meeting a number of good friends, among them Mrs. S. A. Steel, whose gifted and lamented husband was one of the outstanding ministers of the Methodism of a generation ago. The conference session was enlivened by a warm discussion of an issue which marked it off from all the others that we have attended this year. Before the session was ended we left for Ruston, where we enjoyed fellowship with and the hospitality of Rev. C. B. White, superintendent of our orphanage at that place. We enjoyed very much our brief look at that magnificent property and praiseworthy enterprise of Methodist benevolence.

Friday we were at Colfax for the Alexandria District Conference. Dr. Harper, the district superintendent, was not able to be present, though he is gradually gaining his strength. He was greatly missed. Dr. B. C. Taylor was chosen for the presiding officer, and he appeared well as a pinch-hitting superintendent, and the business of the conference moved with clock-like precision. Rev. Carl F. Lueg delivered the conference sermon—a production worthy alike of the man and the hour. We were not able to stay for lunch, and we do not know the concluding chapter of the conference story.

We stopped long enough at home to make up the first form of the Advocate, and then went to McComb, Mississippi, where this sketch was prepared. All in all, we never attended a more delightful list of District Conferences. We visited sixteen of the nineteen in Mississippi

and Louisiana, and everywhere we found evidences of progress, few heartaches and fewer headaches. Until next year, we say to our friends and our jokes, "au revoir."

### A FIFTIETH ANNIVERSARY

On last Sunday we had the privilege of paying a visit to Felder Camp Ground. It was our first visit. We found there the most beautiful and well-kept grounds and the most substantial type of "tent" that we ever saw in similar use. Bishop J. L. Decell preached at the morning hour, a picnic lunch was served, and the editor of the Advocate preached in the afternoon. The Camp Ground was established in 1843, and was suspended at the outbreak of the Civil War, reorganizing in 1881. It was a great day for all present and we do not wonder at the pride of the community in that historic spot.

## Editorial Miscellany

By Dr. H. T. Carley

### "DEAR REVEREND"

I woke up in a perfectly good humor this morning. I had slept well during the night—which I don't always do. The sun and I arose about the same time, and it seemed to be feeling all right—there were no clouds over its face. A Baltimore oriole, which has a nest hanging on the tip of a limb of the oak tree in the yard, was in a jubilant mood, and a mocking bird, which has staked out a claim to the fig tree by the back fence, was singing lustily, evidently happy over the prospect of ripe fruit before many days.

I soon had the coffee brewing; and, after that refreshing early draught, I looked leisurely through the morning paper. In due time, the appetizing aroma of bacon and eggs pleasantly aroused my olfactory nerves, and I sat down to a very satisfactory matutinal meal. The world was at war—but I was at peace with all mankind.

And then, the first of the month having passed, I walked without trepidation to the post office. I was not eagerly expectant, since I knew of no specially important communication that might be on its way; but I was suffused with a pleasant feeling of vague anticipation—maybe some valued but long-unheard-from friend had thought to drop me a line (nothing was too good for a morning like this); or maybe some loyal member of the church had suddenly remembered to send a sizeable check to apply on the Benevolences (we are already nearly "over the top" on that item and it's not the middle of June yet); or maybe somebody was writing to say that he had enjoyed reading some piece I had written for the paper (people do that sometimes). So I mused as I walked.

I looked into P. O. Box 545, and, sure enough, there was a letter—just one. I took it out. The envelope was nice and crinkly, and it had a three-cent stamp on it. It looked important. Maybe it was something even better than I could have imagined.

I opened the letter. This is the way it began: "Dear Reverend." Plop!

Strange how inconsequential things can upset a whole day!



## SPIRITUAL BASIS OF SECURITY

By Rev. W. R. Wendt

Text: "Let not your heart be troubled; believe in God."—John 14-1.

(Sermon preached by Rev. W. R. Wendt, May 25, 1941, at the Jennings High School Baccalaureate service.)

On this, your graduation, you young people are being launched into the world as a ship is launched upon the ocean. The waters upon which you are launched are troubled and storm-swept. For we are living in a day of uncertainty and insecurity. Our world is in such a turmoil that no one knows what tomorrow may unveil. Governments are teetering and crashing under the pressure of a war-mad world. Innocent people are being crushed by mechanized forces. Our economic order is standing on the brink of a questionable future. No one feels secure. World commerce stands as a solitary question mark. Shall it be barter or gold? War clouds are gathering over us from the East and from the West. Even religion has evolved into a whirlpool of sectarian confusion, in which the less secure are driven as chaff from one denomination to another.

Under such conditions, it is no wonder that even many of our young people are in a quandary. Many are saying, "Let us live while we may, for tomorrow I may be in the army." "Let us enjoy ourselves for tomorrow you may be drafted."

It was unto just such a confused generation that Jesus spoke when He said, "Let not your heart be troubled; believe in God." He was not speaking over a funeral bier. Nor was He addressing an assembly of hospital patients. He was speaking directly to a group of young men. Young men facing a world very similar to the world you young people are facing. They, too, were troubled over prevailing economic, social and political conditions. But Jesus spoke assuringly, "Let not your heart be troubled." Why not? "Ye believe in God." Thus Jesus set forth the Spiritual Basis of Security.

What this world needs above all other things is a fresh infusion of the spirit and religion of Jesus Christ. And I assure you that this is not idealistic preacher talk. The thoughtful educator, the thoughtful statesman, the thoughtful student of world conditions all stand in agreement, calling for a return to religion.

If you young people are going to successfully cope with the problems inevitably confronting you, you must take religion seriously. And I would urge you to give God first place.

The generation to which I belong thought otherwise. We thought that we could work out our own salvation and let God "tag along." We said, "Let not your heart be troubled; ye have stocks and bonds. Ye have gold; over half the gold in the world is in your possession. Let not your heart be troubled, ye have the finest educational system ever developed. We teach our children how to take care of themselves, and how to live with one another." We said, "Let not your heart be troubled, ye have unbounded resources. The whole world must bow to us."

But what were the results? We created two world wars, in which we sacrificed and are sacrificing the cream of our young men. We brought about the greatest and most unreasonable depression man has ever experienced. We had over-filled storehouses on the one hand, and hunger and nakedness on the other. My generation built upon the sand, and our houses have crashed. And even in the midst of the wreckage, many of

us cannot see beyond material things. We are like the woman who was in a horrible train wreck. Finding herself uninjured, she stood reviewing the wreckage. All about her lay the dead and dying. Cries for help failed to move her. Suddenly her eyes fell upon an object at her feet. In great agony and distress she threw up her hands and cried, "O, my \$16 pair of shoes."

I am fully persuaded that the human problem is primarily a religious problem. A problem of loving our enemy, doing good unto our neighbor, and giving God first place. We shall never solve our problems with material things. We have everything the human heart could desire of material things. Besides the many conveniences of modern inventions, we have gold and homes and plenty to eat. We have succeeded in making two blades of grass grow where God had made only one grow. And yet, the human mind, the world over, is sorely troubled, and the human heart is heavy-laden.

I am saying all this to you young people to remind you of the expediency of giving God first place. And I assure you I am not speaking by the carnal mind, but by the mind of God and that of his Son Jesus Christ. God, in ancient times, demanded first place when He said, "Thou shalt have no other gods before Me." Jesus Christ again and again plead for first place, saying, "Seek ye first the Kingdom of God." "He that loveth father or mother, son or daughter more than Me is not worthy of Me." "Thou shalt love the Lord thy God." How? "With all thy heart, and with all thy soul, and with all thy mind." These words were spoken to every generation. Hence, we can stand assured that once again Jesus stands among the wreckage of human failures saying, "Let not your heart be troubled; believe in God."

"Believe in God." That means that God is available. Available as a source of help and power to each individual who gives Him first place. The kind of help every Christian needs to cope successfully with the inevitable problems of life. The kind of help you young people need as you start on your life of responsibility.

"Believe in God." That means that God is real. Something tangible to mind and soul. Someone so real that we can believe in Him. Make up your mind to the fact that God IS real. He may be just as real to you as the car you drive, or the sugar in the tea you drink.

A little girl was stirring her tea. She would stir and sip, stir and sip. Finally she looked up into her mother's face and said, "Mother, it just will not come sweet." Mother, smiling, said, "You must have forgotten to add the sugar." God wants to become real in every person's life. But for Him to be able to make life sweet and pure for us, we must give Him first place.

You young people are just beginning the life of responsibility. So far your parents have been largely responsible for you. You have been instructed in many things, and in various ways you have been prepared for this hour. Traditionally, the duty has fallen on me today to crown those instructions by lifting your minds to the source of all knowledge, GOD. God is the source of all knowledge, for God is truth. And truth alone is the basis of knowledge.

The supreme question confronting you young people, therefore, is, What place are you going to give God in your life, in your heart, in your mind, in your soul? I most urgently appeal unto you to give Him first place. For by so doing you shall have laid the solid foundation of security.

To illustrate what I mean with "Giving

God first place," or when Jesus said, "Believe in God," I offer you these two contrasting examples:

A country minister, living in poverty, received a check for \$100 from an unknown friend. He showed it to his wife and said, "How delightful, this will meet all our immediate needs and keep us in comfort for some time to come." He took it to the bank and asked whether it was good. The cashier examined it, and passed it back to the preacher saying, "Yes, please endorse it." The preacher lifted a pen above his head and said, "I endorse it with all my heart." He took the money, bought the things his family needed, and returned home spreading joy and sunshine to his entire household.

D. L. Moody told of a proud old couple living in England. Though they were on the verge of starvation, they would accept charity from no one. One day they received a letter from a cousin in America, in which was a check for \$1,000. The old man took the check and said, "O, how beautiful; what a fine cousin we have. This is too good to be true. I am going to make a pretty frame for this check and hang it on the wall." He put it in a frame, hung it on the wall, and continued to live in poverty.

God, with all his power and goodness, is available for each one of us. A blank check has been signed and passed to each one of you young people. The question is, What are you going to do with it? Will you give God a chance in your life, a chance to minister to troubled hearts and confused minds? "Let not your hearts be troubled; believe in God." Or are you going to deny Him first place by putting Him in a frame and hanging Him on the wall?

## ANIMALS IN ENGLAND

Animal lovers can't help but wonder about the animals in England during these troubled times when bombs fall and all is confusion, with people having little enough time to think of themselves and their dependents. However, reports claim that the domestic animal of the Britisher is not forgotten, nor neglected, and that men, women and children are often seen scurrying for air-raid shelters with a dog or a cat under their arms.

Animals are on rations, as well as people. In the zoos the chimpanzees and gorillas who used to have fruits, eggs, milk and even orange juice, now have, instead, cabbage, carrots, turnips, beet-root and bread. All of this is given in the morning and this is their only meal of the day; formerly they had two meals.

The reptiles (and even the one famous 130-pound crocodile) eat little in winter months, anyway.

A corner of Monkey Hill was knocked off by a bomb and the wise animals quickly took cover in the tunnels beneath, and later were moved to Whipsnade, an open-air zoo outside the city.

English animals seem to be able to "take it" as well as the stoical humans. Only one zebra has been hurt in all the air raids and his injury was slight, merely a small skin wound.—Our Dumb Animals.

Good deeds are very fruitful. Out of one good action of ours God produces a thousand, the harvest whereof is perpetual. If good deeds were utterly barren, I would seek after them from a consciousness of their own goodness; how much more shall I now be encouraged to perform them, that they are so profitable both to myself and others.—Bishop Hall.



# CONFERENCE NEWS AND PERSONALS

Bro. J. E. Cammack, of Fayette, Miss., has been a subscriber to the Advocate for fifty-seven years. This is a splendid record.

Rev. J. L. Nabors reports satisfactory progress of his work on the Caledonia circuit where he has a delightful people to serve.

Mrs. J. A. Randolph and daughter, Mrs. V. R. McDonald, of Nashville, Tenn., are spending the summer in Lake Junaluska, as is their custom each year.

Rev. J. F. Mincey, R. F. D. No. 2, Ripley, Miss., says that altho he is still very weak, he is very much improved. We are glad to have this word of assurance concerning his health.

Mrs. Lucy Simpson, Coffeetown, Miss., is a consistent friend of the Advocate. She is now off for an extended visit to Muskogee, Okla., and she asks that her paper be sent to her there.

Rev. J. Henry Bowdon, district superintendent at Baton Rouge, says that all reports at his district conference a few days ago indicate splendid progress so far this year.

Rev. and Mrs. D. B. Boddie, of Morgan City, La., attended the recent commencement at Duke University, and a card to the editor indicates their enjoyment of the exercises.

In the revival meeting at Vaiden, Miss., last week, Rev. J. H. Holder, of First Church, Winona, did the preaching. The attendance was good and much interest was manifested.

The people at Vaiden, Miss., have received Rev. A. L. Davenport and family royally and have been so kind and thoughtful that their new pastor has already learned to love them.

Mrs. E. J. Smith, Rt. 6, Corinth, Miss., says that the Advocate has been in her home for practically sixty-five years. She is now approaching her eighty-fifth birthday, and after all these years her interest in the Advocate is not abated.

Mrs. Katherine Lindsay, daughter of Mr. and Mrs. J. H. Johnson, of Clarksdale, Miss., who has been in a Memphis hospital for some time, is now improving nicely and it is expected that she will soon be restored to health.

Friends of Dr. R. H. Harper will be glad to learn that although he was not able to attend his district conference at Colfax last week, he is on the road to recovery. We share the hope of his many friends that his health may be completely restored.

The editor appreciated the invitation of Dr. W. B. Slack to share in the 116th anniversary service of First Methodist Church, New Orleans, on last Sunday. We regret that our engagements made it impossible for us to accept his invitation.

Friends of Rev. H. W. Rickey will be glad to learn that he is slowly improving following his recent illness, according to a card received from his wife. He is still far from being fully recovered, however, and both he and Mrs. Rickey appreciate the remembrance of their friends.

Mrs. J. V. Bennett, who is well known and has many friends in both Louisiana and

Mississippi, writes appreciatively of her ties in this section. She is now pastor's assistant at First Church, Corpus Christi, Texas. She reports remarkable growth in that church.

Rev. M. S. Robertson is happily situated in Covington, Georgia, on the Salem Circuit, but his thoughts turn toward his home conference and he looks forward to the day when he can return to Louisiana. Bro. Robertson expects to finish the residence work in connection with his B. D. degree in July.

Rev. H. N. Brown, pastor at Lake Providence, La., is able to occupy his pulpit each Sunday now and to meet with the Board and committees from time to time. Although his strength is somewhat depleted and he has to guard against over-exertion, he is doing the best he can to look after the work of his church. The fact that he is not yet driving his car is somewhat of a handicap.

## THREE ALUMNI OF MILLSAPS COLLEGE HONORED

Three alumni of Millsaps College were honored with honorary degrees when commencement exercises were held Tuesday evening, June 2, for a record-breaking senior class of 103 members.

Hugh H. Clegg, of Washington, D. C., assistant director of the Federal Bureau of Investigation, and Dr. Robert H. Ruff, of Fayette, Mo., president of Central College, received Doctor of Laws degrees. The Rev. Otto Porter, Methodist pastor at Vicksburg, was awarded a degree of Doctor of Divinity.

Dr. W. A. Shimer, of New York City, executive secretary of the United Chapters of Phi Beta Kappa and professor of philosophy at Bucknell University, delivered the commencement address. His subject was, "The Place of the Liberal Arts College in Education Today."

One of the features of the commencement exercises was the announcement by Dean W. E. Riecken that 20 per cent of the members of the graduating class of 1941 had already received scholarships which would enable them to take up graduate work next year.

Graduate schools offering the Millsaps graduates scholarships include Tulane, Emory, Drew, Syracuse, Harvard, Vanderbilt, Duke, Minnesota and Chicago.

Gwin Kolb, of Durant, received the Founder's Medal for having made the highest quality point index for his four years of study at Millsaps.

Thirty-five members of the graduating class received their diplomas with honors,

and two with high honors. David Donald, of Goodman, and Kolb finished with high honors.

Jackson, Miss.

## STEWARDS OF HATTIESBURG DISTRICT MEET AT RICH- TON, JUNE 26, 1941

True to their tradition, the Methodist laymen are doing things in the interest of the church. Consecrated laymen are the main cog in the machinery of the church and have been from Maxwell to this very hour. Their history is one of which the church is justly proud.

This meeting is something new as far as I know. Every steward in the Hattiesburg District is expected to be here on June 26, with the pastors as guests. It is the sincere hope of the district lay leader, Brother B. M. Stevens, and the Richton church, that we have one hundred per cent present.

The district superintendent, Rev. W. B. Alsworth, and Dr. J. M. Sullivan, Conference lay leader, are planning the program. Outstanding speakers will be on the program. Besides the spiritual treat there will be other things of interest.

Oh, what about the eats? Yes, sir, a barbecued dinner will be served. You will want to get in on it I know. And if you would like a boat ride, or like to fish a little, or if you like to swim, you can do either, or all.

The two associate district lay leaders will preside: Dr. Dewey S. Dearman, will preside in the morning and Brother E. J. Dinis will preside in the afternoon.

Brother B. M. Stevens and the Richton Methodists will be looking for you.

E. A. KELLY.

## COMMENCEMENT AT MAC- DONELL SCHOOL

Inspiring and beautiful was the commencement service at the Houma Heights Methodist Church, Sunday morning, May 25, honoring the 1941 graduates—Helen Cantrelle and Lelia Dupre.

The Rev. Martin Hebert, a missionary evangelist in this section years ago, the one who organized the church at Bayou Blue in 1907, was guest speaker. The church was filled with friends and relatives of the pupils who knew and loved Bro. Hebert in former years. He wisely chose a subject for his sermon which is popular with children—"Playing the Game of Life."

Beethoven's thrilling music, "Hymn to Joy," was never more joyously rendered





than by the children as they marched in their processional, all clad in white.

The choir sang, as special musical offerings, "Fairest Lord Jesus" and "King of Kings."

The processional, "Eternal Ruler of the Ceaseless Round," was a splendid closing to a perfect service.

#### Graduation Exercises

Helen Cantrelle, of Houma, and Lelia Dupre, of Point au Chene, received their diplomas on Wednesday evening, May 28, from MacDonell French Mission School.

There could hardly be a more nearly perfect setting for commencement exercises than the campus of MacDonell School, where the exercises were held. The audience sat beneath stately oaks there, facing an improvised stage on the white-pillared, southern porch of Keener Hall. Stage decorations were large baskets of pink gladiolus, ivy vines and ferns. An American flag was in the center, and a bowl of red roses, white peas and blue cornflowers was on the table.

Following a piano prelude played by Miss Flossie Martin, the processional, composed of the entire student body and led by the two graduates, started from the back and marched down a center aisle to the stage. As they marched the children sang, "Rejoice, Ye Pure in Heart."

Lelia Dupre graciously welcomed the audience. She voiced the desire of both graduates to serve well—as MacDonell School had taught them to do.

Helen Cantrelle gave the Valedictory address. It was reassuring to hear her express the belief that there is a place for Christian youth today.

Both girls wore white with corsages of pink gladiolus, tied with their class colors—blue and silver.

The Rev. J. N. Blackburn, pastor of the Houma Presbyterian Church, was the guest speaker. He has been the school's friend for many years, and he praised Miss Ella Hooper for the service she has given to Terrebonne parish. He recalled a time when MacDonell School was but a dream in her heart and the hearts of a few others.

Diplomas were presented to the graduates by Mr. R. R. Dansby, superintendent of the Houma Telephone Company.

Representing the faculty, Mr. J. B. Lear gave Bibles to Miss Cantrelle and Miss Dupre.

Gilbert Marcel was completely surprised when the Rev. Oakley Lee presented him with a fountain pen from the school, because he has been the most dependable boy this year.

Choruses sung were: "This Is My Father's World," "Columbia," "Soft the Winds," "Woodland Lily," "Lullaby" and "Robin on the Lawn." Ethel Robichaux played a piano solo. Miss Elizabeth Covington, director, had trained the children well.

MARY E. BOBBITT,  
Teacher.

#### SEEING JESUS THE WRONG WAY—ST. JOHN 3-3

By Rev. C. B. Powell

Nicodemus was an important person, probably a professional theologian. There was no unknown land in his religious geography. He was familiar with it in all its details, but for all this he was not the man to turn a blind eye to the newcomer. He had met the fact, face to face, but probably he had an idea that Jesus would fit into his system of thought, and if so, well and

good, but if not on what terms would he agree with the Master, or would he agree at all. He could be classed as a conservative, yet in a way liberal-minded. He saw Jesus in the wrong way.

"We know thou art a teacher sent from God, for no man can do the miracles that thou doest except God be with him." Certainly the acknowledgment of this great fact was much to his credit. To be born again was far beyond his faith and understanding, for he said how can these things be.

If you want to see the kingdom of God, you must be born again. To be born again is to begin to live. The natural man cannot live there for he is unable to get in. To be a servant in the kingdom of God, and a servant of sin in the world at the same time, is an impossibility beyond every doubt.

He did not see Jesus as a forgiver of sin, coming as he did to heal the brokenhearted, lifting up the fallen, and seeking to save the lost. He missed the spirit and mission of the Master. True, he saw him, but in the wrong way. Do you think that Nicodemus could or did realize what these words meant: "Go ye into all the world and preach my gospel"; "He that believeth and is baptized shall be saved"? He could not see Jesus as one opening the door of salvation to a lost and sinful world, to every creature. Rich, poor, outcast, forsaken people of all types and all kinds have a perfect right to enter into the kingdom of God. How? By being born again, made a new creature in Christ.

Friends, how do we see Jesus today? I often wonder if there are not some, possibly a few, or probably many, who see him in the wrong way. Yet I pray that this isn't true. I also wonder and say to myself, is anyone asking the question, how can these things be?

#### MRS. R. M. HENRY EXPIRES

Mrs. R. M. Henry, long-time resident of Anguilla, Miss., died at the home of her daughter-in-law, Mrs. Merlin Henry, Feb. 23, 1941. She was born in Vaiden, Miss., Sept. 22, 1858, but came to Anguilla in 1889. She is survived by four daughters, Mrs. H. M. Norris, Plain Dealing, La.; Mrs. G. P. McKeown, Brandon; Mrs. W. O. Sylvester, Vicksburg; Mrs. E. H. Barwick, Greenville; and two sons, Rodney Henry, Anguilla, Miss., and W. M. Henry, New Orleans, La.

Mrs. Henry was noted for her sunny disposition and was one of the most beloved citizens of Anguilla. She was a life-long member of the Methodist Church and a devout Christian. Though ill health in her declining years kept her from active service, she set a beautiful example, never doubting, always trusting, and remained steadfast until the end. She leaves her children a rich heritage.

Funeral services were conducted by the Rev. S. F. Harkey and the Rev. B. B. Hall, of Rolling Fork. Burial was in the Anguilla cemetery.

#### AN ANCIENT ALLEGORY!

Mr. J. Doe appears at the golden gate and knocks for admission! St. Peter: "Who's there?" Answer: I am John Doe, a worker in our holy church. I have held many honorable offices (such as church treasurer, etc.) and done much good." St. Peter hesitates and looks up the record. "Yes, let me see, you served faithfully your god (the tobacco god). You burnt your sacrifice daily

at an expense of from 25 cents to 50 cents per day! You never neglected your daily devotions, often offering your obligations three to four times a day! The sweet-smelling sacrifice of your daily devotions as an offering to your god constantly reminded him of your loyalty!" St. Peter hesitates. "What sacrifice laid you upon my altars?" John Doe hesitates. St. Peter says, "The record shows you laid upon the altar of my God each Sabbath day the paltry sum of only 25 or 50 cents. Did you never read in the book of the law that 'our God is a jealous God,' and 'thou shalt have no other gods before Me?' That our God visits our iniquities upon us, but shows mercy unto thousands that love Him and keep His commandments?"

John Doe departs.

—Contributed.

#### HONOR

There is a growing tendency to place honor unduly on the youth rather than on the parents. The current expression is "This is the day of the youth of our land," at the same time, there is a growing disrespect of the aged, even of parents. The commandment to "honor father and mother" is quite forgotten and a new commandment, "honor the children," is substituted.

It is well to remember that by life's experiences there is an accumulation of information that furnishes the wisdom of the aged to parents that youth may well take into account. Such consideration will make for harmony and cooperation so essential to a happy home.

On the other hand, due regard needs to be given for initiative, noble adventure, noble effort, righteous ambitions, that are most prevalent in youth and which are to be respected and which demand elements of honor. So honor belongs to all members of the family.—D. Carl Yoder, in Religious Telescope.

#### THE WORLD AND THE CHRISTIAN

Cyrian, bishop of Carthage, in the Third Century, A. D., wrote to his friend as follows:

"This is a cheerful world as I see it from my garden, under the shadow of my vines. But if I could ascend to some high mountain, and look out over the wide lands you know very well what I should see: brigands on the highways, pirates on the seas, armies fighting, cities burning; in the amphitheaters, men murdered to please applauding crowds, selfishness and cruelty and misery and despair under all roofs. It is a bad world, Donatus, an incredibly bad world.

"But I have discovered in the midst of it a quiet and holy people who have learned a great secret. They have found a joy which is a thousand times better than any of the pleasures of our sinful life. They are despised and persecuted, but they care not. They are masters of their souls. They have overcome the world. These people, Donatus, are the Christians, and I am one of them."

And while we have great reasons for fear in the present world state, and for increasing fear of things to come, yet we shall do well to compose our minds to this knowledge that the world has always had hours of crisis since sin became active in its history, yet in all ages God has had a people and they have had a way by which they could seek and find God.

—Wesleyan Methodist.



## PASTORS—MISSISSIPPI CONFERENCE

The Annual Meeting of the Mississippi Conference Historical Society will meet up on call during the Pastors' School at Biloxi next week. The probable time will be on Wednesday morning, June 18, immediately preceding the period scheduled for Bishop Decell's devotional address.

J. L. NEILL, President.  
GEO. H. JONES, Secretary.

## DEDICATION AT GRENADA

Bishop John Lloyd Decell will dedicate the Educational Building of the Grenada Methodist Church, Sunday morning, July 13, 1941, beginning at 11 o'clock.

All former pastors, district superintendents, members and all friends are invited to attend this service.

TINSLEY B. THROWER,  
Pastor.

## PASTORS' SCHOOL AT BILOXI

Please announce that the White House Hotel will make attractive rates for persons attending the Pastors' School, Biloxi, June 16-21. Bishop J. L. Decell and Dr. Harold Paul Sloan are platform speakers. Six courses taught by outstanding instructors will be given. Expecting largest enrollment in history of this School.

OTTO PORTER.

## MISS HELEN MAYO WILL TAKE PART IN CRUSADE

Miss Helen Mayo, of Lake Charles, La., left Friday afternoon for McMurry College, Abilene, Texas, where she will join a number of young people in a Methodist "caravan," first spending a week in training, then going on an eight-weeks tour, staying a week in each town or rural community visited. The crusade will be composed of an adult counselor, two young women and two young men.

The program will consist of religious, evangelistic, social and recreational activities in the youth departments of the churches visited. This phase of church work is growing and becoming a feature in all churches during the present season.

—American Press.

## MILLSAPS COLLEGE AND CAMPUS SOCIAL LIFE

To the members of the Board of Trustees of Millsaps College,  
Gentlemen:

We, your committee appointed at the last meeting to study the question of social life on the campus, with special reference to dancing, submit the following report:

We wrote to eighteen college presidents for information as to how they were attempting to solve the problem of dancing on their campuses, and we made copies of their answers and sent them to each member of the Board.

From our study of this whole question, we have reached the conclusion that our problem at Millsaps College is not new among church colleges. However, we feel that since Millsaps College is the property of and is controlled and supported by the

North Mississippi Conference and the Mississippi Conference of the Methodist Church, that we, as members of the Board of Trustees elected by these Conferences, have no right to sanction any social practice on this campus which has not first been approved by these two Conferences of the Methodist Church.

We recommend that this Board request the Council of Bishops at their next meeting to create a commission to study the whole question of social life and activities of our young people, not only on college campuses, but in our local churches, and to make such recommendations to the Methodist Church as seem best to them.

We further recommend that the Administration take full responsibility in the meantime, for all social activities on Millsaps College campus, and in the performance of this important duty to keep in mind the wishes of the two Conferences so far as they can be learned.

Respectfully submitted,  
REV. OTTO PORTER,  
REV. N. J. GOLDING,  
J. T. CALHOUN,  
Committee.

## RESOLUTIONS OF SHREVEPORT DISTRICT CONFERENCE

Whereas, Christian education has always been a paramount interest of the Methodist Church; and

Whereas, Centenary College, was founded and is maintained by the Methodist Church to further the cause of Christian education; and

Whereas, Centenary College lays claim to being a church-related institution, and according to the words of its President, "seeks continuously to emphasize the fundamentals of Christianity and create an atmosphere friendly to sound Christian living"; and

Whereas, at the annual meeting of the Board of Trustees of Centenary College, held on May 28, 1941, a motion was introduced and passed by a majority vote of the Board authorizing dances to be held on the campus; and

Whereas, this action is a departure from the historical position of the Methodist Church and offends deeply the sincere convictions of a large number of our constituents; and

Whereas, we feel that such a policy would be injurious to the atmosphere friendly to sound Christian living which the college claims to seek to create; and

Whereas, it is our belief that the function of a church college is not to surrender to the trends of a secularism already alarmingly prevalent in our time, but rather to cling to high and noble standards as a contrast and as an example to other institutions; therefore be it

Resolved, that the District Conference of the Shreveport District of the Methodist Church, in session in Mansfield, La., on the 5th day of June, 1941, hereby voices its disapproval of the action taken by the Board of Trustees and declares its opposition to the policy of holding dances on the campus of Centenary College; be it further

Resolved, that we memorialize the Louisiana Annual Conference at its next session to take whatever action it deems necessary to insure the maintenance of the ideals of Christian education at the college.

(Signed) W. D. KLEINSCHMIDT,  
MARION S. MONK,  
R. T. WARE.

The above is a true copy of a resolution

adopted at the Shreveport District Conference, in session at Mansfield, La., on June 5, 1941.

LUMAN E. DOUGLAS,  
Secretary.

## THE WORK GOES ON

The Gospel of Jesus Christ is still advancing on all fronts in China.

In occupied China churches are filled. In Shanghai scores of fine men and women stand in the aisles of the church during service every Sunday morning because every available seat is taken long before the worship begins. Said a visitor, "Why does not Moore Memorial Church print cards of welcome, inviting hungry-hearted people to come to the church, telling them of Jesus, the Saviour?" Answered a Shanghai friend, "Moore Memorial Church is overflowing already. There is not standing room at the regular services; every worker has more than he can do as it is. They cannot take care of the ones who come to study and to seek. They dare not invite more to come!"

Wherever schools can be continued, enrollments are flourishing. More young people than ever before are studying and reading courses under guidance. "Take us," says an entire school, "we want to become wholly Christian." Colleges, middle schools and primary schools are throbbing with eager young life.

Hospitals are crowded with patients who cry for healing ministry. In Wuhu and Nanking, Changchow and Soochow, there is not time nor strength to help all who would seek aid. . . .

In Free China the opportunity is intensified. Evangelists and ministers find multitudes ready to listen to the gospel and to study the Way of life, whenever opportunity is given. "Come and help build our church!" says Bishop Ward of West China. Many are going, but even so, calls for more are heard.

Schools are scattered all over the countryside in rural, free China, now. Young people are studying under surroundings more primitive than those of the pioneer days in America. It is this rugged training ground that makes great leaders.

Thus, although hundreds of mothers and children and others have returned to America in response to the call of the State Department of the United States, the task of the church in China still challenges Christendom. Men and unmarried women are at their posts. When local circumstances have forced evacuation, many have gone on into free China.

In the face of this unprecedented opportunity, difficulty and danger, let us look up on the fields, white for the harvest, and pray that it may be saved for life, not abandoned for death.—Editorial in China Christian Advocate.

## WORK GROWS IN BRAZIL

The Methodist Church of Brazil reports an increase of 1,709 members during the year 1940. During that same year, the members raised 12% more for current expenses than they raised in 1939. The increase in new members was equal to ten per cent of the total membership, but losses brought the increase down to 7% increase.

Reports from Brazil also indicate general increases in the cost of living—food having increased in price from 30% to 50% on most articles in recent months, due to the war situation. Meat, butter, rice, flour, clothes, shoes, and general school fees have soared in price.



## DOWN OR UP?

In that great sermon that Bishop Dobbs preacher at Ensley recently, he said this significant thing: "Men are usually down on what they are not up on." How true this is! Take, for example, our great missionary enterprises. Not infrequently we hear people who oppose and actually antagonize missionary work. Nine times out of ten, ignorance lieth at the door. And from this ignorance comes indifference, and when ignorance and indifference have conceived they bring forth infidelity; ignorance, indifference and infidelity are the great foes of world-wide evangelism.

—Alabama Christian Advocate.

## ARE WE EASY TO LIVE WITH?

This is an essential test of the genuineness of character. How we appear to society is comparatively a slight matter, for that chiefly means the estimate of people who do not know us; but how we appear to those who live with us, is a very significant matter. A few shallow, hollow courtesies suffice to secure popular favor; only sterling character persuades those who live with us. There is something wrong about persons who are habitually and really difficult to live with. The more we imbibe the spirit of our Master, the more shall we win the good opinion of those with whom we live. If, when we finish, our friends can write for our epitaph, "He was easy to live with," little more need be said.—W. L. Watkinson, in The Wesleyan Methodist.

## MIRED IN LIFE

One of the greatest dangers in life is that we can arrive at a certain point in our growth and then get stuck. We get mired in life. Paul was well aware of this danger. When he was getting on in life, in spite of all his noble achievements, he refused to relax his efforts to grow. He said, "I do not consider that I have appropriated all there is in Christ for me, so forgetting those things that are behind and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He simply would not allow himself to get mired in life.

Life is growth, physical, mental and spiritual. If you get stuck at any particular point in your physical growth, either you are a dwarf or in some way physically unfit. If you get stuck at any particular point in your mental growth, you are a mental dwarf, although it may not be evident to any but the most discerning. If you get stuck at any particular point in your spiritual growth, you are stunted, although only the recording angel may know it.

Consider the man who goes into business and gets into a dead-end job. There is no future in it but he likes it and is satisfied with it so he gets stuck right there. His employers may even commend him for his faithfulness and steadiness. But when changes come and the business has to be reorganized, he can't adapt himself to the new situation, so he loses his place. He's mired and he's fired.

Now carry this principle over into the realm of religion. We get mired in our sins. Doubtless we have all done things of which we are heartily ashamed. Our conscience reproached us and we were unhappy. Well,

we learned our lesson. We were truly sorry and repentant. We asked for forgiveness but somehow we continue to brood over that one deed. It still makes us miserable and unhappy. We have gotten mired in it. When once one has repented of his sins and acknowledged them to God, he ought to accept forgiveness as an accomplished fact. He should turn from the things that are behind and press forward to the goal of his high calling. That is taking God at His Word that He will remember our sins no more when we are truly repentant.—Charles N. Arbuckle, in Watchman-Examiner.

## STURDY CHRISTIANS NEEDED

Moral flabbiness is much in evidence these days. The tendency to compromise with evil is markedly manifest. Low ethical standards are prevalent, even among church members. Hesitancy or cowardly surrender in the face of recognized wrong has been the usual course with many public officials and private citizens. Wavering instability concerning moral issues has become such a common attitude as to cease to seem strange. There are those who would have the church unite with the world in unholy wedlock. Some church members strive to reconcile their sinful lives with the teachings of God's Word; others have seared their consciences and are no longer concerned.

We do not claim that this condition is peculiar to this age in that such a moral state has never existed before. History reveals many periods of moral laxity in the past, some of which may have been worse than our time. It is also true that the conflict between good and evil has always existed, and at times the powers of darkness have appeared to triumph over the powers of light. But it is incontestably true that the present period is one of the sags in the line of moral progress of the human race.

The world stands in dire need today of stalwart moral giants, men and women who will make not the slightest compromise with error or sin. The church needs robust Christians in her ministry and membership. The apostle Paul exhorted the Thessalonian Christians to "abstain from all appearance of evil." Jesus said to the multitude, "Ye cannot serve God and mammon," and again to His disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." How would a Christian be regarded today who refused to participate in any attitude or conduct that has an evil look or taint and who lived daily the self-denying, sacrificial life?

Even men who have entered the ministry need to be reminded that purity and power are linked inseparably in personal character and achievement. Purity of thought, motive, desire, purpose, word and deed is a condition of moral and spiritual power. No preacher can stand in his pulpit with conviction and condemn sin in other lives when some hidden sin is hidden or harbored in his own soul. The powerful preacher is the purged and purified preacher. The minister of the Gospel has been called to a high and holy task, to a work that demands all his consecrated energies of body, mind and soul, purified, ennobled and empowered by divine grace. Let him open but a small crack to admit some seemingly innocent imp into his heart, and the potency and effectiveness of his ministry are blighted. Would a preacher possess spiritual power? Let him be uncompromising in his opposition to every form and degree of evil, beginning with himself.

It has been said that a robust faith is the great need of this generation. We believe that even greater is the need for robust Christian living. We are engaged in a desperate conflict with evil. In our own wisdom and strength we cannot gain the victory. We must heed the apostle's admonition: "Be strong in the Lord, and in the power of His might."

—Alabama Christian Advocate.

## WITHOUT SUBSTITUTE

By L. E. Eubanks

In a small room of a factory building in Hoboken a woman is employed at very unusual work, the gathering of spider web. Her spiders are procured from the pig-sties at Secaucus, N. J., and only a certain kind will do. They are kept in boxes until needed. Instantly when liberated the insect makes for a window, leaving a long trail of silvery gossamer. It is the woman's job to wind this carefully on little reels; she winds to within twelve or fifteen inches of the spider, then awaits its next sprint.

The reels, each containing 23 feet of gossamer, are packed into specially made containers, to be shipped by order. As far as I know, the spider silk is used commercially only for precision instruments probably because there is so little of it available that experiments to adapt it to wider use are not worthwhile.

It is a wonder of nature, with a tensile strength one and a half times greater than a piece of steel of the same dimensions. For a few super-delicate instruments, the strands have even been split for fineness. I understand that the British government now has a man for this highly delicate work of spider-thread splitting.

Many efforts have been made to find satisfactory substitutes for gossamer. Hair, silk, wire and other substances have failed. For the cross hairs in optical and precision instruments like telescopes, bomb sights, range finders, etc., there is no equal of spider web—stronger than steel or platinum wire of like diameter, and sufficiently elastic to hold itself tight and straight.

The threads now used in England are taken from the gray-backed spiders that live on dahlias. When the spider has been captured for His Majestys' service it is kept in close confinement for two days without food, so that impurities may be eliminated from the silk. Then the hungry spider is allowed to spin for fifteen minutes and the thread is wound on frames.

Think twice before you go into the business of spider-thread selling. It must not be very attractive, for during fifty years the employers of the "spider lady," above referred to, have been unable to procure her an assistant. Further, not just any spider will do; the gossamer of the small gray insect is too brittle, and that of the black yellow-splashed variety has proved disappointing in several respects.

While commercial uses of spider-thread, as I have said, are very few, R. C. Andrews tells us that in parts of New Guinea the natives use a dip net made of a large spider web to catch small fish. A piece of cane is bent into an oval shape and twisted around and around among large spider webs until three or four layers are stretched across the frame. Although flat when made, it is so elastic that under pressure it becomes bag-shaped. One advantage of this net for fishing is that when in the water it is absolutely invisible.—Our Dumb Animals.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### Your Dime Says: "I am Your Dime"

I have lived many years. I have traveled far. I have been used by many people.

I have brought happiness to many and sorrow to as many more.

I have lived with the rich, who thought me of little value, and with the poor, to whom I meant a great deal.

I have delighted boys and girls and have been a comfort to older people.

I have helped to buy everything man needs and have been wasted in lotteries and games of chance.

I have been happy to go to church and have been ashamed when taken to gambling houses and saloons.

I have helped to build homes, churches, schools and hospitals—and I have started quarrels and fights, and even helped to cause wars between nations.

I have helped to buy food and clothes and toys for happy children—and I have bought alcoholic drinks and tobacco which brought sadness, poverty, disease, accidents and crime.

What I do depends on the people who use me. I am your dime now. How will you use me?

MRS. W. HAROLD SLOAN.

### From the Standing Committee on Alcohol and Other Narcotics

Mrs. R. L. Ezelle, chairman of our Standing Committee on Alcohol and Other Narcotics, sends out the following reminders:

1. With regard to the Sheppard Bill, S. 860, for which we have been asking the support of our congressmen and senators. The committee reported it favorably, but news came this week of a substitution, H. R. 2475, passed by the House and identical with the Sheppard Bill, except for one item which Senator Johnson added as an amendment. We are being asked to write again to our congressmen and senators to support this new bill. When writing these personal letters, simply tell your congressmen and senators that you are anxious to have these restrictions thrown around our training camps regardless of the name or number of the bill.

2. The June program from "Investing Our Heritage," headed "Alcohol and Narcotics." According to the best scientific opinion, as stated by Corradini, in "Narcotics and Youth Today," the word "narcotic" is applied to substances capable of producing unconsciousness, sleep or stupor. Emphasis is placed on alcohol because beverage alcohol is the major narcotic problem of the world. So, may we not change this subject to "Narcotics," with special emphasis on "Alcohol" taking up briefly narcotics in general, but giving most of the program to a study of this major narcotic problem?

Other narcotics of serious menace are opium, morphine, heroine and marijuana. Nicotine, as found in tobacco, is the most widely used, and some physicians claim it is doing more general harm than alcohol—certainly its habit-forming qualities and effect on nerves is injuring millions, but it does not have the character-damaging effect of alcohol.

3. Temperance Sunday, July 20, is a most

important observance. "A house divided against itself cannot stand"—a church ignoring such a great social issue and with so many of its members supporting socially injurious customs cannot progress. Our people must quit running away from facts. For this Temperance Sunday, we suggest poster contests, forums, pageants, distribution of literature (write Board of Temperance of the Methodist Church, 100 Maryland Ave., N. E., Washington, D. C., for suggestions).

4. Dr. W. M. Kethley, president of Delta State Teachers College, states that the college expects to make its recently added course in Narcotic Education permanent—to carry the educational program continuously. He says: "In place of being one of six institutions in the United States offering this instruction, all summer schools ought to be carrying this." We must give publicity to this course and urge our public school teachers to take it.

\* \* \*

### The District Meetings

The series of district meetings of the Mississippi Conference W. S. C. S. has been completed.

Because the annual meeting was held in the Brookhaven District, there was no district meeting—at zone meetings the important plans for the year were presented.

The theme of the annual meeting, "Woman's Widened Opportunity," was followed in all the meetings and each district set as its goals for the year the objectives suggested at that meeting.

The selection of a district delegate to the Assembly to be held in St. Louis, in December, was deferred until the fall Study Leaders' meetings, and each district made its offering for obstetrical supplies for the hospital in Minga, Africa.

The Hattiesburg District met in Laurel, with Mrs. E. E. Deen presiding. Conference officers present and speaking of their departments of work were: Mrs. D. L. St. John, Secretary of Organization and Promotion; Mrs. Paul Arrington, Conference President; Mrs. J. B. Pearson, Secretary of Wesleyan Service Guilds; and Miss Betty Ridgeway, Conference Secretary, who spoke of "Rural Opportunities." Outstanding in its plans for the year, the Hattiesburg District societies each "took one" to be its sister society—the stronger societies taking the weaker ones for cultivation.

The Jackson District held its meeting in Canton, with Mrs. H. M. Bullock presiding. Mrs. W. F. Mahaffey, conference vice-president, spoke. Announcement was made of the Life Membership in the W. S. C. S., presented to Mr. Charles Birdsong, by the Mississippi Conference, in appreciation for his splendid work in closing the report of the Jackson District for 1940, after Mrs. Birdsong became ill. The zone organization of this district is outstanding and has perfected plans for the year's work.

The Philadelphia W. S. C. S. was hostess to the Meridian District meeting, when the new district secretary, Mrs. J. C. Porter, presided. Conference officers present and speaking were: Mrs. D. L. St. John, Secretary of Organization and Promotion; Mrs. J. B. Pearson, Secretary of Wesleyan Serv-

ice Guilds; Mrs. H. E. Hamrick, Secretary of Literature and Publications. Miss Maude Fail, head resident, spoke in the interest of the Meridian Wesley House. The outstanding feature was Miss Mathilde Killingsworth's message, "As I Saw China."

The Seashore District meeting was held in Pascagoula, with the new secretary, Mrs. John Ciriot, presiding. As conference representatives there were present: Mrs. D. L. St. John, Secretary of Organization and Promotion; Mrs. L. J. Power, Secretary of Supplies; and Mrs. E. E. McKeithen, Secretary of Spiritual Life. Miss Sophie Kuntz, deaconess at Moore Community House in Biloxi, spoke in the interest of the boys work shop. Outstanding at this meeting was the presentation to Mrs. Ciriot of a Life Membership in the W. S. C. S., by the district.

Because of its length, two meetings were held in the Vicksburg District, with Mrs. T. H. Fore presiding. The first meeting was held in Rolling Fork, and the other in Fayette. Conference officers present were: Mrs. D. L. St. John, Secretary of Organization and Promotion; Mrs. Stanley Wilson, Secretary of C. S. R. and L. C. A.; and Mrs. E. E. McKeithen, Secretary of Spiritual Life. Mrs. E. V. Perry, Secretary of Missionary Education and Service, attended the Rolling Fork meeting, and Miss Mathilde Killingsworth, recently returned from China, spoke at the Fayette meeting. The Vicksburg District was not content only to make Mrs. Fore a Life Member of the W. S. C. S., but presented memberships to her two grandchildren, Patsy and Tommy Fore.

\* \* \*

### Concerning the Sweaters for the Chinese Orphans

We have learned that the address of the Committee for Medical Relief in China has been changed from "9 West 40th Street, New York City," so please hold your shipment of sweaters until we give the new address, which we hope will be next week.

\* \* \*

### Zone Institutes of C. S. R. and L. C. A.

The programs for the zone institutes to be held at the third quarter's meeting of the zones, are in hand and will go to the zone leaders immediately.

\* \* \*

### Pastors' School

The 1941 session of the Pastors' School will open at the Assembly Grounds, in Biloxi, on June 16th.

Mrs. Paul Arrington, who will teach the course in leadership of mission study groups, using the fall text, "The Christian Imperative," asks that those who expect to take this course, take with them: "The World Mission of the Church—Findings and Recommendations of the International Missionary Council" (held in Madras), also "Methodism's World Mission," by Dr. Henry Van Dusen.

Miss Mary DeBardeleben, who will teach the Bible study course, using "Our Times—What Has the Bible to Say?" requests that those expecting to take this course bring their Bibles.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

United in Prayer in a Broken World  
O God and Father of us all, Lift from our  
world its dark'ning pall;

Forgive our madness, sin and strife,  
Turn our goals from death to life.  
Create in us a zeal for right,  
Help us share our candle's light;  
Impel our hearts to seek Thy way,  
Guide us to peace, O God, we pray.

(2 Peter 3, 13)

Standing Committee,  
World Federation of Methodist Women.

### Program of Work, June, 1941

1. Business Meeting.
2. Plan to send Negro woman to Holly Springs, July 14-19. Expenses \$5.75.
3. Pay Rural Pledge this quarter (25 cents per member).
4. Christian Social Relations and local church activities continued.
5. Monthly program with items from the Methodist Woman. (On page 17, of the June issue of Methodist Woman, is such an attractive outline for your monthly program, that if you will start early enough with it I am sure your group will not mind the hot weather. Serve one of the good temperance drinks offered there.)
6. Executive Committee meeting, reports mailed; one-half pledge paid.

The summer months are upon us. Are you following the Conference C. S. R. plan for summer study by the whole auxiliary of some topic such as "The Christian Family?" Page 53, of your 1941 Minutes, lists materials for you.

\* \* \*

I am sure that your program committee members have already looked ahead to see what material you have for the summer months. If you have been using "Investing Our Heritage" with its worship programs, turn to pages 17 and 18, in the June, Methodist Woman, and use the suggestions there for enriching and enlivening your own plans that may have gotten in a rut. If you do not have these two old booklets look on page 32, of the Methodist Woman, for an advertisement of PROGRAM MATERIAL, 1941-1942. Part I. Proof Sheets of Power. That material will take you through 1941.

\* \* \*

Is your PROGRAM COMMITTEE functioning? Does it consist of your vice-president, secretaries of Literature and Publications, of Christian Social Relations and Local Church Activities, of Missionary Education and Service, the chairman of Spiritual Life, and any others agreed upon by the society?

\* \* \*

"Reports of the use of the program materials, their adequacy, etc., are to be made each quarter by the Secretary of Literature and Publications on the report blanks provided for her use in the record and report book for all secretaries of the society. These regular monthly programs and the Secretary of Literature's reports are very important for the Woman's Division considers this a chief means of acquainting all the membership with the total enterprise. It will take time and patience, and persistent work, tact, prayer, and loving fellowship,

but many women possess these Christian graces and others of us are trying to acquire them."

\* \* \*

The assemblies and camps, with their programs as listed in a leaflet coming from Rev. Roy Grisham, of Grenada, are a challenge to us as workers in God's Kingdom. Are we telling our juniors, seniors and young people about these splendid opportunities? This can be a real service to our future church. It will be too late for you to interest your young people in the Dual Youth Assemblies which open at Mathiston, June 9-14, when you read this page, but you will have time to plan for your juniors to go to Castalian, Durant, Miss., June 16-21. Then there is the Christian Adventure Camp at Castalian, June 23-28, for boys and girls 12 to 15 years of age, and the one at Pickwick, Tenn., July 14-19. For more information write, Rev. J. E. Stephens, Director of Camps, Greenwood, Miss.

\* \* \*

Mrs. Ratliff asked you about your summer siesta last week. How about answering these questions before you begin to let down for the summer?

Ask yourself (page 27 of Methodist Woman):

1. Identify Katherine Mitchell, Grace Wu, Dr. Alice Hwang, Frances Baker, Mildred Anne Paine.
2. "Student body composed largely of the daughters of professional men."
3. The struggle is not with Jewish missions; it is with the very heart of the gospel. Explain.
4. The same sigh at the word "debt"; the same relief, "paid in full."
5. The school should serve interests outside of its school age population alone.
6. A 100 per cent organized district.
7. How to "develop a consecrated, skilled, effective constituency engaged in productive Christian service."
8. Is Ewha College open?
9. Sixteen-months' programs for \$1.
10. "A sanctuary becomes a garrison"—finish.

\* \* \*

Are you making plans for your Student Group as they come home? Is there a place of service for them? Do you let them take for granted that you are glad to have them back? Do you recognize their ability or do you go ahead doing things your way? Try them out.

\* \* \*

The societies will be interested in knowing how you meet your problems this summer. Why not write the Advocate Page about your methods?

\* \* \*

Dear Co-Workers: Please urge each member of your society to use at least five Octagon products during the months of May and June, respectively, and send coupons to the Methodist Home, Jackson. Please report the number sent in each quarter to me. Won't you help me put this campaign over? We can by putting special emphasis on gathering the coupons monthly. Do not wait till the end of the quarter. You will notice on the coupon envelopes that the value of

certain coupons decreases after June 30. Let's gather these and send them to the Home before that date. Let us work hard now that we may be proud at the end of the year that we have contributed to the health and happiness of our children in our Methodist Home.

Sincerely,  
MRS. JIM DUNN,  
Chairman of  
Octagon Products.

Alligator, Miss.

### DOING OUR SHARE

By Mrs. Irvin Rowland

You and I have seen people attend church services and meetings of the different church organizations with only a half-hearted interest. Yet, experience teaches us that the more we put into a thing the more we get out of it. Then, these persons would be given something to do—an office or responsibility. At once there was a changed attitude. There was a different purpose in attending—they had something to contribute. Christianity is a working religion; Jesus said, "My Father worketh hitherto, and I work." He set us the example of ministering to others and serving our Father.

Paul tells us, "For as we have many members in one body, and all members have not the same office."

"So we, being many, are one body in Christ, and every one members of one another."

Therefore, we all have gifts that vary and differ widely. Yet, as the function of each part of our body is necessary for its well being and usefulness, so the gifts of each of us are necessary and useful in the body of Christ, the true church.

Each has his own responsibility in Christian service and unless he accepts it and performs his duty as well as he can, then he is a drawback. May we seek to find our own place of service and not wait until another pushes it upon us. The church needs the cooperation of every member. Let us offer our talents and not have to be begged into using them.

### THE JOB OF BEING A DAD

If I had my life to live over, I would give more attention to the children and not expect their mother to do all the child training. I have just learned that my boy had 3,000 hours of time a year outside of regular routine of sleeping, eating and going to school. How few of these hours are spent with my boy!

If I had to do it over again, I would often sit down with that boy and discover his ideas and desires and hopes, instead of trying to get my ideas and desires and hopes over into his mind. Knowing his inner life, I could study how to bring out the best and suppress the worst by such activities together as would be appealing. The fact is, being a real Dad to a real boy is the biggest job in the world and is about the only success there is for real fathers.

—D. Carl Yoder.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Baton Rouge District Meets in Hammond

The District Meeting of the Woman's Society of Christian Service, of the Baton Rouge District, was held in the beautiful new church at Hammond, on May 22. Mrs. S. J. Fairchild, District Secretary, presided. "Blest Be the Tie" was sung as the call to worship.

Mrs. Love, of Franklinton, beloved Bible teacher, gave the devotional, using as her theme, "Oneness." Mrs. H. A. Sheppard, Spiritual Life Leader, gave a message and introduced the key woman of the five zones, after which Mrs. J. Henry Bowdon gave the Spiritual Life recommendations from Conference.

The Wesleyan Service Guild was represented by Mrs. J. C. Loury, of Istrouma, a member of the Conference Board.

Children's Work was given by Mrs. Y. L. Fontenot, of First Church, Baton Rouge.

Christian Social Relations and Local Church Activities was presented by Mrs. L. A. Sims, of Hammond.

The work of the Supply Department was discussed by Mrs. J. M. Shanahan, of First Church, Baton Rouge.

After these reports came a lovely demonstration of our work in the presentation of three Houma Scholarship girls, who sang under the direction of Miss Covington. They sang several numbers in both French and English.

Miss Maude Nelson, a missionary from Korea, who is now a nurse at McDonell French Mission, Houma, thrilled her hearers with the story of the triumphs of the Gospel in Korea. Of course, there was a note of sadness for the return of our missionaries, but she expressed confidence in the faith of the Korean Christians.

Following announcements and courtesies, the report of the registration committee was made, showing two hundred and twenty-five present, with twenty-eight churches represented and eleven pastors in attendance.

The Quiet Hour was led by Miss Covington, of Houma.

The afternoon session opened with a lovely and impressive Memorial Service conducted by Mrs. Jay Coburn and Mrs. L. A. Sims. The Memorial Roll included fourteen members from the district. These names, with Scripture verse, were given by friends, and a beautiful basket of white lilies was placed on the altar in their memory.

The five zone leaders called the roll and the necessary literature was given to the presidents.

Mrs. A. A. McKnight invited the district to meet in Amite next year. The invitation was accepted unanimously.

Mrs. H. A. Sheppard, of First Church, Baton Rouge, was elected as the district delegate to the Assembly which will meet in St. Louis in the fall. Mrs. L. A. Sims and Mrs. C. Bonnetcarre were elected alternates.

Rev. Ralph Cain made an appeal for co-operation for the Young People's Camps at Bluff Creek. He stated that a letter for material aid would follow. The women replied enthusiastically, promising their support for this splendid cause.

Echoes of Conference were given by Mrs.

Roy Stewart, of Amite, in her own inimitable way.

Mrs. S. J. Fairchild presented the goals for 1941.

The meeting was closed with prayer.

MISS LILLIE HARTWELL,

Secretary.

\* \* \*

### Are You Coupon Conscious?

Memorial Mercy Home and Hospital Needs Our Help!

Let's put on a coupon campaign in our church and send in thousands of coupons right away! Mrs. Pollard enthusiastically urges us to cooperate in this worthy cause—so let's get busy.

Quoting from a letter recently received from Dr. Snelling:

"As you know, many of our supporting groups have been helping us generously and unselfishly in, what we call our 'Coupon Income Plan.' They have been sending us the coupons from many fine OCTAGON SOAP PRODUCTS, BALLARD'S OBELISK FLOUR, LUZIANNE COFFEE and TEA, RUMFORD BAKING POWDER, HEALTH CLUZ BAKING POWDER. We, in turn, have been redeeming these coupons for cash—thereby getting badly needed funds for our Home.

"We have only 10 weeks left to earn those welcome extra dollars! Remember—these higher cash rates will be paid on those coupons only until June 30, 1941."

At \$10 Per 1,000 Coupons

"Octagon Granulated Soap—This is the newest member of the Octagon Soap family—the manufacturers offer this exceptionally high rate to induce you to make its acquaintance. Try it and send us the coupons.

\$5 Per Thousand

"Octagon Toilet Soap, Ballard's Obelisk Flour, Luzianne Coffee and Tea, Health Club Baking Powder and Rumford Baking Powder."

\$4 Per Thousand

"Octagon Laundry Soap, Octagon Soap Powder and Octagon Cleanser."

"This means that many of the coupons your group sends us, between now and June 30th, have an extra value. It means that for this limited time, your coupons help us more than ever in getting funds which we sorely need!

"You all know from experience in your own home how often bed linens, kitchen equipment and other household needs wear out and need replacement. This is our big problem here. Over the last five years more than \$1,100 has been secured from coupons so generously donated by the women of our Conference. You can realize what a help this has been. Greater interest in 1940 brought us our best 'coupon income' yet. Won't you ask your members to renew their interest in coupon collecting for us, so that we may strike off the list a few more of these urgently needed items of equipment. The special cash rates now in effect can boost our cash return considerably, so please study the list of values and help us NOW."

### Concerning Supplies

Mrs. C. I. Jones, Conference Secretary of Supplies, sends the following information:

Your help through the Supply Department this second quarter goes to St. Mark's Community Center if you formerly belonged to the Methodist Episcopal Church, South. St. Mark's will hold its camp, June 7-14; its Vacation School, June 16-27. Gifts of money will help towards making these a success. If you would send boxes, the sewing classes can always use needles, thread, pins, scissors, dress lengths, and the knitting classes need yarn. Crayolas and color books are welcomed by the children, good books and games delight the others.

If you formerly belonged to the Methodist Episcopal Church, or the Methodist Protestant Church, please send your gifts for this quarter to Sager-Brown Home. If you would send boxes, they can use second-hand clothing, and when you send it please state the number of articles sent. If you wish to send new goods, the most urgent needs for this orphan's home for Negro children are three or four-yard print dress lengths, bloomers, slips, sox, handkerchiefs, towels, wash cloths and ties. There are about forty-five children in the school, and thirty-five in the dormitories.

If you plan to send cash gifts, please make your check or money order payable to Mrs. C. C. Carver, our conference treasurer, and send it to her at Rayne, La. Also mark clearly the name of the institution it is intended for. If you send new goods, enclose a report of Shipment of Goods, giving the name of your society, district, your name and address, then give the value of your box, plus the postage or freight.

Have you sent your envelope for Foreign Supplies? We are asked to send 3 cents or more per capita. This will be used to buy medicine for China and India, and also to purchase visual education equipment for Africa. Miss Mary Foreman is one of our missionaries now on furlough who will sail for Africa in August. She is eager to take back with her slides teaching Bible stories that will help the natives to know and understand Jesus, and His love and compassion for the sick, afflicted, poor and sinful. She also wants slides teaching proper health habits. Your 3 cents will be used to purchase these, and should be marked Foreign Supplies. If you know where you can get some old stereoscopes, she wrote that she would love to have several, and could use church school pictures in them. If you can find some, and will send them to me soon, I will get them to Miss Foreman to take back to Africa.

If you know of a minister or parsonage needing help, please tell your district superintendent, and ask him to talk with me about it at the Pastors' School in Shreveport. When you send me your quarterly re-

(Continued on page 16)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA





Old Centenary College

## CHURCH SCHOOL LESSON JUNE 15, 1941

By Rev. W. C. Newman

### PROGRESS IN WORLD MISSIONS

Lesson Text: Acts 13:44-52; Galatians 3:26-29

Golden Text: For ye are all sons of God, through faith, in Christ Jesus.—Galatians 3:26.

When we stand the prodigious missionary labors of Paul and Barnabas, and their sacrifices and adventures, beside our own tame and monotonous religious routine, our lives and our religion are made to look sick and worthless. But while most of us lack the ability to do great things like they did, there is need for plain folks like us, who are willing to do all they can with the ability they have. At least we must see that we do not hinder those who undertake missionary labors.

#### Jealousy Defeats Christian Work

The action in our lesson takes place in Antioch of Pisidia, on the second Sunday of the visit of these missionaries. They had been in Antioch a week, and by that time had come to be well known and somewhat of a sensation. Here, strangely enough, their success in preaching aroused the enmity of the very people they had every right to expect to help them—the religious people, who according to our scripture lesson, "were filled with jealousy."

Now the antagonism of the enemies of religion is naturally expected by every Christian worker, and that can be overcome just by being a Christian, even if one must become a martyr. But the antagonism that comes from other religious people who are merely jealous—that is the most difficult of all to overcome.

I have seen local churches torn to shreds by jealousy between two members, both of whom wanted to play the organ or lead the choir or boss the church. And I have seen—God have mercy on us—the work of the Kingdom of God hindered by jealousy even among the preachers of His Gospel.

Let us all take a long look at these jealous Jews in our lesson, and at the peril of our souls, let us get out of ourselves every vestige of jealousy toward any other person.

#### Prejudice Defeats Christian Work

It is merely incidental that the people who defeated Paul and Barnabas at Antioch, in Pisidia, were Jews. They might have been Gentiles, or Americans—or Methodists. They are any people, any person, to whom other people seem inferior, unworthy of our love and friendship and ministry. The Jews simply could not bear to see the Gentiles taken into the fold of the worshippers of God. The Gentiles were beneath their social and cultural level. They were of another race and nation. The thought of intimate association with them was intolerable. Well, those of us who are so reluctant to recognize people of inferior races, or who shudder at the thought of being in the same church with them, or of giving them our

friendship and help, are likely to feel pretty much embarrassed when we get to heaven—if we do—and find some of them sitting nearer the throne than we.

#### Class Struggles Defeat Christian Efforts

When the Jews saw how the Gentiles turned enthusiastically to Christianity under the preaching of Paul and Barnabas, they resorted to one of the oldest and most shameful tricks of evil men for thwarting a good work. They began to stir up hatred on the part of one class of people for another. This time they persuaded wealthy women and men in high places in the city that Paul and Barnabas were the enemies of their class, and they rose up and drove the two missionaries out of the city.

There are a hundred other manifestations of this despicable practice of stirring up class hatreds among us. To set the poor against the rich or the rich against the poor, to set the black man against the white or the white against the black, to set Capital against Labor or Labor against Capital—these are well known in our time. All are of the Devil. All work against the Kingdom of God.

In the church of which I have the honor to be pastor, the Board of Stewards is composed of men and women of varied financial resources. There are merchants and farmers, teachers and lawyers, clerks and wage earners—all working together in love and understanding for the church they serve. There is never any thought of class enmity. They are Christians, dwelling in Christian love. No wonder they do things so beautifully.

#### The Tie that Binds Our Hearts in Christian Love

The fact is that when one becomes a Christian he loses all the other marks of distinction, since they are all of lesser importance than being a Christian. A Japanese like Kagawa, whose Christianity burst out of the boundaries of his native land, belongs not to Japan, but to the world, because he is Christ's. A rich man ceases to be described as being wealthy as soon as he can be better described as being a real Christian. A poor man is not poor at all if he is possessed of Christ, the Prince of Heaven.

So then, we have seen and shall see the miracle of Jew and Gentile, rich and poor, white and black, learned and ignorant, working together in mutual respect and admiration at some good task in the Kingdom of God.

This is the tie that will eventually bind the nations of the earth together in peace and goodwill.

### EVERYDAY LIVING

By Joseph Fort Newton

#### A Want-Ad

"Having lost God, two saddened searchers seek a substitute." This extraordinary want-ad actually appeared in a literary journal recently—followed by the box-number to which replies might be sent.

Two intelligent people advertising for a

substitute for God! It is amazing, and yet if all people who have lost God missed Him as these people do, the papers would be flooded with such want-ads.

After all, maybe this odd ad tells what is the matter with the world today. The world has lost God and is trying to live on substitutes. Some people miss God and are sad; others do not miss Him at all.

"Without God and without hope in the world," are old Bible words which describe the state of mind of many people today. If not hopeless, they are unhelpful—they have lost their way in the dark.

Many substitutes for God are being tried. Statism, the worship of the State, is widespread. The State claims absolute and undivided allegiance in many lands—whatever the State does is right.

It is a new Moloch. It demands abject obedience, unwavering loyalty, even human sacrifices. It is a religion of race, soil, blood, hate—a hideous religion, whose devotees are cruel fanatics.

Then we have the "science-save-us" cult, and another form of the same cult called "humanism," by which many are deceived. Add to these "the god of a good time," which is the only life-purpose of so many.

But there is no substitute for God. Nothing can take His place. Nothing less than the highest and best can ever satisfy man, while he is man, much less explain the mystery of life and sustain the best life.

Of course, all of us lose God, and find Him again, if we grow. We lose the childish idea of God as a big Man in the sky. No one can live in an adult world by a childish faith; it is sure to be shattered.

But if we grow normally, we win a nobler idea of God, and a deeper faith in Him. A traditional faith taught us, handed to us, will not do. Each must win faith in God, must achieve contact with God.

In this high matter, a want-ad will not bring us what we want and no substitute will serve us in our need.—Zions Herald.

No Church launches more crusades than we do, but they are empty gestures unless they are motivated by love.—A. A. Collins.

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# THE CHRISTIAN FIRESIDE

## A BIRTHDAY

By Rev. Vivian T. Pomeroy, D. D.

This is the story of a birthday. It was the birthday of a little girl called Mary May. Eight children were coming, and everything was ready for the party at four o'clock. Of all the children who came, I only know of one, and his name was Tommy Tucker. No; not the Tommy Tucker who cried for his supper. This Tommy Tucker was just seven, and, though he did cry sometimes, it was never for his supper.

When all the children had arrived, there was a game. It was a treasure hunt. All over the house things were hidden, and the children were to hunt for them. In the living room there were large cardboard boxes, and, when a child found a hidden thing, he or she rushed to a box and threw it in, and rushed off for another; and the one who found most got the prize.

Just before the start Mary May cried out: "There are only eight boxes, and I make nine." Her mother said: "But darling, you know the house so well, and you know where some of the things are. You must watch the boxes and see the things go in."

Mary May was furious and behaved so badly that everybody felt dreadfully about it. But her mother left her to sulk, and the others rushed off to the hunt. It was most exciting; and Tommy Tucker won the prize. The prize was Chinese Checkers, which he wanted very much.

Then there were a cake with candles and ice cream. Mary May cheered up a little; but everybody knew that she was not having a happy birthday, because she kept saying: "After all, it's my birthday."

Then there were more games; and Mary May played, but she wanted to win everything.

At seven o'clock the fathers came for the children, and when everybody was ready and had said Goodbye and Thank You for a lovely party, off they went. Tommy Tucker got into the last car, but suddenly he said: "Oh, father, wait a minute. I forgot something." And he got out of the car and ran back. Into the house he flew and called "Mary May! Mary May!" Mary May came into the hall, and Tommy Tucker rushed at her and pushed the Chinese Checkers into her arms, and said: "That's for you, so you

can have a happy birthday." Then he tore away and jumped into the car again.

"Did you forget your mittens?" asked father.

"No," said Tommy Tucker.

When they got home, mother was talking to one of the fathers who had a child at the party, and this father said: "Hello, Tommy Tucker, I hear you won a prize. Let's see it."

Tommy Tucker looked a little upset, and then he said: "I gave it back to Mary May. She wanted it, and it was her birthday."

"Why you old idiot!" laughed the father. "Mary May behaves like a horrid kid, and that sort of thing won't improve her."

But Tommy Tucker's mother said: "When Tommy Tucker was born, somebody said: 'How wise he looks; and now I know he is.'"

Tommy Tucker went to bed very happy. He was sure that one's own mother knows better than other people's fathers.—Reprinted by special permission of the author and The Christian Leader.

## WALKING CLOSELY WITH CHRIST

To be careless about maintaining our communion with Christ, and yet to expect spiritual results from our service, is a delusion as great as to expect that a branch cut from a tree will bear fruit. When we let this truth have its full strength in us, it will cure all the diseases of our soul.

What the tree is to its every branch, that our Lord wills to be to each of us. His omnipotent power can only be given to us as by faith and obedience we abide in Him.

Nothing, therefore, must be permitted to interfere with our close walk with Christ. In Him is the fountain of our strength and influence. Cotton Mather, when preparing his sermons, stopped at the end of every paragraph "to fix upon his heart by prayer and self-scrutiny some holy impression of his subject." By faith and prayer he made his life and his sermon one. It is through such communion with Christ that His fruit-bearing power is bestowed.

—The Bible Today.

## IT ISN'T YOUR CHECK—IT'S YOU!

We overrate money when it comes to religion. Of course, it takes money to put up buildings, buy coal, pay light bills and provide a living to those who minister.

But that is only the beginning—the mere physical foundations for achievements. What must come next—without which there can be nothing accomplished—is the ingredient of personality. For like electricity and its copper wiring, spiritual power can only move through personalities.

That is why the money you give the church may be ever so much—but ever so dead. Or ever so little—but because you go with it—ever so powerful. Be sure of one thing—your parish leader will thank you for the check, because he is a gentleman, but if money is all you give, he won't tell you how futile, how dead, how cowardly your check is—also because he is a gentleman. But life will tell you that, in its own inevitable way, in terms of loneliness, disappointment and fruitlessness, because you

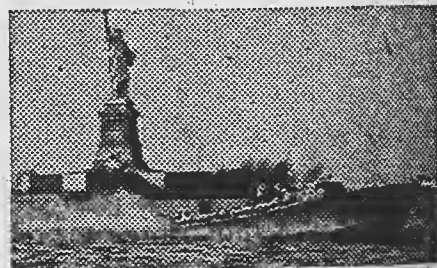
thought you were buying with money that which is without price.—Charles A. Wells, in Advance.



● SOS! Your Guess Again editor is in trouble! Rush to his aid, bright readers. Simply indicate your answers in spaces provided, check answers for rating—you may save our life (or is it lives?).

(1) Somebody called me an aborigine (a) because I was bald; (b) because I was a native of Africa; (c) because I couldn't read or write; (d) because I was an ☐ American Indian. Gosh!

(2) I got in trouble with a bunch of epicures because (a) they overcharged me in the barber shop; (b) they were too fussy about what they ate; (c) they wore their shoes in bed; (d) they told lies ☐ about me. Golly!



(3) They showed me this picture of a navy speedboat and wanted to know if those tubular jiggers on the side at the rear were (a) life rafts; (b) gas tanks; (c) torpedo tubes; (d) anti-aircraft ☐ guns. Was I stuck!

(4) There was a lien on my house and I had to (a) get the roof fixed; (b) have the porch braced; (c) pay the interest; (d) move out before the house fell down. ☐ Was I scared!

(5) I fell out of a tree and smashed my clavicle and the doctor set my (a) elbow; (b) collarbone; (c) wrist; (d) fourth ☐ rib. Gee!

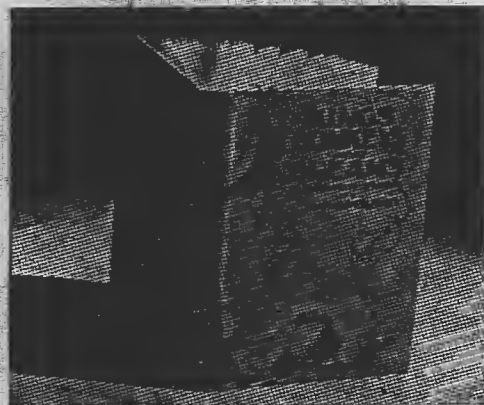
(6) (Today's toughie): I was going through the Panama canal and somebody asked me if the boat was traveling (a) north-south, or (b) east-west. Was ☐ I puzzled!

(7) Finally I got into bed and bumped my head against the tester. Did I hit the (a) headboard; (b) the night-table; (c) the four-poster top; (d) the reading ☐ lamp. G'night!

## "GUESS AGAIN" ANSWERS

- |                                    |       |       |
|------------------------------------|-------|-------|
| 1. (d) for 15 pts. (Goody!)        | ..... | Tally |
| 2. (b) for the same. (Thanks!)     | ..... | Score |
| 3. (c) for only 10. (Easy?)        | ..... | Here  |
| 4. (c) for 15 more. (Get it?)      | ..... |       |
| 5. (b) for 10 (they break first)   | ..... |       |
| 6. (b) for 20. (Get fooled?)       | ..... |       |
| 7. (c) for 15. (You got one, too?) | ..... |       |

HERE'S YOUR RATING: 90-100, super-extra-life-saver; 80-90, super life-saver; 70-80, life-saver; 60-70, saver, try again.



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## EXPLORATORY STUDY CONFERENCE ON THE BASES OF A JUST AND ENDURING PEACE, CHICAGO, MAY 27-30, 1941

"After the bomber comes the builder. But what kind of world will men build?"

To answer this question, posed by Bishop G. Bromley Oxnam in his keynote address, a four-day exploratory study conference has just been held in Chicago Temple, under the sponsorship of the Methodist World Peace Commission. Men and women from varied walks of life came from twenty-two states eager to discover the principles essential to a just and enduring peace. They wanted not only to find them, but to begin the process of making them known and accepted so that there will be created a universal demand for their inclusion in the treaty on that glad day when the whistles blow and the bells ring out the new armistice.

The delegates listened to a succession of brilliant international students. They heard a statesman, an editor, a Chinese scholar, an international lawyer, the Japanese minister plenipotentiary, a labor leader, an agricultural expert, a political economist, a saintly Oriental Christian and a world-known missionary. Secretary Charles F. Boss, of the Peace Commission, saw to it that no phase was omitted in the program plan.

But the attendants did more than listen. Divided into seminars, they pooled the ideas expressed by the platform experts with the results of their own personal study and convictions. Then they compared these findings with resource material from other minds and groups which had been working on these problems, and on the last day of the Conference, offered the result of their group thinking to a plenary session. With some contributions from the entire Conference, these findings were approved and now become a part of the rapidly growing body of material that will help eventually to produce a true peace, not just a truce.

Here are some of the convictions expressed by the Conference:

From the commission on "Economic Foundations of a Just and Enduring Peace," of which the Rev. S. Paul Schilling, D. D., Washington, D. C., was chairman, came the statement that "in venturing to recommend policies for the guidance of economic relations between and within nations, the Church lays on itself the obligation of applying to itself the same critical scrutiny, and of attempting rigorously to realize within itself the principles it advances for society."

"We recommend strongly that the institutions of the Christian Church maintain labor standards, in wages and hours, collective bargaining and social security, at least on a level judged fair in the community in which each institution is located." The report then went on to assert that

not only must the political sovereignty of each nation be limited, but the economic sovereignty as well. This means "reducing as rapidly as possible the barriers to a free flow of goods between nations, equal access to necessary raw materials, free access to markets." Recommendations for coordination of the world monetary systems were made, for the re-examination of the status of colonial peoples, for the freedom of the seas for all nations and the internationalization of trade routes and strategic centers. As a practical step toward the formation of a World Economic Congress, the Conference favored the proposal of regional economic federations or customs unions to provide for essentially free trade between nations of each regional group until world free trade becomes possible.

The Rev. Ernest F. Tittle, D. D., Evanston, Ill., was chairman of the commission on "Christian Faith." It declared that "men are able, with the help of God, to live on a basis of justice, fellowship and cooperation, and not merely on a basis of individual and national self-interest. . . . Today, as at all times, the church must be the church and not the instrument of secular authority." The report expressed gratitude for the growing unity of the church and rejoiced "that, however deep the cleavages that divide men, our fellowship in Christ need not be broken."

Creative experiments in Christian living for individuals and groups, establishment of local church committees on world peace and the expression of Christianity as the "way of life," were recommended by the commission studying "The Program of the Church," under the leadership of the Rev. Harold C. Case, D. D., of Scranton, Pa. As "emergency measures" this commission approved the meeting of the religious needs of both men in military service and conscientious objectors, the adherence of members to the church's pronouncements on the "moral demands of God in a world of war," and "sacrificial participation in works of mercy and relief."

In defining what churches can do in the agricultural field to establish an enduring peace, the commission headed by the Rev. Earl P. Sawyer, of Lapeer, Mich., recommended that the church "emphasize the farmers' stake in world peace; build upon the non-military character of rural people and encourage their participation in peace programs, group discussions, cooperatives, etc., strengthen the rural ministry; stress the Christian responsibility for providing food, health, security and shelter to all mankind, and support agricultural missions at home and abroad."

"There are no more influential agents of international understanding, good will and cooperation than are to be found in the ranks of Christian missionaries," states the report prepared by the commission on "the Contribution of the Christian World Mission," of which the Rev. Wade C. Barclay, D. D., of New York, was chairman. "The visitation of national Christian leaders of other nations who are interested in the propagation of peace to our own country should be made increasingly possible."

Transitional steps into the post-Armistice world and suggestions for the emergent political structure were contemplated by a commission led by Professor Earl Cranston, of Redlands University, Cal. That unlimited national sovereignty as now practiced is outmoded was taken for granted. A world organization was foreseen as ultimately inevitable. The possibility was suggested of local federations, such as the United States of Europe, each exercising responsible au-

thority over regional matters, but subject to the all-inclusive world body.

Perhaps the points of most immediate practical importance were these: the continued discussion of peace aims; provision for the passage of a reasonable amount of time after the war for passions to subside and better judgment to prevail before final terms are drawn; the use of this period by men of good will to reconcile conflicting forces, to begin a work of creative reconstruction, and to prepare the way for an ideal world order by guaranteeing, if possible, that even the vanquished shall not be humiliated and embittered.

While this was primarily a "study" conference, the remarkable speeches by representative world leaders constituted quite as valuable a part of the total product of the sessions as the conclusions of the commissions. Together with the findings the published report of the Conference, soon available at the office of the Methodist World Peace Commission, 740 Rush St., Chicago, will contain the addresses made at the Conference by the following: Bishop G. Bromley Oxnam, Boston; Dr. Mousheng H. Lin, New York, editor of "Contemporary China"; Dr. Walter W. Van Kirk, New York, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches; Dr. Henry C. Taylor, Chicago, agricultural economist, Director of the Farm Foundation; Dr. Toyohiko Kagawa, noted Japanese Christian; Dr. John Foster Dulles, New York, international judicial authority; Mr. Paul Porter, Kenosha, Wis., editor Kenosha Labor; The Hon. Kaname Wakasugi, Washington, D. C., Minister Plenipotentiary of Japan; Dr. Paul Hutchinson, Chicago, managing editor, Christian Century; Professor Eugene Staley, Cambridge, Mass., Fletcher School of Law and Diplomacy; Dr. Ralph E. Diffendorfer, New York, Secretary of Division of Foreign Missions; and Dr. E. Stanley Jones, world missionary and evangelist.

Leaders in worship were Dr. Ralph W. Sockman, New York; Prof. Georgia Harkness, Evanston, Ill.; Dr. John Thompson, pastor of Chicago Temple; Dr. Harvey Seifert, Chicago, secretary of the National Council of Methodist Youth.

Dennis: What is the meaning of the word matrimony?

Chief: It isn't a word—it's a sentence.  
—Selected.



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## MENTHOLATUM



## DUMB LAYMEN

"Layman" is not really a word that should be used in the Free Churches. It might be an interesting exercise, in quieter times, to think out a new word to describe the unordained church member: a word which would not seem to suggest, as "layman" does, a touch (so to speak) of the amateur or the part-time Christian. It is certainly true that many church members tend to regard themselves, in respect of the specifically spiritual activities of the Church—worship and evangelism—in the light of patrons and critics rather than of "priests." This is a serious weakness; and the degree of its seriousness was plainly stated by Mr. Alec E. Glassey in his forthright and practical address from the chair of the Congregational Union recently. "I see little hope for the future well-being of Congregationalism," he said, "unless the layman recognizes much more clearly than he appears to do at present that the priesthood of all believers is the rock on which our denomination is built." Mr. Glassey went on to plead, in particular, for more lay preachers. He referred especially to the need of lay preaching in the grouped churches which are becoming such an important part of the Congregational system. But it is not merely a question of filling up the "plan," as Methodists call it. The layman himself would benefit incalculably if, from the very beginning of his church membership, he was encouraged to regard himself as a potential preacher and evangelist. The gift of public speech is not everybody's; but, as Mr. Glassey observed, it is quite anomalous that men who speak fluently in civic and business circles should be content with a life-long dumbness in the Church. "Not presume to dictate"—but Mr. Glassey might do excellent service during his year of office by pressing for the recruitment and training of lay preachers on a large scale.

—World Outlook.

## LIQUOR IN SAME CLASS WITH PROSTITUTION?

Is liquor in the same class with prostitution?

This is the startling question brought into the limelight by the Beverage Retailer Weekly of New York City, for May 26, 1941, in an editorial entitled "Let's Fight Back."

Fiercely attacking the Sheppard Bill, S. 860 (now the May Bill H. R. 2475), to ban liquor and prostitution from army camps, the Beverage Retailer editor becomes greatly excited, claiming that it puts liquor and commercialized vice in the same class!

Of course, the American Business Men's Research Foundation points out, the Sheppard Bill makes no such statement, although it does reflect the widespread conviction of thoughtful people that neither commercialized vice nor the liquor trade has any business invading our camp areas to lure new customers from the ranks of the nation's finest youth now being trained there to defend America.

But, since the liquor men have brought the matter up themselves, it might not be such a bad idea to consider whether there is not considerable significance in the liquor trade's frantic dissent from the merest imagined suggestion that there are ties of relationship between these two "oldest" occupations!

The Beverage Retailer Weekly editor is so worked up about the Sheppard Bill, that he cries out in what might almost be de-

scribed as a paroxysm of illy concealed fear:

"It is about time we took stock of ourselves and our positions. . . . Of course we are bound and harassed by discriminatory legislation. . . . Of course, legislators are afraid to say anything in our favor and most publications refuse to come to our defense. . . . But in the last analysis . . . it is our fault, first and last. . . ."

" . . . We have tacitly agreed that we are a tainted industry because we are not permitted within certain areas of churches and school houses. We have never hit back at our tormentors because we have given unspoken agreement to their attacks. We have never shown these legislators, these publications, our teeth. They have never been given any reason to think that we too can fight back. . . ."

"If it's true that we are in a class with prostitution, if it's true that we are a menace to the nation's defense, if it's true that we are a danger to the youth of the nation, if we are all that these restrictive regulations imply we are, and the Drys brazenly say we are, then its time for us to get out. . . ."

Well, for once, fear, dread and perturbation, spectres of the social ostracism which more and more tightens its coils about the saloon business, for an instant appears to have wrought the salutary effect of a "lie-detector" device upon these alcoholic scribes. Since they have brought it to light, let us look into the matter. Let us see what liquor and prostitution have in common.

Prostitution preys upon human weakness, especially that of youth. **SO DOES THE LIQUOR TRADE.**

Prostitution profits by sowing the seeds of vice and immorality in its victims. **SO DOES THE LIQUOR TRADE.**

Prostitution makes moral and spiritual wrecks of its addicts. **SO DOES THE LIQUOR TRADE.**

Prostitution lives and thrives by defiance of physical and moral well-being. **SO DOES THE LIQUOR TRADE.**

Prostitution damns fathers, mothers, sons and daughters of men enmeshed in its toils. **SO DOES THE LIQUOR TRADE.**

Prostitution breaks up homes, spreads deterioration among the families of its dupes. **SO DOES THE LIQUOR TRADE.**

Prostitution could not exist without liquor.

Everywhere and throughout all history the liquor trade has been the breeding ground of prostitution and of every sort of social vice.

The liquor trade knows it has no more steady customer in America today than commercialized prostitution.

Never did a liquor paper come nearer telling the absolute truth about this business than it did in its "Let's Fight Back" editorial.

Suppose we eliminate four "ifs" and one "then" from the final paragraph and see how it reads (with a bit of typographic emphasis added for clearness):

"(If) It's true that we are in a class with prostitutes, (if) it's true that we are a menace to the nation's defense, (if) it's true that we are a danger to the youth of the nation, (if) we are all that these restrictive regulations imply we are, and the Drys brazenly say we are, (then) it's time for us to get out. . . ."

With this excision of five unnecessary words, the editorial of the Beverage Retail-

er Weekly becomes a most perfect and complete epitaph for the trade it seeks to defend.—American Business Men's Research Foundation.

111 W. Jackson Blvd, Chicago, Ill.

## A "GOSPEL SING" IN THE BELGIAN CONGO

By Elwood R. Bartlett

If one could have turned the clock back a generation or two he would have found himself in the midst of a great battle, for the forefathers of these same people have been deadly enemies of each other. Yet here were over 500 people representing more than ten tribes gathered in a great Christian company to sing praises to the Father.

It was our traditional "gospel sing" in Elisabethville, in the Belgian Congo—the day when each tribe came to sing their favorite hymn in their own tongue. The African seems to be born to sing, and if you could have heard them you would have said that they make good use of their endowment.

The singing started, and one by one each tribe sang its songs. It sounded like a league of nations—Kasi, Luba, Bemba, Lunda, Runda, Nyassaland, Mbundu, Swahili. Some of us sang in English, and then one of the teachers gathered his class together from the many tongues and they sang in French. Surely the angels must have stopped to listen and then raised their voices in more joyful praise at the sound of God's earthly children praising Him in song.

## LOUISIANA CONFERENCE W. S. C. S.

(Continued from page 12)

port the first of July, please report all the help which your society has given this summer to any minister not in your own church, and make a note if your society plans to continue this help.

I am sure you are enjoying your Supply Guide, and I am glad that its first sentence is, "And the King shall say, inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

### LOUISIANA CONFERENCE

#### Baton Rouge District—Third Round

Zachary, at Zachary, June 15, a.m.; Q. C. 2 p.m.  
Baker, at Zachary, June 15; Q. C. 2 p.m.  
Clinton, at Clinton, June 22, a.m.; Q. C. 2 p.m.  
Ponchatoula, June 15, p.m.; Q. C. following service.  
Greensburg, at Wesley, June 29, a.m.; Q. C. 1:15 p.m.  
Blackwater, at Live Oak, July 20, a.m.; Q. C. 2 p.m.  
Gonzales, at Live Oak, July 20; Q. C. 2 p.m.  
Denham Springs, at Live Oak, July 20; Q. C. 2 p.m.  
Walker, at Live Oak, July 20; Q. C. 2 p.m.  
Pine Grove, at Live Oak, July 20; Q. C. 2 p.m.  
Amite, July 23, p.m.; Q. C. following service.  
Springfield, at James Chapel, July 27, a.m.; Q. C. 1:30 p.m.  
Kentwood, July 27, p.m.; Q. C. following service.  
Baton Rouge, First Church, July 30, p.m.; Q. C. following service.  
Baton Rouge, Istrouma, July 30, p.m.; Q. C. at First Church following service.  
Plaquemine, at Baton Rouge, First Church, July 31, p.m.; Q. C. following service.  
Covington, at Lacombe, August 3, a.m.; Q. C. 2 p.m.  
Pearl River, at Lacombe, August 3; Q. C. 2 p.m.  
Angie, at Franklinton, August 27, p.m.; Q. C. following service.  
Franklinton, August 27, p.m.; Q. C. following service.  
Bogalusa, at Franklinton, August 27, p.m.; Q. C. following service.  
Bogalusa Circuit, at Franklinton, August 27, p.m.; Q. C. following service.  
Jackson, at Jackson, August 24, a.m.; Q. C. 2 p.m.  
St. Francisville, at Jackson, August 24, a.m.; Q. C. 2 p.m.  
Hammond, August 24, p.m.; Q. C. following service.  
Tickfaw, at Hammond, August 24, p.m.; Q. C. following service.  
Lottie, at Port Barre, August 31, a.m.; Q. C. 1:15 p.m.

The above dates may have to be changed in part but in such case ample time will be given of the change. These conferences will deal with the program of Christian Education in the Local Church.

J. H. BOWDON, D. D.



# New Orleans CHRISTIAN ADVOCATE



## THE LIVING CHURCH

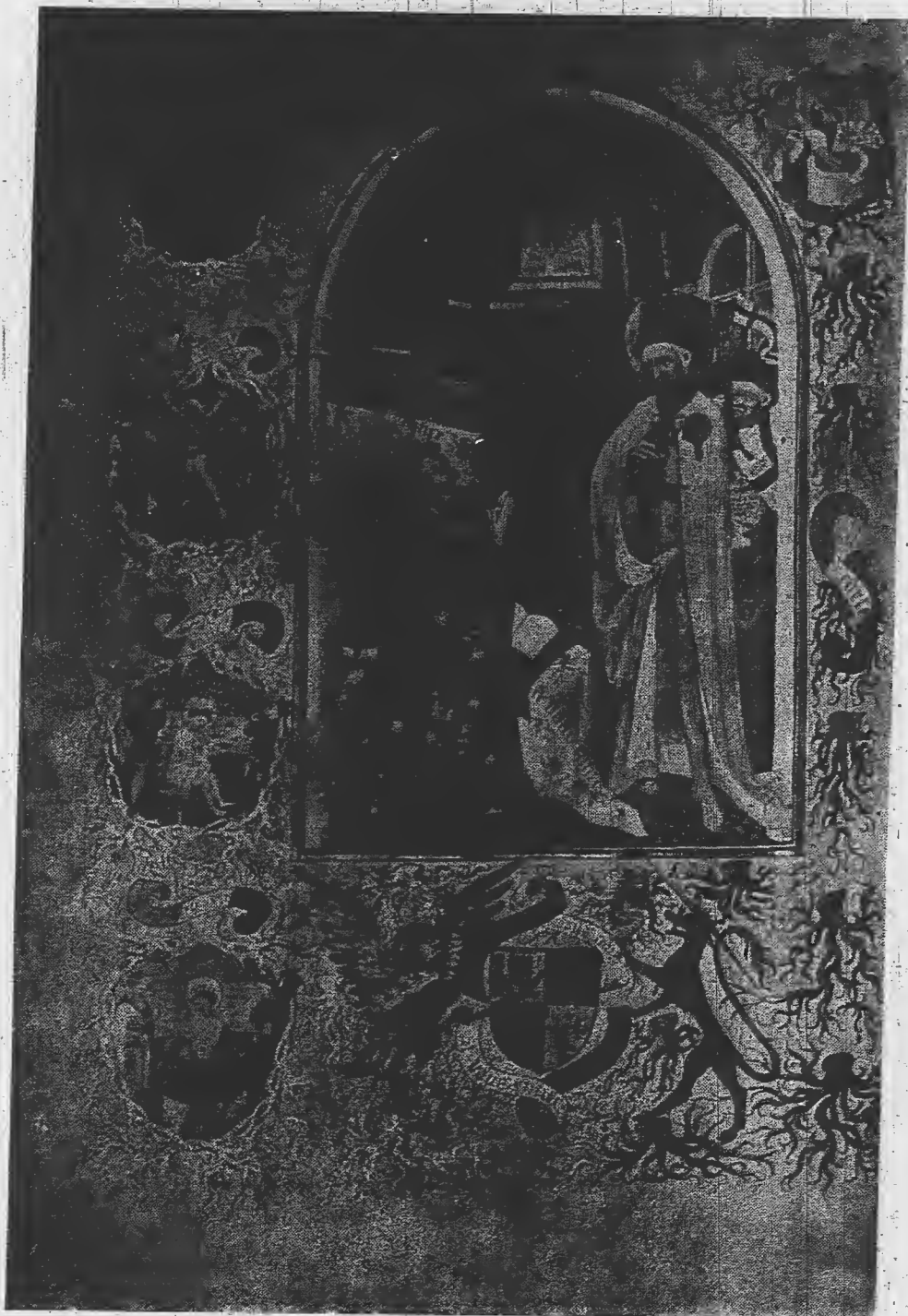
One who is risen with Christ shows his spiritual disposition in all the small details of daily life; his actions are not controlled by the natural impulses and principles of the "old man"; he seeks to reveal the disposition of Christ in his life.

—Sister Eva of Friedenshort.

## THE PRAYER-ROOM TODAY

I thank Thee, my God, for times when Thou hast let me sob out my grief upon Thy heart and for hours when Thou hast listened while I have poured out even my rebelliousness before Thee. I thank Thee for anything I have known of the healing of Thy presence, the sense of perfect understanding Thou givest to Thy friends. Make it more and more the instinct of my heart to tell everything to Thee; let my first thought in every hour of need be of Thee, my first impulse in every new perplexity to go to Thee. More and more may I be finding how good Thou art to those who put their trust in Thee. Amen.

## OURS OF THE VIRGIN MARY



This volume, now in the manuscripts of the British Museum, was probably a gift of the Duke of Bedford to his Duchess, Anne, daughter of John, Duke of Burgundy, on the occasion of their marriage in 1423. Volume consists of 289 leaves of vellum and is written in Latin.





# WALLET OF THE WEEK



THE NANKA TREES, of the Philippine Islands, are said to have the strange peculiarity of bearing fruit in the earth at the root when the trees become old. In the early stages they bear fruit on the branches, later on the fruit grows on the trunk and finally in the ground at the root like a potato. It is said that the downward growth of the fruit is a practical and fairly accurate means of judging the age of the tree. The fragrance of the fruit is such that it can be located whether on the trunk or under ground.

\* \* \*

ECUMENICAL TRENDS IN HYMNODY, by Dean Howard Chandler Robbins, is a new study of Christian hymnody scheduled to come from the press in June. According to the author there is a manifest trend toward the emphasis of a common ground in modern hymnody. The pamphlet will sell for twenty cents, but it presents a survey of the field of denominational theology in such a manner as to show the rapid crystalization of the ecumenical factor in the hymns in use by the various Protestant bodies.

\* \* \*

A REUNITED PRESBYTERIANISM to include the Presbyterian Church (North), the Presbyterian Church (South), and the United Presbyterian Church did not approach consummation at the recent assemblies of the two major bodies, but the atmosphere was such as to indicate a growing friendliness toward the reunion of the long dissevered communion. It is too much to expect that union will be achieved at an early date, but the success of other bodies which have taken the step will doubtless hasten the completion of their union.

\* \* \*

LEMON JUICE is effective in the reducing of high blood pressure, according to Dr. Lawrence E. Dedrick, of the University of California at Los Angeles. For the experiment tests, he used a mixture of extract of lemon peel and fresh lemon juice. This was taken with the meals, and it is claimed that there was a significant lowering of blood pressure in the course of two or three weeks treatment. Such a remedy is at least simple and accessible and probably without any element of peril in its use.

\* \* \*

WESTMINSTER ABBEY was the scene of an international and an interdenominational service at three o'clock on June 1. The service was conducted by the Dean and Canon F. R. Barry was the preacher. Representatives of foreign churches in London cooperated and the Free Churches of Britain were also formally represented. This the apprehension of those who are guilty of sabotage and common suffering, and it will probably mean a liberalizing of Christian attitude in England when the war ends.

EDUCATIONAL CONDITIONS are being constantly improved in China despite the trying ordeal which war has imposed upon them. The Chinese Ministry of Education has fixed the minimum salary of a primary school teacher at double the amount required for clothing, food and rent for a civilian. When the teacher's home is too far from the school, free board and lodging are to be provided also, and tuition and lodging for the teachers children are to be free.

\* \* \*

MOTHERING SUNDAY in England is said to have been at least a precedent for our Mother's Day. By an old English custom the boys who were "apprenticed out" were permitted to return to their homes to see their mothers on that day, or if the distance happened to be too great for a visit, they were required to send letters. The spirit had at least something in common with our observance, but the circumstances were different and the practice was less voluntary.

\* \* \*

A TYPE OF BLUE LAW, said to have been adopted in Rutland, Vermont, recently, prohibits the use of signs or placards which denounce, ridicule or belittle in any way, religion or the worship of God. For the violation of the ordinance, a minimum fine of twenty-five dollars, or a maximum sentence of three months in prison is imposed. Many facetious signs are offensive, but the spirit of blasphemy and the conceits of an irreverent mind are not likely to be cured by any process of punitive repression.

\* \* \*

THE UNITED BRETHREN CHURCH, at its thirty-third quadrennial conference, cast a unanimous vote in favor of union with the Evangelical Church. The merger movement began six years ago and it appears that it has already been approved by the Evangelical Church. The new Discipline of the United Church has been partially prepared and the merger will be consummated in October, 1947. "Evangelical United Brethren" is one of the names proposed for the new church. The Discipline is to be completed in October, 1942, and the United Brethren conference will receive it in 1945.

\* \* \*

THE ALIEN POPULATION of the United States is said to number five million. Many of those aliens are just as loyal and patriotic as any native born citizen could be, but in view of the strikes and disasters which happen with increasing frequency, there should be a tightening of alien censorship and a wider spread of the net for the apprehension of those who are guilty of sabotage. We feel sure that others beside aliens will be discovered in such plots, but that should make it all the more important that the perpetrator of such crimes should be discovered.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### DISSIPATION OF COLLEGE ENDOWMENTS

Some years ago Whitworth College, then the property of the Mississippi Conference, had an endowment of about fifty-seven thousand dollars. But one day the Conference woke up to the fact that this fund, most of it specifically directed, had been dissipated and that little or nothing of it remained. The Conference then adopted this standing rule which still appears in the minutes of the Mississippi Conference:

#### "ENDOWMENT OF TRUST FUNDS"

"Trustees, directors, or any other person or persons who handle Trust Funds belonging to the Mississippi Annual Conference, or any institution, board, committee, or any other subsidiary group of said Conference, shall not divert in part, or in full, endowment funds, or trust funds from the purpose for which said funds were given or collected; provided, the Trustees, Treasurers, or other such persons who vote to so divert shall be held morally responsible for such diversion."

Yes, the rule stands as it was adopted, but Whitworth College is a Methodist memory. The only purpose which the resolution now serves is as a warning to those who walk in the way of the educational disaster which ended the career of one of Mississippi's worthy and historic institutions. It comes to us, however, on good authority, that endowment money of Millsaps College has been used to pay for a science hall. We do not know the amount, nor do we know the provisions of the charter regarding the endowment funds. We do know the unwisdom of such action no matter what the emergency may be. The purpose of this editorial is to challenge the dissipation of endowments no matter what institution may be involved.

At the recent meeting of the Board of Trustees of Centenary College, it was developed that the Executive Committee had diverted \$35,000 of the endowment fund of that Institution to the building of Jackson Hall, the science building. This they did without ever reporting the action to the Board of Trustees. The Charter of Centenary College of Louisiana, which was signed by the incorporators on June 2, and by the Governor on June 29, 1848, provides for the raising and the restriction as to use of endowment funds as follows:

#### FROM CHARTER CENTENARY COLLEGE

"Section 3. And be it further ordered, Etc., That said corporation shall have power to receive such funds, lands, or money as may be given to it in trust for the endowment of any professorship or other permanent endowment which may be established in said College, which funds shall be used for no other purpose than in strict accordance with the trust. The principal of such endowments shall not be diminished, but the interest annually accruing may be applied according to the will of the donor for the support of the professorship or other object of endowment.

"And for the purpose of raising interest upon such funds or monies received aforesaid, the said Corporation shall have power to loan out at interest or invest them in such manner and upon such security as shall be deemed more advisable for the entire preservation and security thereof.

"And to appoint such agents therefor as may be necessary or expedient. But the said Trustees or their agents shall never have power to appropriate the principal of any fund for general purposes which has been given for a special endowment. Nor shall the same or the College Library or fixtures and appurtenances of the same, or apparatus belonging to the same, or the furniture or other moveables belonging to the College Buildings and used by the same ever be liable in law or equity to be seized, sold, or applied to the liquidation of any debt or debts which said corporation may create. But always be held and used by the said Trustees **sacredly** as a perpetual endowment for the purpose specified and the amount of interest or net proceeds only to be used as aforesaid." (Bold Face ours.)

That section has not been changed to this day. In the course of the discussion in the Board meeting, for which we were responsible, one member of the Board of Trustees said that the Executive Committee had made a mistake in the failure to take the Board into its confidence. From the standpoint of the Executive Committee, that may have been true, but it made a greater mistake by not observing the restrictions of the Charter touching endowment funds, specific or general, and undertaking to do something which the Board itself had no right to do, and certainly not its creature.

#### PLAINLY INTENDED TO PREVENT DISSIPATION

Since the meeting of the Board, we have heard from three different sources that the Charter says nothing about borrowing from the endowment. To that we have only to say that such an interpretation cannot be read into it by any legitimate implication of the words which the founders chose for safeguarding the funds entrusted for the maintenance of the College. It is no purpose of ours to be severe, but we know that no board of trustees has the right to play fast and loose with any endowment funds, and when they do they purchase to themselves the distrust of the Conference and the Methodist constituency upon which the success of the College depends. For ourselves, we have notified the Chairman of the Board that we repudiate the action of the Executive Committee in the diversion of endowment funds for the erection of Jackson Hall. We understand the need for such a building, but there is a right way and a wrong way to meet it. The Executive Committee has chosen the wrong way. We regret that it has become necessary to say this, but the Conference is entitled to know what is going on before it becomes a Church-wide scandal, and Centenary, too, becomes a Methodist memory.



## DR. JOHN MARVIN RAST COLLEGE PRESIDENT

In the retirement of Dr. John Marvin Rast from the editorship of the *Southern Christian Advocate*, the Methodist editorial fraternity loses a cultured, high-minded and worthy leader. It is with sincere regret that we note his resignation. On June 1, he became president of Lander College, at Greenwood, South Carolina. In his new position, he has the energy, the ability and the scholarship necessary to make his administration effective, and he is young enough to master the technique of his new task. We congratulate Lander College and we wish for Dr. Rast the success which he so richly deserves.

## METHODISTS OF THE WORLD, UNITE!

Under the above caption, Dr. Elmer T. Clark, in the June *World Outlook*, makes editorial plea for the corporate unity of world Methodism, or specifically the inclusion of British Methodism as a Jurisdiction of world Methodism. Despite Dr. Clark's fine sentiment, we cannot agree with his point of view. He says that our severance from the Wesleyan branch had nothing to do with the "desire of Wesley or Asbury." We think that this statement is true of Mr. Wesley, but Asbury seized the very first opportunity to effect the independence of American Methodism when he refused to accept the General Superintendency by appointment of Mr. Wesley and demanded both for himself and Bishop Coke election by the conference of American preachers.

As we see it, the historic and traditional factors are greatly outweighed by the practical difficulties involved. To begin with, British temperament is such as to make organic union of doubtful value to both groups. British paternalism toward America is still manifest even in the settlement of problems peculiarly our own. On war issues today there is evident a critical intolerance toward any American who dares to do his own thinking regarding war policy. It would certainly not be different in the councils of a world Methodism. Dr. Clark admits that the achievement of such a stupendous union would "call for wise ecclesiastical statesmanship, but we possess that in ample measure." If by "we" he means American Methodism, we are not at all sure that our British brethren would applaud.

For another thing, British Methodism, which began as a revolution against the spiritual indifference and formalism of the Anglicans and the Deistic philosophy of the eighteenth century, has lost something of its revolutionary flavor. It found its forum and its unconventional form of worship in the fields and the collieries, but in the run of the years it has become form-bound to the extent of practicing trine baptism, the use of a ritualism which would be difficult to harmonize with our own attitudes, and in other like practices.

On the side of its evangelism, it has striven ineffectively, we think, to preserve the tradition inherited from the founder. Aside from such leaders as Dr. Dinsdale T. Young, who was decidedly fundamentalist in his preaching, and Dr. Samuel Chadwick, who was an outstanding exponent of the Wesleyan emphases upon Holiness and the Witness of the Spirit, the evangelistic drive of British Methodism does not seem to us to be impressive.

Finally, the record of British Methodism outside its mission fields, has been anything but hopeful. We would

not say that it is a decadent church, but it has been on the decline for at least a quarter of a century. It was true of the Wesleyan branch before union and since union, with the exception of one single year, serious membership losses have been reported. At the present rate of declension, it would not be many years until British Methodism's claim to Jurisdictional status would be the accident of history. Under the conditions likely to prevail for many years to come, the rehabilitation of British Methodism and the support of its far-flung missionary enterprises are likely to be the responsibility of others. We cannot feel that a cumbersome union of incompatible elements would advantage the interests of world Methodism.

## Editorial Miscellany

By Dr. H. T. Carley

### FRIDAY, THE THIRTEENTH

Not being superstitious myself, I pay very little attention to signs, omens, and portents which are reputed to be sure indications of bad luck. It is merely a habit I have fallen into that makes me always put my left shoe on first, knock on wood when I speak of freedom from accidents or ill fortune, and make a cross mark in the road when I have to turn back because I have forgot something. Almost anybody is likely to develop interesting little personal traits such as these.

So it is just my industrious disposition that keeps me from beginning an important task on Friday unless I am sure I can finish it the same day. Similar practical considerations make me loath to sit at a table when only thirteen are there—the odd number makes it impossible to have a symmetrical arrangement of the chairs, which I delight in. It is merely a matter of experience that makes me hate to catch a fish on the first cast when I go on one of my infrequent fishing expeditions—I have observed that I seldom catch another thing if that first cast was successful.

It is only a matter of prudence not to walk under a standing ladder—nobody can tell when it is likely to fall and crack a wholly innocent and unsuspecting person on the noggin, inflicting painful if not serious injury. The first glimpse of the new moon through the branches of a tree is unfortunate only because it mars one of the most beautiful sights in nature. A black cat's crossing the road ahead of you when you are driving has significance only as a timely warning to slow down, drive more carefully, and see about your accident policy tomorrow. The three quick toots on the horn is just to let the cat know you saw him.

Maybe my freedom from superstitious practices is due to the fact that I was born on a Friday, the thirteenth day of the month. Having been born thus and having lived as long as I have, I feel that I am well qualified to testify to the fact that no bad luck is connected with this concatenation of day and date. (The sound of knocking on wood!)

Anyway, superstitious or not, it always pays to watch your step.



## A CALL TO PERSONS OF GOOD WILL

Some day this unspeakable war will end and the rebuilding of the world, already being planned, will occupy the focus of our minds. Even now in the midst of the din and chaos, of starvation, death and disaster, the eternal verities of life and the principles which underlie any order of society that can be called good, need to be affirmed and kept alive. It is no time now for shallow contentions, or surface arguments. It is only out of the deeps that one dares to raise his voice to challenge this way of life which is crucifying humanity.

The time has come for those who see clearly what is happening to the world, who feel its present tragedy, and who, at the same time, have a firm grasp of the divine possibilities of this human life of ours, to speak a sober, solemn word in this hour of crisis. More important even than the question of convoys, or of American isolationism, or of unlimited national emergency, is the question whether there is not some way, in this universe that God has made, for the deeper life of humanity to have its turn of consideration, and for this gigantic tide of destruction to be brought to an end. We are being swept on by a cyclone of hate and fury into a world-wide barbarism and an animalism that have had no parallel in the records of the race.

Every voice of reason cries out against it. Every note of revelation in Christ's Gospel is levelled against it. The still small voice within our souls insistently speaks against this way of solving the problems of life. There is a serene Spirit of truth and wisdom, invisible but not less real, calling to us above the tumult to exert every effort of ours, however feeble, to stop the immoral and inhuman processes sweeping across the world and to release the creative forces of life and light and love.

Much more important than defending democracy by bombing planes and tanks and totalitarian methods is the preservation of that unique human spirit out of which both democracy and all that is precious to civilization has sprung and has flourished.

Is there no one in any government at the moment enough detached and above the issues of strife to call for cessation and mediation? If not, then we at least should cry aloud to those who are still sensitive to the spiritual currents of life and who see steadily the fundamental claims of humanity to discover some way in the wisdom of God to stop this tide of destruction.

It will be easier to start rebuilding the world now, if the chance to begin can be secured, than it can possibly ever be after more months or years of continued destruction and exhaustion, and after a still greater accumulation of hate. It is not yet a World War, but a slight turn of events now will almost certainly involve the entire world in a conflict, the end of which no one can remotely predict. We are asking for some kind of cessation of strife and the beginning of construction before the greater flood gates open.

The obstacles to immediate efforts for peace are not love of war, but the mistaken reliance on force and violence to crush counter force, and the failure to grasp the nature and meaning of peace. Peace is not a static condition, to be attained after the defeat of those who disturb it. On the contrary, peace is a dynamic method, by which to remove injustices, to accomplish necessary readjustments, and to remedy, instead of aggravating, the evils that have been inflicted on the world by

military aggression. Dynamic peace would include:

1. Acceptance of the principle that it is a distinct disadvantage for any nation or people to use military force for its own ends; and that national armed forces shall be reduced with a view to universal disarmament.

2. Acceptance of the principle of peaceful third party settlement of all disputes not settled by mutually satisfactory direct negotiations.

3. Acceptance of the principles that all peoples shall be free to develop their own cultures; and that each nation shall be free to develop the form of government which its people desire.

4. Acceptance of the principle that economic and social policies which affect other nations or peoples must be determined in international consultation, under international authority.

5. Acceptance of the principle that all nations should be assured equitable access to markets and to essential raw materials, and should control immigration and emigration with a view to the welfare of all the nations concerned.

6. Acceptance of the principle that all colonies must be administered by an international authority, with the welfare and development toward self-government of the native inhabitants as the primary objective and providing equitable opportunity of access for all nations to the resources and trade of such colonies.

These principles require the development of some form of international organization capable of providing both order and change in the relations among nations. As a step toward such world government, it is desirable to propose the immediate establishment of an international emergency commission, to deal at once with the problems sure to become urgent as soon as the war stops. These problems include:

1. Famine and pestilence.
2. Demobilization and re-employment.
3. The maintenance of order in countries now under foreign military rule.
4. The establishment of a provisional international secretariat with which governments can cooperate in directing their own emergency efforts along lines consistent with world organization and dynamic peace.

The proposal of an immediate cessation of hostilities in order to permit consideration of some such program as this is very different from proposing an armistice because of weariness of war or fear of war's consequences. It introduces a new element into the situation. It raises a standard to which men and women of high principles in all nations can repair. It opens a way to escape the logical absurdity of war against dictatorship, which must be carried on by dictators and so establishes the very principles against which it fights. The remedy for aggressive war is not war, but dynamic peace.

It must be seen by everyone that there can be no return to the status quo ante. A major earthquake has shaken down the old order of things and there is no use expecting now or later some easy reconstruction of the world. We must all be ready for new conditions of life. But now is the time to begin the rebuilding and we call upon all persons of good will to work valiantly to secure the chance to substitute order for chaos and creation for destruction.

Issued for the American Friends Service Committee by its Board of Directors. (Signed) Rufus M. Jones, Chairman; Clarence E. Pickett, Executive Secretary.

## THE RIVERSIDE CHURCH

Riverside Drive at 122nd Street  
New York, N. Y.

Ministers:

Harry Emerson Fosdick,  
Eugene C. Carder,  
C. Ivan Hellstrom.

May 28, 1941.

President Franklin D. Roosevelt,  
The White House,  
Washington, D. C.

Dear Sir:

We, the undersigned Christian ministers, of many different denominational backgrounds, who have had the privilege of using the radio networks of the National Broadcasting Company, appeal to you in this letter because we are convinced that all programs of religious broadcasting stand today in serious peril.

The recently issued report of the Federal Communications Commission, if put into effect, would, in our judgment, greatly curtail the opportunity for such nation-wide service, and would jeopardize cultural, educational, musical and religious broadcasting in general.

During recent years while the present national network system has enabled us to build up a continental audience for a non-sectarian, inclusive, religious message, we have received some five million letters. This response from the American people has convinced us that religious broadcasting is rendering a real service to the nation. Since none of us has any personal gain whatever at stake in the matter, we feel free to plead for careful consideration of this important subject before action is taken.

The action proposed by the Federal Communications Commission seems to us hasty, drastic and ill-considered. Before so radical and precipitate an action is taken, we appeal to you for a full and searching investigation of this entire question, in the endeavor to determine whether the present organization of the radio industry or the proposed alternative will better serve the interests of all the people.

In a time of crisis, when morale is vitally important, and when a spiritual ministry of non-sectarian character is by common consent needed as never before, it seems to us deplorable thus to throw religious broadcasting into confusion. Certainly we feel sure that no such action should be taken except after thorough investigation and upon convincing evidence of need.

Respectfully yours,

(Signed) HARRY E. FOSDICK, and  
61 of best known Radio  
Ministers in America.

Our Father, who hatest nothing, Thou has made and dost forgive us our wanderings in forbidden ways, enable us to do right in a world where there is so much wrong.

Strengthen us, we beseech Thee, and increase in us Thy manifold gifts of grace; give us the spirit of wisdom and understanding and the mind of Christ; help us to rest with an untroubled spirit.

We thank Thee for sheltering walls and roofs and their furnishings of peace and love; bless the end of our days with a final going home to that city four-square, that house not made with hands, eternal in the Heavens. Amen.—Selected.



# CONFERENCE NEWS AND PERSONALS

We regret to learn that Bro. O. E. Cunningham, of Jackson, Miss., has had an extended illness, and we trust that he may soon be fully recovered.

Mr. Roy Clyde Clark, son of Rev. and Mrs. C. C. Clark, of Columbia, Miss., has been awarded a scholarship at Yale University during the coming year.

Mrs. M. S. Collier, who spent some time at 2383 Poplar Avenue, Memphis, Tenn., announces the change of her address to Charleston, Miss.

Rev. J. B. Cain has been busily engaged in revival work recently. At the present time he is in a meeting at Satartia with Rev. F. J. Jones.

Dr. Barney E. Eaton, Gulfport, Miss., was the alumni speaker at the recent commencement exercises of Millsaps College. It is needless to say that he gave a good account of himself on that occasion.

Rev. Tinsley B. Thrower, pastor at Grenada, Miss., assisted Rev. J. R. Murff in a meeting at Artesia, Miss., the week of June 1. He will assist Rev. J. V. Stewart in a meeting at Coffeeville next week.

Rev. Kenneth I. Tucker, pastor at Arcola, Miss., reports a good Pastors' School and says that all records were broken in the Young People's Assembly which followed the Pastors' School. The Senior Assembly has been in session the past week.

Miss Mary Cameron, deaconess of the Mississippi Conference, assigned to Vashti School, at Thomasville, Ga., says that the School is graduating ten girls on June 19, and she expresses also her appreciation of the Advocate as a means of keeping up with her friends in Mississippi.

Bishop Arthur J. Moore has been elected president of Wesleyan College at Macon, Ga., to serve without salary. Dr. Silas John-

of the Fannin charge as progressing in a fine way. He is having services in every church through the goodness of laymen in the Glendale church, Jackson. He is looking forward to a good year in all the details of the work.

Dr. Harry Denman, secretary of the General Commission on Evangelism, will offer a course on "Jesus' Way of Evangelism," at the forthcoming session of the Louisiana Conference. The course will be given in the afternoons, and Bishop Smith has given his approval of this effort on the part of the Conference Commission on Evangelism, of which Rev. A. C. Lawton is chairman.

Dr. Frank H. Gardner, formerly a missionary to Mexico and for fifty years a member of the North Alabama Conference, died at his home in Flat Rock, Alabama, on June 6. Dr. Gardner has two sons who are members of the North Georgia Conference, W. H. Gardner, pastor at Calhoun, Ga., and James W. Gardner, pastor at McDonough, Ga.

Dr. A. M. Muckenfuss, who died at Gainesville, Fla., recently, was the first professor of chemistry at Millsaps College and a son-in-law of Bishop Charles B. Galloway. His body was interred at Oxford, Miss., beside that of his little son, who died a number of years ago at the age of five. Dr. Muckenfuss was a good man, a good chemist, and there are many in this section who will sorrow on account of his going.

## PREACHER BEYOND FOUR-SCORE BUILDS CHURCHES

At the dedication of Palestine Methodist Church, on March 23, the district superintendent spoke of the fact that the builder of the church, Rev. H. B. McCann, when past eighty, had directed the work and labored on the building with his own skilled hands. "One day," said the speaker, "his fellow-laborers took Bro. McCann down from a scaffold and told him to behave himself and be good. Thereafter he had to be content to work where he could have his feet on solid ground. But you can't keep a young man down. Not long ago I went to see Bro. McCann and found him on the roof of a room he was adding to his house." Two years ago "Uncle Buck," as he is familiarly and lovingly known to his friends, built another church, near Pineville, and soon organized a Methodist congregation known as Ward's Chapel. This church is now a part of Palestine circuit, and Uncle Buck is the associate pastor of his son, Rev. J. B. Mc-

Cann, who has proven a worthy successor of his father on the circuit. Both these men are local preachers.

Uncle Buck was born October 5, 1856, in Madison county, Florida and has lived since eleven years of age in Louisiana. One of his grandfathers was Rev. James Stewart, a



REV. J. B. McCANN (son)

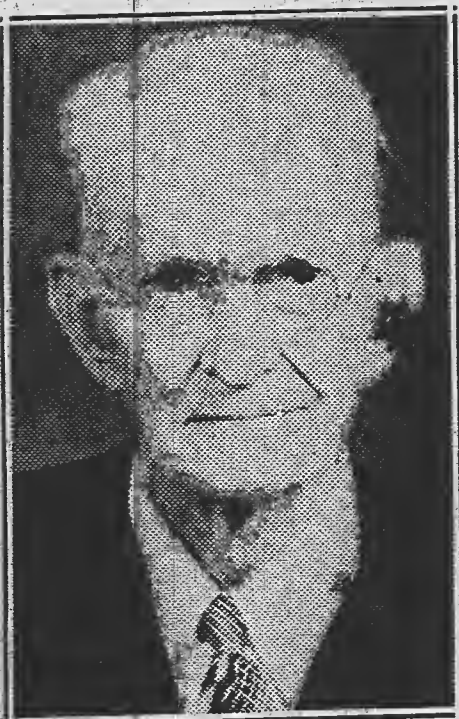
staunch Methodist preacher of years gone by. Bro. McCann's record as an octogenarian church builder can hardly be surpassed, if equaled. Now in his eighty-sixth year, he has, since passing fourscore, built two churches, largely with his own hands, and organized two flourishing Methodist congregations.

R. H. HARPER.

## MINISTER'S SON GETS RESPONSIBLE POST

Captain Bruce T. Hemphill, the twenty-eight year old son of Rev. and Mrs. S. W. Hemphill, of Prairie, North Mississippi Conference, has been appointed assistant United States Naval Attache in London. He has already arrived in London, and has taken up his duties there.

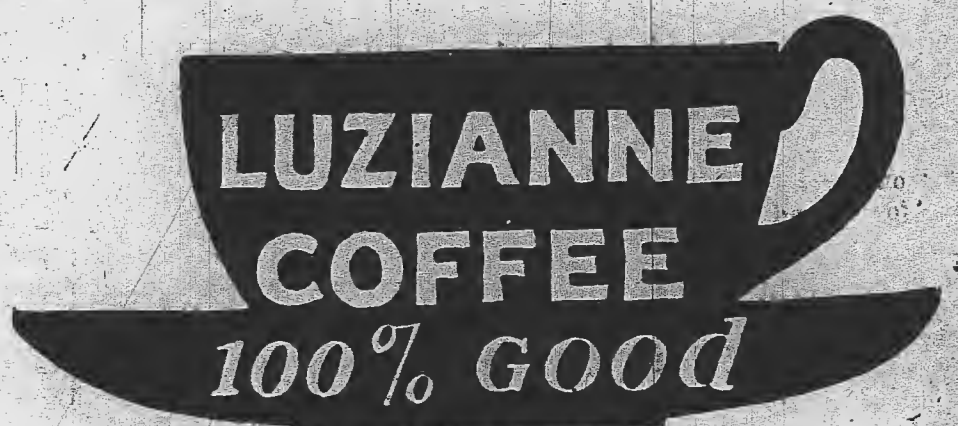
Bruce is a graduate of the Naval Academy in the class of 1935. He has spent two and a half years in Shanghai, China, since his graduation. He was stationed at San Diego, California, in the Anti-Air Craft service at the time he received his appointment.



REV. H. B. McCANN (father)

son, of the South Georgia Conference, has been elected active vice-president. Dr. Dice R. Anderson, who has been president for some time, has retired from the presidency.

Rev. Otho M. Brantley reports the work





## ARCHITECT'S DRAWING OF NEW \$16,000 BUILDING

The architect's drawing below of the new \$16,000 educational building now under construction by the First Methodist Church, Bunkie, La., shows to good advantage how the beautiful structure will look when completed.

The two entrances to the right are for the Sunday school rooms and the social hall. The door to the left is for the suggested church auditorium. The present unit is so arranged that the church can be added later, forming a lovely court in the center.

The entire plan has been drawn with a modern training program and the social life of the congregation in mind. There will be five assembly rooms, one of which is a large social hall, and plenty room provided for eighteen or twenty classes.

Construction of the building is ahead of schedule, according to Rev. R. M. Bentley, pastor. "We are fortunate to have a skilled man like W. A. Hartman, of Alabama, in charge of the work," said Bro. Bentley. "Mr. Hartman has specialized in this type

## MILLSAPS SUMMER SCHOOL

Enrollment for the first semester of the 1941 Millsaps College summer school is 20 per cent above last year, Dr. Ray S. Musgrave, summer session director, announces.

A check at the close of the first semester registration period showed 162 students attending classes. First semester enrollment last year was 134.

Advance registrations indicate an increase in enrollment when the second semester opens July 7. The first semester runs from May 30 to July 5, and the second semester from July 7 to August 9.

Degrees will be conferred at the end of the second semester to students completing their graduation requirements.

## MISSION STUDY AT BOYCE

An interesting school of missions was recently held at Boyce. The textbook used was "Methodism's World Mission," by Henry P. Van Dusen. Eighteen copies of this book were sold. The class met in different homes on successive Wednesday eve-

its most conscientious and loyal workers; therefore be it

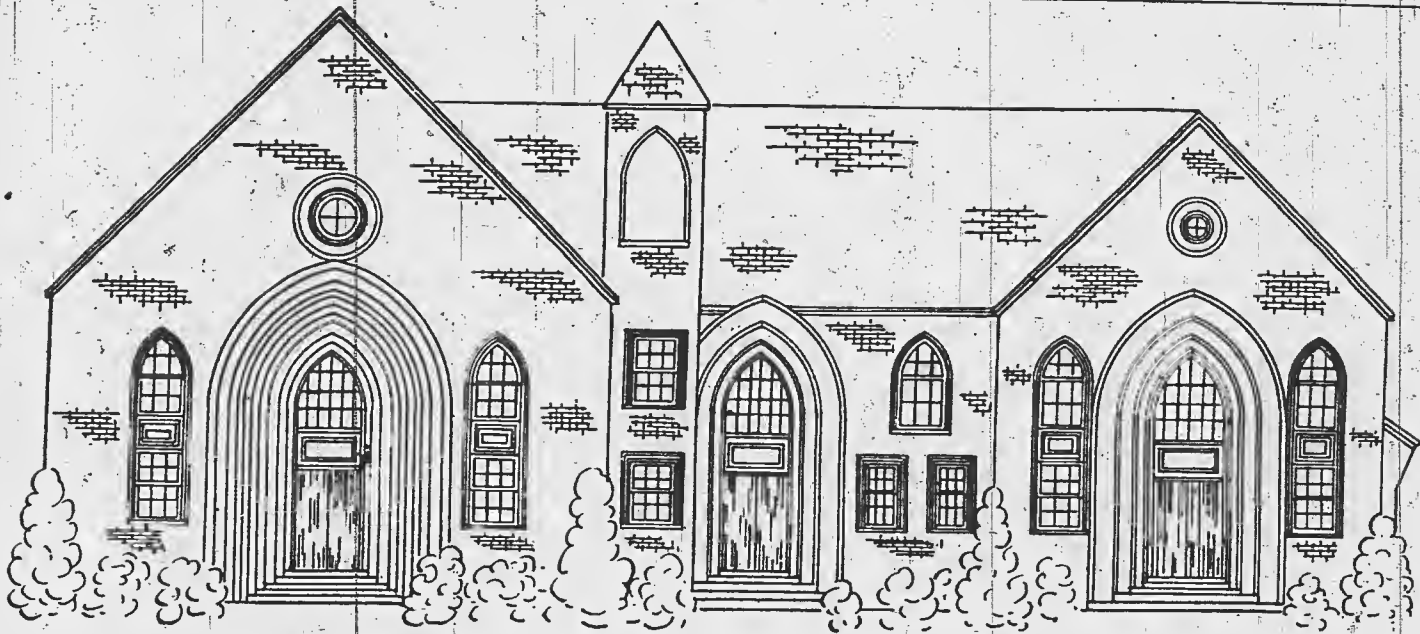
Resolved, that this Committee express its sincere and heartfelt regret in the loss of Brother Wall, and respectfully suggest that the present conference rise for a brief pause out of respect of the memory of Brother Wall.

Respectfully submitted,  
Committee on Lay Activities.

## WORLD SERVICE REPORT GRATIFYING

Methodism's fiscal year closed on May 31, with receipts of \$1,105,213.41, to the World Service fund for the month, bringing the total income for the year to \$4,166,262.01, it was announced on June 5, by the Rev. O. W. Auman, treasurer of the General Commission on World Service and Finance.

The total contributions for the year were only \$134,142.38, or 3.12 per cent below the receipts for the same purposes from the three uniting Methodist Churches during the previous year. The income for May was



ARCHITECT'S DRAWING, EDUCATIONAL BLDG., BUNKIE, LA.

of construction for many years, and his job here is progressing nicely. We also highly appreciate the cooperation of both members and friends of the church," continued Bro. Bentley, "and we are not unmindful of the service rendered by The Bunkie Record. Your donations and assistance in securing materials at a minimum cost is highly appreciated."

In speaking of plans, the minister said: "There are perhaps many who plan to contribute to this worthy cause some time in the future. Please remember that the work is to be completed in just a few weeks. We must meet the payrolls weekly. This achievement, when completed, will be a community asset. It will be a blessing to citizens and their children, and a proven investment to coming generations. Only through prompt sacrifice can this great asset be realized."

Bro. Bentley left a good thought when he said: "The most direct route to Hitlerism is by hamstringing the church by neglect and indifference. The sure way for Democracy is to promote in every community that which the church has always stood for and will ever declare."—Bunkie Record.

A wise man will desire no more than he may get justly, use soberly, distribute cheerfully, and leave contentedly.—Anon.

nings. There was a new teacher for each of the six chapters. The first chapter was taught by Mrs. G. E. Johnson, at the parsonage; the second by Mrs. Janice Sewell, at Mrs. J. A. Sewell's; the third by Mrs. L. R. Nease, Jr., at Mrs. G. E. Johnson's; the fourth by Mrs. Wilma Dunnam, at Mrs. W. I. Townsend's; the fifth by Mrs. Nelson Lytle, at Mrs. R. J. Lytle's; and the last chapter by Mrs. A. M. Dean, in her home. Now these same ladies are teaching this course at Lahey's Chapel.

L. R. NEASE, JR.

## RESOLUTION OF RESPECT FOR BROTHER S. V. WALL

Whereas, we, the Commission on Lay Activities of the Greenville District of the North Mississippi Conference of the Methodist Church, have learned of the passing of Brother S. V. Wall recently; and

Whereas, he was Secretary and Treasurer for the Conference Board of Lay Activities, District Lay Leader for many years, and also a prime mover in the movement for funds for the Lewis Memorial Hospital in the Belgian Congo; and

Whereas, the Methodist Church, as well as the Greenville District, has lost one of

\$422,093.91, or 61.79 per cent above last year.

"The appeal of the Council of Bishops for increased giving during May received a splendid response from all of Methodism," stated Dr. Auman in making the announcement of the final figures. "We can be proud of the cooperation which resulted in the total giving coming so nearly to last year's figure in this first year of our united Methodism."

The special gifts, annuity and bequest fund, totaled \$373,691.34, at the close of the fiscal year, an increase of \$34,783.34, or 10.26 per cent over last year. Episcopal fund receipts were \$631,650.16 for the year, and contributions to the General Administration fund totaled \$85,357.43.

A statement of contributions to all funds by jurisdiction, area and conference, will be made by Dr. Auman within the next two weeks.

## ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference met in Colfax, La., on Friday, June 6, for a one-day session. The Colfax Methodist Church, with Rev. R. T. Pickett, pastor, were splendid hosts.



The conference regretted the fact that Dr. R. H. Harper, district superintendent, could not be present. Dr. Harper stayed at home because it was the doctor's orders. He was really feeling well and would have been present to preside over the conference if the doctor had not advised otherwise.

In the absence of the district superintendent, the conference elected Dr. B. C. Taylor, pastor of the First Methodist Church of Alexandria, to serve as president. Rev. Jack H. Midyett, of Oakdale, was elected secretary.

The following visitors and conference workers were present: Dr. W. L. Duren, Dr. J. G. Snelling, Rev. C. B. White, Mrs. J. B. Pollard, Rev. G. W. Dameron, Dr. Leon Sloan and Rev. Henry Rickey.

Rev. Carl F. Lueg, pastor of First Methodist Church, of Natchitoches, preached the conference sermon, using as his theme, "All Out for Christ and Democracy."

The conference passed a resolution urging our senators to support the Sheppard Bill, No. 860, pertaining to the prohibition of the sale of liquor within and around our army camps.

The conference voted to donate the Camp Brewer property to the annual conference. The property contains forty acres and many improvements.

The pastors reports revealed that considerable progress is being made along the entire line of our church's program. The conference adjourned sine die.

JACK H. MIDYETT, Secretary.

### ADDITIONAL PERSONALS

A report from the Pastors' School held at Centenary College, Shreveport, last week, states that the school closed with the largest enrollment in its history, somewhat above 190.

Rev. I. T. Reames, veteran of the Louisiana Conference, living at Vivian, has been ill for several weeks, but is now somewhat improved. We join many friends in hoping that his health may soon be completely recovered.

Rev. Oakley Lee is now a chaplain with the rank of first lieutenant and is attached to the Third Armored Division, Camp Polk, La. We feel sure that Chaplain Lee will render a service in the Army worthy of himself and of the Church which he represents.

Rev. E. L. Tatum, recent B. D. graduate of Southern Methodist University, arrives for an Associate Ministry in First Church, New Orleans, effective June 15. He will teach the Wesleyan Class, work with the Young People, direct recreation, etc. He is a splendid young preacher and expects to join the Louisiana Conference this fall.

The storm which struck Mooringsport, La., on Wednesday afternoon of last week, damaged the parsonage badly and wrecked the church. Homes of many of our Methodist people were damaged, but fortunately no one of our Methodist flock was killed. Bro. Van Carter, who is supplying the work, is giving fine leadership in this critical situation.

The death of Dr. Harry E. Woolever, of New York, on May 30, followed an ailment of the heart which had grown more and more pronounced with the passing months. He rendered outstanding editorial service in the former Methodist Episcopal Church, was a delegate to several General Confer-

ences of that Church, and was a member of the Uniting Conference at Kansas City.

Rev. E. D. Solomon, editor *Florida Baptist Witness*, was a visitor in New Orleans on Monday. We appreciate the fact that he took time out of a busy schedule to call us up. We were once pastors in the same town, and have been friends for many years.

### OXFORD-HOLLY SPRINGS UNION

The following is a report of the Oxford-Holly Springs Young People's Union meeting: The Oxford-Holly Springs Union met June 12, at New Albany, with young people from Oxford, Holly Springs, Waterford and New Albany attending. The program which was taken largely from the Upper Room, was led by Miss Geraldine Rothchild, of Oxford. The thought for the day was read by Miss Virginia Oswalt. Miss Betty Rothchild read a beautiful poem, "Listen to the Voice of God." The Scripture, Hebrews 6:1-3, was read by Miss Leonette Calloway. Miss Mary Ketchum closed the program with prayer. During the business session, Miss Louise Ricketts, of New Albany, was elected as president of the Union for the summer, in the absence of Lyman Coker. Miss Mary Ketchum, of Oxford, was elected secretary. After the business meeting a social hour was enjoyed by the young people.

(Miss) RUBY SIGMAN.

### HOUSE RESOLUTION 2475

Dear Dr. Duren: I understand a very definite change has been made as to the pending Sheppard Bill, now before the U. S. Senate.

Senate Bill "S. 860," by Senator Sheppard, which provides for complete protection of our boys in both the Army and Navy from liquor (including beer) and prostitution, in the interest of national defense, has been substituted by "H. R. 2475," which has already passed the House, but which carries no protection against liquor. I understand this "change" will not retard, but will rather speed up passage of the Sheppard Bill.

The liquor people, as was to be expected, are literally deluging Congress with demands to kill this bill.

From 1901 to 1933 no beer was allowed in Army canteens. Beer came into the camps in 1933, and has been sold ever since as a "soft drink."

In the "Brewers Digest," of May, 1941, the brewers are hilarious over the "Clean bill of health" given them by some high-ranking Army and Navy officers:

"One of the finest things that could have happened to the Brewing Industry was the insistence by high-ranking Army officers to make beer available at Army camps. . . ."

"The opportunity presented to the Brewing Industry by this measure is so obvious that it is superfluous to go into it in detail. . . ."

"Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer consuming section of our population."

"The present conscript army is the jealously guarded pride and joy of the entire nation."—(Quoted from "The Union Signal," June 14, 1941.)

With the present attitude of some government officials extremely favorable to alcoholic beverages, it is evident we face the possibility of sabotaging our own defenders long before they come into conflict with

the enemy, who greatly restricts or even prohibits such liquor saboteurs.

Congress will not pass this protective legislation unless the decent, sober people of the nation demand it.

It is absolutely necessary for everybody who wants this bill passed to write or telegraph again to your Senators and Representative to vote for "H. R. 2475," as amended to include the Sheppard Bill. What is done should be done quickly.

LEON W. SLOAN.

### METHODIST YOUTH CARAVAN

Miss Helen Mayo writes that the Caravan workers have completed the training course at McMurray College, Abilene, Texas, and are now on the first lap of the seven weeks itinerary. The itinerary of the Caravan, which includes Miss Helen Mayo, extends from June 14th to August 2nd, and covers several points in Texas.

There were twenty caravans at that training camp, four in Mexico, six in Oklahoma and ten in Texas.

There were two other young people from Louisiana, Miss Libbie Raulins, of Ruston, the youngest daughter of Dr. and Mrs. D. B. Raulins, the district superintendent of the Ruston District, and Billy Schuhle, of Ponchatoula, son of Mrs. Wm. Schuhle and the late Rev. William Schuhle, of Ponchatoula.

Miss Helen says reading of the personnel of caravans and the itinerary created as much interest and enthusiasm as reading the appointments at an annual conference.

—Lake Charles Reporter.

### TIDINGS FROM BYHALIA

A successful Vacation Bible School, with more than 50 children enrolled and put on by local workers, has just closed.

Misses Ruth Mills and Mamie McCrary attended the Epworth League Assembly at Mathiston, for the Senior group, June 16-21.

Revival time for country churches is near at hand. Rev. A. P. Stephens, of Kosciusko, Miss., will assist us in the meeting at Byhalia. Our youngest son, Rev. Donald Lewis, of Irvington, Ky., will be with us at the two country appointments. The Byhalia meeting will be June 29-July 6. The other two meetings will embrace the 4th Sunday in July and the 1st Sunday in August.

Our third quarterly conference was distinctive for its good financial showing; all interests of the church being well taken care of.

We are now distributing 140 copies of The Upper Room quarterly among our people. This is an increase of 40 over what we began with when we came to the charge.

God is good and His blessings are upon us daily. We praise His Holy Name.

H. P. LEWIS, Pastor.

### SHREVEPORT DISTRICT CONFERENCE

The Shreveport District Conference met in the Methodist church at Mansfield, at 9:30 a. m., on June 5. Dr. A. M. Serex, district superintendent, presided.

The opening devotional was conducted by the Rev. A. A. Collins, who gave an inspiring talk on "The Love That Will Make Methodism a Power." Rev. M. S. Monk, pastor-host, expressed words of welcome and presented several officials of the host church.



Visitors to the Conference included: Dr. W. L. Duren, editor of the New Orleans Christian Advocate; Dr. J. G. Snelling, superintendent of Mercy Memorial Home; Rev. C. B. White, superintendent of Louisiana Orphanage; and Rev. L. W. Sloan, of the Anti-Saloon League.

James William Ailor was recommended to the Annual Conference for Admission on Trial. The following were licensed to preach: Van Carter, James Ailor, Arthur Crawford and James Bullock, Jr.

Judge R. J. O'Neil was elected District Lay Leader; and Judge B. F. Roberts, George Nelson and J. R. Nash were elected Associate District Lay Leaders. Rev. G. W. Dameron, Rev. H. A. Rickey, Mrs. C. E. Bland, Mrs. C. F. Lucky and Jimmie Bullock represented the Board of Christian Education.

The reports of the pastors show much progress for the first half of the year. There have been 509 received on Profession of Faith and 344 by letter, or a net gain of 507. Several churches reported 100% raised on salaries and benevolences to date, and the other churches reported a high percentage raised. Other money raised included: \$697 for Golden Cross, \$307 for Memorial Mercy Home, \$1,701 on Compassion Sunday, and \$46,556 for buildings and special projects. There are 266 subscribers to the General Organ in the district, and 170 subscriptions received on the New Orleans Advocate quota.

Lunch, including barbecued kid and chicken, was served at noon by the ladies of the Mansfield church. Because of the careful planning and efficient leadership of the presiding officer, Dr. A. M. Serex, the business of the Conference was concluded at 4:30 p. m., at which time the Conference adjourned.

LUMAN DOUGLAS, Secretary.

## LOUISIANA DELEGATES TO CONFERENCE ON EVANGELISM, HELD AT MOUNT SEQUOYAH, MAY 19-29



Front row from left to right: Rev. L. R. Shumaker, A. C. Lawton, E. B. Chaney and M. D. Fulkerson.

Back row from left to right: A. A. Collins, Frank A. Matthews, Jerome Cain, and Dr. Harry Denman, from the General Board of Evangelism.

### MRS. MINNIE WADE HOLLIDAY GONE TO REST

Mrs. Holliday was a member of the Center Point Methodist church, on the Barlow circuit. She was faithful with her prayers and finances until the end.

She was born August 19, 1866, in the old Hargrave home near Pleasant Valley. Pleasant Valley is also on the Barlow charge. Her parents were Mr. Marke E. Wade and Mrs. Emma Hargrave Wade. While she was quite a young woman, the family moved to the Smyrna community, and she lived there until she married.

She was married September 14, 1887, to Thomas A. Holliday. He preceded her in death on September 24, 1913. There were eight children born to this union. There were four boys and four girls. Four of the children preceded her in death. The four surviving children are, Garland J. Holliday, Hazlehurst, Miss.; Mrs. Troy N. Thweatt, Corpus Christi, Texas; Mrs. Virgie King, Philadelphia, Miss.; and Mrs. Julian Gibson, Glancy, Miss. There are nine grandchildren and one great-grandchild. Three brothers and two sisters survive her, G. H. Wade, Hazlehurst, Miss.; Robert Wade, Jackson, Miss.; J. Clarence Wade, Glancy, Miss.; Mrs. F. D. Stuart, Hazlehurst, Miss.; and Mrs. O. C. Wilson, Jackson, Miss.

While very young, she joined the Pleasant Ridge Methodist Church, and was a member there until Center Point was built about 1906. She was an active member of this church the rest of her life.

Words are inadequate to express the life of Mrs. Holliday. She had the lost on her heart at all times, and she daily bore them before the throne of grace. As the pastor of this church, and dear woman, before she heard the Bishop of her soul read out her name in the sky, I can say with him of old, "She rests from her labors and her works do follow her." I have felt her influence and her prayers as I worked in this community.

Mrs. Holliday's body was laid to rest in the Smyrna cemetery after the funeral was conducted in the Center Point Methodist church by Rev. W. S. Cameron, former pastor; Rev. J. B. Cain, of Hazlehurst; and Rev. A. C. Walley, pastor. We laid her to rest with the certain hope of the resurrection on the last day. We expect to hear her name called when the great book is opened on the last day.

She is one of those who came up out of great tribulation and had her robe washed in the blood of the Lamb. She surely shall be honored at the coronation day on the other side.

We all shall miss this God-fearing woman, but our loss is Heaven's gain.

A. C. WALLEY, Pastor.

### FOR DADDY'S DAY

By David E. Guyton

My daddy's name was written  
Upon no page of fame.  
He was no haughty hero  
For ages to acclaim.

He was of modest merit  
When matched with such as these  
From him I could inherit  
No princely pedigrees.

But he was brave and honest  
And knightly to the core,  
The cream of all the commons,  
And who could ask for more?

His love of God was loyal.  
He served his state with zeal.  
His home he called his castle,  
His court of last appeal.

His wife, his sons, his daughters,  
His neighbors, great and small,  
Rose up to do him honor,  
And loved him one and all.

His bit of earth was better  
Because he passed that way.  
Thank God for such a father,  
On this our DADDY'S DAY.

Blue Mountain, Miss.

To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends but these without capitulation—above all, on the same grim conditions, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.

—Stevenson.

### HONOR TO WHOM HONOR IS DUE

By Mrs. Irvin Rowland

"Render therefore to all their dues. . . . There are many types of honors and recognitions given to people today in every institution and club. Regretfully, many work only for the titles, caring not for the benefits derived or the fine qualities involved. They are merely title seekers and holders.

To me, great is the honor that goes to those whose outstanding traits of character and work are recognized—those who are trying to play the game of life fairly, not seeking reward other than the love of doing their duties, yet their fellowmen see fit to commend their loyalty and service.

Life always has its rewards and its heartbreaks. We may fail to achieve some material standard, may never realize our fondest dreams, but the most important thing is how we let life affect us. Do unkindnesses make us cruel, do disappointments leave us bitter, do misunderstandings make us unforgiving, do denials cause us to be rebellious? How great the urgency that we work and pray to keep our lives undefiled, and responsive to God's will as we contact life in all its phases!

We may never have honorable mention in this world for our noble efforts, but the inner knowledge of clean hands and a pure heart is the greatest satisfaction we can have. "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

The descent of duty is ever followed by the ascent of faith.—Dr. J. B. Shaw.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### The Christian Home

"The effect upon home life of the rapid and often shattering changes of the past two or three decades, is of deep concern to the Church.

"In a world where the state and civil authorities assume responsibilities formerly undertaken by the home, we are still convinced that the Christian home is the place where the richest experience of self-effacing love may be given and received, and that man must 'find family again' or perish.

"The truly Christian home fosters the qualities which enable men, women and children to live together in happy, free and unselfish relationships with a growing sense of responsibility towards each other and the wider world of which they are a part."

—Madras Conference.

\* \* \*

### The Christian Social Relations Study Course

The C. S. R. study course to be used during the third quarter will be "The Christian Family," and the text is "Growing Together in the Family," by Leland Foster Wood, price 50 cents. Order from Methodist Publishing House, Nashville, Tenn.

It is suggested that societies plan this study for the latter part of the quarter, after the mothers have returned from the summer vacations.

In the letter to be mailed to the C. S. R. and L. C. A. secretaries of the local societies, on July 1, there will be a suggested outline for this study and a list of supplementary material.

Under the new provisions, a society may receive credit for this study, provided it is conducted in the same manner and meets the same requirements as a mission study.

We hope that societies will order the text and be making plans to have this first C. S. R. study an accredited one.

\* \* \*

### Program for Zone Institute of Christian Social Relations and Local Church Activities

The following program will be used at the third quarter's meeting of the zones:

Theme: "Enlarging Our Horizons for a New World Order."

1. Worship Period: "Discovering Horizons for a New World Order."

2. Discussion Period: "The Place of Christian Social Relations and Local Church Activities in the Local Society."

3. Hymn or Special Music.

4. Talk: "A Coordinated Program of Christian Social Action in the Local Church."

#### Afternoon Session

1. Hymn and Prayer.

2. Panel Discussion and Forum: "Major Social Problems in This Area—What Can We Do?"

3. Hymn: "God of Grace and God of Glory."

4. Inspirational Address: "Enlarging Our Horizons for a New World Order."

5. Consecration Service or Prayer.

The purpose of the zone institute of C. S. R. and L. C. A. is:

1. To interpret to the societies the program of C. S. R. and L. C. A. as an integrated part of the whole.

2. To discover those areas of interest and need in line with the department program that can best be adapted to the local situation.

3. To initiate and plan a program of study and social action in line with such needs.

4. To find the major responsibilities of women in making the church serve its membership and the community more effectively.

5. To increase the interest and efficiency of the leadership of this line of work in the Woman's Society of Christian Service.

\* \* \*

### Coupons? Coupons?? Coupons???

This is to remind you that only a few days remain in which to get your coupons to the Methodist Home in Jackson, before the end of June.

Round up the coupons from Octagon Soap Products, Luzianne Coffee and Tea, Ballard's Obelisk Flour, Health Club Baking Powder and Rumford Baking Powder, and rush them to Jackson!!!

\* \* \*

### Betty Hughes Zone Meets

Honoring Miss Betty Hughes on her birthday, the zone which bears her name held its second quarter's meeting with the Daleville W. S. C. S.

The program as planned for the quarter was presented, closing with the beautiful worship program.

During the business session, Miss Maude Fail, head resident, presented the work of the Meridian Wesley House, and Mrs. W. T. Blanks, of Suqualena, was elected zone chairman, succeeding Mrs. J. C. Porter, who has been made secretary of the Meridian District.

While Miss Betty was in Daleville, she was not physically able to attend the meeting, so the large number of beautiful gifts which had been brought by members of the zone, and the huge birthday cake, the gift of the Daleville society, were taken to her by her pastor, Rev. T. M. Ainsworth, and Mrs. Jesse H. Graham, president of the Central Meridian Society.

\* \* \*

### Miss Susie V. Powell Writes

In her May letter to the W. C. T. U. members, Miss Susie V. Powell, state president, said in part:

"A developing war situation makes it increasingly important that we continue our efforts to meet the challenge of the War Department to civilian organizations, to: remove undesirable conditions, and to promote facilities for wholesome recreation for the men in service in their off-duty hours outside the military reservations, as measures for national defense. x x x

"With the many camps in the state and the constant movement of the men, the areas involved are enlarged to include the whole state. So Governor Johnson has organized a state-wide committee for home defense, including all civic and civilian organizations.

"He states that every one of them and

indeed every individual citizen is needed to provide facilities for wholesome recreation for the men in service wherever they are, as well as for private citizens, and to maintain our morale and be prepared for whatever service may be needed. So here is our extended opportunity to serve our state and country by cooperating in our respective community programs. x x x

"A study of these plans and programs will show unlimited opportunities for service to the men in uniform and to the community. An army chaplain says that only about 40% of the men in service dance, so there is a need for other entertainment for the varying needs of the 60%. Another chaplain at Hattiesburg stated that 'some men like to read, or to play games, or see picture shows, and some love just to sit around and talk to a sympathetic listener.'

"That is to say that the men in service are just a cross section of young America, and want the same kind of social life which they had at home. That brings me to say that one of the most valuable contributions to be made to the home and national defense is to provide a wholesome, happy community life, without the harmful immoral conditions which are a menace to family and community life in many places. An important part of the defense program must be promotion of law observance and law enforcement, which would remove the immoral conditions now existing in open violation of state laws. I urge you to join with your community organization for home defense in such a program."

\* \* \*

### Mrs. Rollins in the World Outlook

Under the heading "Serving the Boys at Camp Shelby," in the June number of the "World Outlook," our own Mrs. R. E. Rollins tells of the splendid recreational project being carried on at the Court Street Methodist Church, in Hattiesburg, for the soldiers at Camp Shelby. We hope that if you have not read this article, you will do so.

Many communities will be asked to entertain small groups of the boys from adjacent camps during the coming months, and we should be making plans now.

### CHINA DOCTOR DIES IN SYRACUSE

Peter Nien, M. D., of the staff of the Syracuse-in-China Hospital of the Methodist Church, in Chungking, China, died in Syracuse, New York, on May 24, and was buried in that city. Dr. Nien came to the United States in 1940, as a delegate to the General Conference of the Methodist Church, and following that gathering remained in this country for further medical study. He had pursued courses at Boston and at the Medical College of Syracuse University. He leaves a widow and family in Chungking.

All through life God may hinder us from executing the one purpose on which our hearts were set. . . . But at the close and end of all, He will let us know that He detected our high purpose and was satisfied.

Dr. F. B. Meyer.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Leadership School, Mathiston

The conference-wide Training School held at Mathiston, June 2-7, was declared one of the best for many years. The class for Mission Study leaders was unsurpassed. The attendance was good. Forty-six women attended. Thirty-seven of these attended four or more class sessions. Thirty-one did credit work. The following conference officers attended: Conference President, Recording Secretary, Secretary of Wesleyan Service Guild, one rural worker, three District Secretaries, Secretary of Missionary Education and Service, and eight zone chairmen.

Mrs. J. W. Mills, who lead the group in the study, "Christians and a World Order," using as her text, "A Christian Imperative," by Barnes, was rich and fine. Her charming manner, her broad knowledge of the missionary work of our church, and her clear understanding of the problems of a local secretary of Missionary Education made it possible for her to lead the class in a most excellent way. Every woman in the class was highly pleased and deeply grateful.

If you did not attend the school order now your fall study book, "A Christian Imperative," by Barnes, price 60 cents.

Sincerely,

ALMA B. SHARP.

\* \* \*

Mathiston, Miss.,  
May 21, 1941.

Dear Wesleyan Service Guild President:

There are some matters to which I wish to call your attention.

Many of our teacher-members will be attending summer school at Delta State Teacher's College this summer. I wish to direct your attention to a course on Narcotic Education which is being put on June 3-18, at that institution. The course carries two quarter hours credit. If interested write to Dr. W. H. Zeigler, Dean of the Faculty, Delta State Teacher's College, Cleveland, Miss.

The Wesleyan Service Guild Handbook for 1941 is ready for distribution. It contains a description of the Guild projects, also program suggestions and material. It may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 10 cents. From this same address you may obtain the beautiful pin which the Guild has for its members. Gold filled, \$1; solid gold, \$1.50. They also have seals in the form of stickers, to be used on programs, place cards, etc., 12 for 10 cents.

Here is a bit of legislation from the Standing Committee Meeting held in Chicago, March 8 and 9, which will solve some problems which have been bothering some of our units as well as Societies of Christian Service. "That since in the organization of some units there is confusion, and their funds, pledges and apportionments were incorporated in the funds, pledges and apportionments of the Woman's Society, we wish them to consider themselves units of the Guild this year, by the payment, if possible, of the Cultivation fund (25 cents per member), and to look toward budget arrangements next year in keeping with the

constitution. We further suggest that in such cases no attempt be made at the present time to rectify the confusion." This means that if your pledge is included in the pledge of the local society you let it remain so for this year.

The suggested program subjects for the fall months are as follows:

September—Power of the Woman in the Local Church.

October—Rural Projects.

November—International Relations and World Peace.

December—World Federation of Methodist Woman Around the World.

Please remember that all Corresponding Secretaries' and Treasurers' reports are to be sent to the Conference Guild Secretary, Mrs. Jasper Weber, Mathiston, Miss., on blanks which she will send to your secretaries and treasurers. Do not send any money to her. Turn over to the local treasurer of your Society of Christian Service your payments on your pledge for missions at the end of the quarter. She will send it to the Conference Treasurer and report it as Guild money. Send 15 cents per member of your Cultivation fund through the same channel. The other 10 cents per member remains in your own treasury for current expenses.

Be sure to read Miss Norris' articles in the Methodist Woman.

Is our organization too young or too small to think about holding a conference sometime before the fiscal year ends, December 31, 1941? Let me know what you think about it. Give suggestions as to time, place, type of program, etc.

Do you like this letter? If you do, let me know and I will send letters out from time to time. I wish I could visit every unit in person, but that is impossible, so I am substituting this letter.

Remember that the Wesleyan Service Guild is an integral part of the Woman's Society, and is not to be considered as "auxiliary to" the society.

Sincerely yours,

MRS. JASPER WEBER,  
Wesleyan Service Guild  
Secretary, North Mississippi Conference.

\* \* \*

### Mississippi Council for Prevention of Lynching Institute, Malvina Community Center

Malvina Community Center was hostess to the Institute held by the Mississippi Council for the Prevention of Lynching, on Wednesday, June 11, in an all-day session. This was the third Institute held in the state this season. In the central section of the state the meeting was held at Canton. In the southern part of the state the meeting was held at Prentiss.

Representatives from churches in the northern district and interested persons in the local community responded to Mrs. Alford's invitation to take part in this program of education against lynching. There were twenty-seven present. Dr. and Mrs. Minter, from Rochdale, were among the guests. Mrs. Ames, of Atlanta; Mrs. Ratliff,

from Sherard; Mrs. Alford, from McComb; Miss Mavis Shinn, of Malvina; Miss Carrie Brown, of Chester; and Mrs. H. L. Talbert, of Clarksdale, led in the discussions during the morning program. In the afternoon, Dr. Minter responded to a request for information concerning the clinic which he heads at Rochdale. The cooperative store and the clinic were particularly interesting to those present. At this time Mrs. Ames reviewed the efforts of Southern women to build better relations between the white and Colored peoples by establishing leadership schools, financing Negro women who wish to attend these schools, by planning Daily Vacation Bible Schools for Colored children, by securing hot lunches for Colored school children, etc.

Pledges against lynching were signed. Literature concerning lynching and interracial activities was distributed. A petition setting forth the trade in alcohol beverages and the dangers of prostitution about our army camps was offered the group by Mrs. Ratliff.

From such small groups as this, Mrs. Ames said, come the very finest of national defense movements. For, in the meetings, better relations between minority groups are built up.

Emphasis was placed upon the fact that the Southern Council of Women for the Prevention of Lynching, of which the Mississippi Council is a part, DOES NOT stand for the Federal Anti-Lynching Bill. Their program is an educational one in every respect, slow though it may be.

One of the very fine things about this meeting was the friendly fellowship and the easy informality of all the proceedings. Everyone felt free to ask for information and to question statements if there was a difference of opinion. The afternoon program was most informal, held as it was on the east porch, where the group had been served a plate lunch by the Malvina Home Demonstration Club.

### LIGHTS

There are numerous kinds of lights. Some are too bright to gaze upon; others are dim but perform their mission.

In passing through the city, we are thrilled to see the multi-colored lights. Every imaginable light may be seen. They are a necessity, for we would feel helpless in the dark without them to light our way. But we should remember, we need lights for our souls to guide us to the heavenly home. We find: "For the commandment is a lamp and the law is light," and "Thy Word is a lamp unto my feet and a light unto my pathway."

The rarest, most wonderful, most beautiful and perfect light is Jesus of Nazareth, God's own Son, who Himself said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." Yes, He came to be a beacon light for pilgrims groping through this dark world. Let us follow Him to the beautiful city beyond.

MRS. E. W. SOREY.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Christian Social Relations and Local Church Activities

#### Attention—Local Secretaries

The third quarter has been made a time for special study in Christian Social Relations and Local Church Activities. Each society may plan its program to suit its particular needs.

Just a word about materials. There are new packets available on the following areas of work: Local Church and Community Cooperation, International Relations and World Peace, Economic Relations and the Christian Home.

The "Methodist Woman" has splendid articles on several areas of the work, and a study of these would be of value. The Handbook for Christian Social Relations and Local Church Activities gives a list of pamphlets and books on all areas of work.

I hope you and your committee will begin now to plan for a study that will mean much to your society.

MRS. D. C. METCALF,  
Conference Secretary.

### Miss Cooper Visits Shreveport District

Miss Kate Cooper, of Douglasville, Ga., returned missionary from 32 years service in Korea, arrived in Bossier City May 26. She spoke to a meeting of Zone One, of the W. S. C. S. A large group of women were inspired by her message from the "Land of the morning calm." Miss Cooper stated that the Korean Christian church is going through her Red Sea experience. A vivid picture of the Korean women was drawn and many household objects and costumes were shown.

It was the privilege of the Wesleyan Service Guild of Coushatta, to have Miss Cooper for their guest speaker Monday evening.

Tuesday, Miss Cooper spoke before meetings of Zone 4, at First Church, Shreveport, and Zone 3, at Park Ave.

Wednesday, May 28, at a meeting of Zone 2, in Mooringsport, Miss Cooper was enthusiastically received by 30 or more women and visitors. Much benefit was derived by the women throughout the district through Miss Cooper's visit, and before she left, many Scarritt associate memberships had been taken as tokens of appreciation of both the fine work Scarritt College does and the beautiful life of its representative, Miss Cooper.

\* \* \*

### A Letter from Patricia McHugh

Edna Thomas Hall,  
San Fernando, Pampanga,  
Philippine Islands,  
April 20, 1941.

Dear Friends:

I hope you will excuse this mimeographed letter, but there are so many of you that I want to at least let know of my whereabouts that it would be ages getting around to writing personally to each of you, and then not in as much detail as I can this way. My subconscious mind seems to be running a little record of "Oh, I must write so-and-so too," "Don't forget to tell so-and-so about the shells," and "So-and-so will be

thrilled to know that you can see the Southern Cross from here." So I am thinking of each of you personally as I write this, and I hope you will realize this and answer soon!

Following the order from our Mission Board, I was all packed up to go to America when four of our group received a request to be transferred to these Islands. Even with the sailing date for America just two days off, it was not difficult to accept this chance to stay in the Orient, and as our cable said "meet an urgent need." Of course, it was with regret that we left Korea and Japan, feeling so deeply the burden of both peoples who are so helplessly depressed and dragged along by their militant leaders.

After a lovely boat trip of a week, with an interesting day in Hong Kong, we arrived in Manila the evening of March 27. Pulling into Manila Bay just at sunset was a never to be forgotten picture in shades of rose and blue and green. Someone has said that the fleets of the nations of the world could anchor in this harbor. Let's hope that it will be to commemorate world peace when they do and shortly. Walking down the luxurious pier, we were actually entranced by the beautiful Filipino women's costumes with long full skirts of figured silk and short waists of stiff net or pina cloth, with huge puffed sleeves and very low neck line embroidered in matching design of the skirt.

There is not much to tell about Manila, as it is like any big American city with tall buildings and too many autos, but with hundreds of little brass-trimmed carts drawn by tiny horses and driven by drivers in gay shirts. The old walled city of the Spanish is very picturesque, but I would refer you to the National Geographic for October, 1940, for a good description and pictures of Manila and all the Philippines. Leaving the city for a short trip up to Baguio, the mountain resort, to see Bishop Lee and receive our appointments, afforded us a little glimpse of the country side. This being the hottest season, everything is very dry, but still the foliage seems in wild profusion to us. I was happy to greet some old flower friends of my own Louisiana, water hyacinth, mimosa, oleander, bougainvillea, camellia and jasmine, which is the national flower, by the way, and the girls string them to wear as necklaces. Banana trees, bamboo, and tall coconut palms fulfill your idea of the tropics, together with strange, over-sized fruits hanging in abundance on the trees. The native house is made of bamboo and pina palm leaves with a thatched roof of rice straw, and is on high stilts, making a place under the house for the pigs, chickens, water buffalo, and even the children to play in the cool. The water buffalo, a huge grey animal with enormous horns, is the common beast of burden and is used for plowing the rice fields. The kiddies enjoy riding them home in the evenings.

The few days in Baguio gave us a glimpse of the Igorot people, one of the mountain tribes that wear interesting home weaves, gay striped skirts and waist for the women and "G" strings for the men, reminding one of American Indians. After a cordial welcome from the Bishop and other mission

members who are vacationing there, we received our appointments and started to our stations to unpack.

I am to live in San Fernando, with Miss Bernice Cornelison. We have a nice little apartment in the dormitory which we operate there for the many girls who come in from the country to the high school. Of course San Fernando, there are two, and this one is in Pampanga Province, is just a little town itself, about an hour and a half by train North of Manila. But my work will be in the Provinces of Tarlac and Nueva Ecija. Yes, this little city gal is going to do rural work! Right now I am visiting with Miss Hazel Davis, at Lingayen, where Nell Dyer and Miss Robberts, from Korea, are both stationed, whose work I am taking while she goes on furlough, to get introduced to the territory. She tells me that my work will be mostly supervision of the trained Bible women and deaconesses that are in the many churches all over this large district. Happily for me, these workers all speak English, although there are two different dialects spoken by the people of these districts. I will have to let you know more about my work later, but I am sure that rural or urban, my interest will run along the lines of social and group work through the church and other existing agencies.

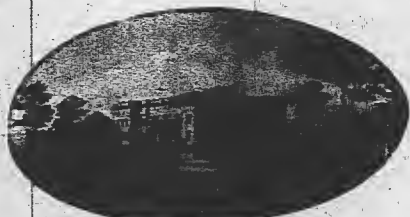
And speaking of social conditions, there seems to be no end of opportunity. The government, rather than the church, seems to be taking the leadership in improvements. I have visited the Bureau of Plant Utilization that is doing a splendid piece of work in home extension and experiments with coconuts and soy beans, and the Bureau of Adult Education that is tackling the great problem of illiteracy. The government is doing a good piece of work in health and social justice also. Although like other Oriental countries, this is an ancient nation, it is young in its Commonwealth government, and seems to have a new vision and a spirit of sacrifice to make it an example to the East. This is the challenge of their great hero, Rizal, whose life is worthy of the monuments in every town square to his memory. This is a challenge to me too, to live here as a friend and help in whatever small way I can.

Under the prospect of the greatest of all farewells, God has been pleased to make the world more kindly. Death has touched all relationships and hallowed them. It is the source and the spring of more than half life's gladness. In a father's care, in a mother's love, in the devotion of husband and wife, and in the bond of friendship, there is a sweet solicitude, a depth, a grasp, a hunger, that the world would never have dreamed of but for death.

—Rev. G. H. Morrison.

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Old Centenary College

# CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(Note: Copy for Church School Lesson this week failed to reach us and we are substituting other material.—Editor.)

## "IS ANYBODY THERE?"

By Dr. W. Galloway Tyson

### I. The Human Quest

In the poem of Walter de la Mare, entitled, "The Listeners," the author furnishes us with a picture of people traveling through the world, pausing here and there, knocking on doors and beating on walls, listening, and asking the question, "Is anybody there?"

This poem symbolizes the common practice of the human race. Man finds himself in a vast, complicated universe and, as he attempts to relate and adjust himself to the world and to circumstances, he frequently becomes baffled and confused, wonders whether life has any meaning, whether behind the universe in which he lives there is purpose, whether or not this world is a mere massive machine set up and operated by blind force, or whether somewhere there is a Creator, a Person, with an intelligent, beneficent, purposeful plan and direction for life. So in every generation, men traveling through the world, facing life's experiences, pause here and there, knock on doors, beat on walls, listen and call with curious, anxious voice, "Is anybody there?" In short, man normally and instinctively yearns for a knowledge of God and craves fellowship with Him.

When Job, that fascinating character in the Old Testament, traveling through the world of his day, facing the experiences that came to him, found life too much for him, he began knocking on doors, listening, and from the depths of his troubled soul came the agonizing cry: "Oh that I knew where I might find him!" That yearning of Job has been echoed and re-echoed throughout the ages.

Young people, eager for self-realization, knock at the doors of their world, asking, "Is anybody there?" They want to know whether they can be sure that this universe is on the side of goodness, righteousness, love and truth, and whether behind it there is a living, loving, all-wise and all-powerful God.

Aged people, facing the sunset of their lives, raise their worn and wrinkled hands and rap on the doors of their world and intently listen, eager to know whether there is anything beyond or anyone who can assure them of eternal life.

Likewise, those who find life hard, who struggle daily for a mere existence, those who have been wronged, those who have suffered defeat and disappointment, those afflicted, the sorrowing—all these, in desperation, knock on the doors and beat on the walls of their world and cry aloud, "Is anybody there?"

Aware of the terrible tragedy of our times, the devastated cities, the mangled and murdered men, women and children in the war zones, the starving multitudes, those once free now enslaved, the dispossessed, the victims of violence, of injustice

and inequality—what person listening in has not joined with the despairing peoples of the world in frantically knocking on the doors, beating on the walls, listening, and in agonizing tones cried out, "Is anybody there? Is there a God, if so, what is He doing?" Yes, all of us sometime, somewhere, under some circumstances, pound on the doors of our world and wait for an answer. This is really our search for God—our natures and our needs demand Him. We just can't help searching for and listening for God.

Now what has been the result of man's search for God? Has it brought him assurance and satisfaction, or, after knocking and pounding on the walls and inquiring, has any answer reached him save that of the cruel echo of his own cry? Well, the testimony of innumerable souls through the years has been that Somebody is there—Somebody able, ready, and eager to make Himself known to all who truly seek Him. Listen to some of the testimonies: "I cried unto the Lord and He heard me." Another, "I sought the Lord and He heard me." Still another, "This poor man cried and the Lord heard him and saved him out of all his troubles."

In the hour of desperate need men have discovered that God was near them. Nebuchadnezzar, the king, sat down one day to watch with cruel interest, the three Hebrews whom he had condemned to the fiery furnace—suddenly he cried out, "Did we not cast three men bound in the midst of the fire? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God."

Shackleton and his companions were fighting their way across the frozen lands of the north, facing what they believed was sure death, they walked on in silence but, afterward, each of them acknowledged that "Someone else was there more than we could see."

The glory of life is not in escaping trouble but in receiving power to handle trouble successfully and triumphantly.

The finest example for our encouragement to search for and to trust in God is the Person of Jesus. He never attempted to prove the existence of God. For, "The proof of God's existence is a matter of experience and not of argument." Jesus lived as though God was His Father. He talked with Him, loved Him, and obeyed Him. He taught not only that God is but that he cares; that every person means something to Him; that every life is precious in His sight. "Are not two sparrows sold for a farthing?" asked Jesus, and then he goes on to say, "And one of them shall not fall on the ground without your Father. Fear ye not, therefore, ye are of more value than many sparrows." Upon another occasion our Lord said to His followers: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

We can depend upon God's response to our quest for Him. He fits into our lives,

in a real sense life is abnormal without Him. Is not much of the dissatisfaction and restlessness prevalent among so many today, an unconscious homesickness for God? Augustine cried out, "O God, Thou didst make our hearts for Thee, and they are restless till they rest in Thee."

Happily, one does not need to rely solely upon the testimony of others relative to divine response to the human search for God. Christianity is experimental and therefore scientific. As has been said, "There is no law so scientific as the law that if with all our hearts we truly seek God along the ways that are accessible to us, we shall ever surely find Him." We can test the reality of God for ourselves. "The tremendous assertions of religion," says Dr. Arthur Gossip, "are open to the test of everyone. Anyone can pray and discover for himself whether it really works. Anyone who dares can trust in God and so determine by personal experiment whether he is better for it."

"Speak to Him, thou, for He hears,  
And Spirit with Spirit can meet;  
Closer is He than breathing,  
And nearer than hands and feet."

### II. The Divine Quest

However, man's search for God is but one-half of the story. There is something more than the picture of men going through life knocking on doors, listening, and asking, "Is anybody there?" The significant fact is that God is seeking man, he is on the outside of the doors of human life, knocking, listening for a word of welcome and admission. That search of God for man is epitomized in the words of the scripture, "Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him." (Rev. 3:20.)

This means that man does not need to blast his way through to God, or take long pilgrimages to ancient Meccas in order to find Him. God is not far off. He is not evasive or elusive. Rather, He takes the initiative in approaching man. He walks right up to the doors of life and knocks and waits for admission. All we need to do is to respond to the knock and to open the door.

This is the glory of Christianity. Other religions talk of man's search for God, but Christianity pictures God searching for man. In the very opening words of the Bible God is portrayed walking in the garden searching for Adam, calling to him, "Where art thou." What more beautiful and meaningful stories can be found in all literature than those of the Lost Sheep and the Lost Son. What Jesus was saying to men in those parables was: "God is like that. He searches for everyone who has lost his way. He goes out to meet anyone who tries to find his way back to the Father's house. We cannot escape God even if we desired. Listen to the words of the Psalmist (139: 7-10) "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art

(Continued on page 16)



# THE CHRISTIAN FIRESIDE

## JOCK

By Rev. Vivian T. Pomeroy, D. D.

I know a little boy whose name is Jock. He was only three and a half at the time of this story. He lives in Cambridge now, and is older. Sometimes he comes to Milton, where I live; then he visits my house. I like that very much. In the summer I see him a lot. We go on boats together, rush into the sea together, shout and have fun.

One day Jock went to meet his sister at her school. Outside the school was a large police dog—much larger than Jock. Now Jock loves dogs; he has a little dog at home called Toby. So he went up to the big police dog and was going to hug him.

Police dogs are like some people; they do not care about being hugged by those they do not know; and, when they do not like things, they bite. And this one bit Jock. A nasty bite on the cheek. It bled. And do you think Jock howled? No, he did not. He was very brave. His nurse took care of him, took him home. The bite was looked into, and washed, and some stuff put on to make it heal safe and well.

And you might have thought that Jock would say, "That was a bad dog." But he did not. What do you think he said to his mother. He said, "That was too much of a dog."

I shall always remember this. And I want you, even if you are more than three and a half, to remember—when you want to push or scratch or spank somebody smaller than you are—to remember not to be too much of a person.

That's all. —Reprinted by special permission of the author and The Christian Leader.

## NOTABLE ANIMAL ANCIENTS

By Ewen K. Patterson

The world has lost one of its most notable animal ancients with the recent death in Africa of the oldest animal ever known. This was "Lutembi," the famous sacred crocodile of Lake Victoria, Uganda.

Lutembi was known to be at least 300 years old, and he was regarded as sacred by millions of African natives. He was different from other crocodiles, which are

usually savage creatures, for he had a friendly disposition, and would even answer his name. Whenever a native stood on the shores of the lake and called "Lutembi! Lutembi!" the crocodile, if within hearing, would come floating along like a log of wood, and then waddle ashore to flop down within a few feet of the native. If too far away to hear his name called, a few smacks on the water with a flat piece of board would bring the crocodile on the scene, the vibrations on the water being apparently much stronger than the human voice.

Lutembi was so tame and friendly that on one occasion when a native, acting as a guide to a party of tourists, offered the crocodile a fish by hand instead of dangling it from a stick, as was usually done, Lutembi grabbed the fish and also the man's arm. But the crocodile realized his mistake and promptly opened his jaws again to release the terror-stricken native!

Among other notable animal ancients still living throughout the world is the famous sacred turtle of lonely Tongabatu Island in the South Pacific Ocean.

This turtle is definitely known to be at least 171 years of age, and is regarded as the world's oldest living turtle; it was presented to the natives of Tongabatu, as a peace gift, by the famous explorer, Captain James Cook, when he discovered the island in the year 1770. Ever since then the turtle has been regarded as a sacred creature by the natives. It is now very feeble and has difficulty in crawling, and so that it can be protected from all dangers, the ancient creature is kept in the closely-guarded and spacious gardens surrounding the Royal Palace, the residence of Queen Salote, ruler of the Tonga Islands, at Nukualofa, the capital of Tongabatu Island. The old turtle is allowed the freedom of the beautiful Royal gardens, but nowadays the veteran spends most of its time sleeping in the sun.

The only other turtle ever known to live beyond the age of 150 years was "Sopa," who died in London (England) a few years ago from an attack of influenza at the ripe old age of 152 years.

Another notable animal ancient lives in Australia; this is a half-draught horse, known as "Darky," owned by a farmer in the State of Victoria. Darky is sixty years of age, and is believed to be the world's oldest living horse. So far as is known, only one other horse has ever lived longer than sixty years; this was "Old Billy," who belonged to a farmer in England. He was just over sixty-three when he died.

Elephants are also long-lived animals, but although many persons believe that they may live to well over 100 years of age, no elephant has ever been known to attain that age. Sixty-five years is believed to be the record age for an elephant; this was the age of a famous animal, known as "Jessie," who died in Australia five years ago. She was born in an African jungle, but one day when she was only a few weeks old some natives saw her alone in the bush, apparently lost, surrounded by a pack of lions. After the lions had been driven off, the helpless little animal was rescued by the natives who later sold her to a visitor from Australia.

Australia also has one of the most notable ancients in the bird kingdom; this is "Cocky," a white cockatoo owned by a resi-

dent of the State of Queensland. Cocky is just over 100 years of age, and is regarded as one of the oldest living birds in the world. When only a few days old he was rescued, in a half-drowned condition, from a flooded river in Queensland, in the year 1840. Cocky is an excellent talker, but for some unknown reason he has an aversion to red-haired ladies!—Our Dumb Animals.



● Success is the key to happiness, it is claimed, so try your luck on today's Guess Again and let your success gain you happiness. Just mark your answer in the space provided and then check for the true answers and your rating.

(1) Basketball has produced the following phrase: (a) amphibian; (b) court room; (c) bucket play; (d) hook slide. ☐

(2) Benny Goodman is called the: (a) King of Jazz; (b) King of Swing; (c) Musical Maestro; (d) King of Music. ☐



(3) The actress in the picture above is: (a) Paulette Goddard; (b) Jane Withers; (c) Vivien Leigh; (d) Deanna Durbin. ☐

(4) The harbor carrying the most tonnage on the Atlantic coast next to New York is: (a) Baltimore; (b) Boston; (c) Jersey City; (d) Miami. ☐

(5) The Panama Canal was opened in the year: (a) 1898; (b) 1901; (c) 1914; (d) 1919. ☐

(6) If a person was disabled in battle he would be: (a) hors d'oeuvre; (b) hospitable; (c) hors de combat; (d) hospitium. ☐

(7) The longest wall in the world, 1,400 miles long, is in: (a) United States; (b) Luxembourg; (c) Germany; (d) China. ☐

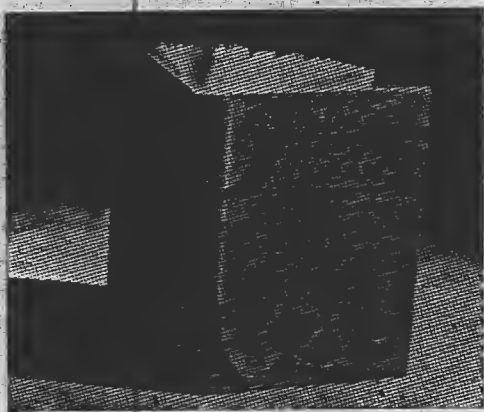
## "GUESS AGAIN" ANSWERS

1. (c) was hard enough for 20 pts. \_\_\_\_\_  
 2. (b) brings but 10. \_\_\_\_\_  
 3. (d) a snap for 10. \_\_\_\_\_  
 4. 15 points for (a). \_\_\_\_\_  
 5. (c) for 20 more. \_\_\_\_\_  
 6. Again (c) for another 10 points \_\_\_\_\_  
 7. 15 big points for (d). \_\_\_\_\_

RATINGS: 90-100, a success; 80-90, on the way up fast; 70-80, happy enough; 60-70, still not glum.

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## CHRISTIAN AND SECULAR EDUCATION

By Bascom Anthony

The difference between Christian and secular education is largely in the character of the teachers and the atmosphere created by them. Both teach the same mathematics, the same rules of grammar, and the dictionary spelled the same way. Christian institutions do have courses on Christian life and character which, if in the hands of a Christian ought to help greatly, but if in the hands of one less than devout is apt to raise more questions than it settles, and dig up more snakes than it kills.

In our secular institutions we have some as fine men and women as are to be found, and their influence for good on the student body is very great. We also have a considerable number of teachers whose ideas come from Russia or from Hollywood, and are not taken from the philosophers or the saints. Being modern they deride modesty as prudery, and think it "better to be an impuritan than a Puritan." They themselves are the product of loose thinking and loose living, and can only add to the social, economic and moral problems that now face the world.

If there was ever a time when Christian institutions needed to be Christian it is now. It is not enough for our churches and schools to be called Christian; they must be Christian in fact or forfeit their right to public respect and support. An educated and highly respectable gentleman in the pulpit discussing social questions is not enough. Any decent man can do that, and the world be no better for his discussion. Any teacher can instruct a pupils in mathematics and grammar, but if that is all then the pupil may soon be making un-American speeches, or covering up his stealing with tricky bookkeeping.

God still lives if the devil does seem to be on the throne. High, holy character is still the only coin current in the heavens, even if the worldly-minded do practice customs that breed licentiousness, drunkenness and divorce. Self-denial is still the law of triumph in every walk of life, while self-indulgence and love of ease are still the open gates to wreck and ruin.

Christian churches and institutions need to remember that some things are evil and only evil. They must be shut out of our lives. Other things are harmless in themselves but lead to evil. A tablespoonful of whiskey by itself is as harmless as the same amount of buttermilk, but if a thousand people start to drink that amount of whiskey three times a day for a year you will find that a good percentage of them have increased the amount and are drunken sots. So, stick to your buttermilk.

The coarseness of men and the silliness of women have allowed the social life depicted in the movies to become standard. This familiarity between the sexes puts a greater strain on human nature than it can bear. It awakens lust between people otherwise wholly uncongenial. Lust is mistaken for love, and this puts life on a level with

goats and dogs, whose interest ends when lust is satisfied. Then come divorces, broken homes and problem children. No people ever long survived such sordidness. And yet there are those who regard all such as broadminded and a forward step, but they do not say what place it is a step toward.

The church, the school and the home need to stand like a rock wall for decent and wholesome standards. As the church is called of God to this as a part of her work, let her and her institutions bring no blush of shame to the cheek of the Man of Galilee, who is still the revealer of what God is, and of what men ought to be. His standards, and not those of the world, must control us if we are to expect His blessings or receive the respect of men.

—Wesleyan Advocate.

## COMMISSION ON CAMP ACTIVITIES

At the meeting of the Methodist Commission on Camp Activities, on May 21, new members were added in the person of Bishop Bruce R. Baxter, who was elected by the Council of Bishops; and Mrs. Joy Elmer Morgan, of Washington, D. C., and Mrs. J. B. Bragg, of St. Louis, Missouri, who were elected by the Commission.

The Commission authorized the distribution of Day of Compassion funds amounting to \$133,000. A sub-committee appointed to study questionnaires returned by district superintendents and approved by bishops, submitted its report to the Commission. The number of military and naval establishments within an Area, the number of men stationed in them, and the likelihood of greater concentration in certain centers formed additional bases upon which recommendations were made.

By authority of the Commission each resident Bishop, or such committee as he may constitute to serve with him, will distribute the funds, and select the personnel for whatever work is done within an Area.

The treasurer of the Commission, Dr. W. J. Elliott, has transferred to each Bishop the funds allocated to his Area. They vary in amount from one thousand dollars, where the need is relatively light, to ten thousand dollars, where the heaviest concentration of men in military and naval service is found.

Bishop A. W. Leonard, the Chairman of the Commission, reported that individual communion sets had been shipped to 111 Methodist chaplains as a result of the appeal sponsored by Dr. Roy L. Smith, Editor of The Christian Advocate. The Commission expressed its belief that the responsibility for men in "Alternative Service" camps should be the responsibility of the Bishop in whose Area they exist, and further recorded that there should be rendered spiritual and social service of the same kind to all trainees in all camps.

The Commission referred an action providing for supplying Methodist literature to camps and naval stations to the Chairman and to the Executive Secretary.

The Chairman announced that the report dealing with the chaplaincy read by him at a previous meeting and authorized to be printed by the Commission, would be ready for distribution soon, and that a method had been adopted for supplying copies to prospective Methodist candidates for chaplaincies.

The Commission authorized that an Executive Committee be created and named the following persons to membership: Bishops A. W. Leonard and W. W. Peele; min-

isters F. B. Newell, E. D. Kohlstedt and Jacob S. Payton.

JACOB S. PAYTON, Secretary.

## RELIGION IN LIFE

The summer number of RELIGION IN LIFE is just off the press. This issue contains an unusually fine selection of thought-provoking articles. Among them are: THE HOPE OF A NEW WORLD, by William Temple (the Archbishop of York discusses the cause and cure of the world's present ills); THE CONSCIENTIOUS OBJECTOR IN AMERICAN LAW, by Paul Gia Russo; CENTRAL EUROPE AND THE PRESENT TRAGEDY, by Joseph Hromadka (the possibility of a comeback for the Central European States); THE CHRISTIAN'S CHOICE IN TIME OF WAR, by Robert E. Fitch; FROM CANTERBURY TO CALVARY, by Earl Marlatt (the spiritual lift to be found in modern poetry); THE FASCINATION OF THE TERRIBLE, by Troy Organ; THE BIBLE IN THE STRATEGY OF THE CHRISTIAN ENTERPRISE TODAY, by Eric M. North; THE CHURCH IN THE UNITED STATES MAPS A PLAN, by Bishop James C. Baker; THE MENACE TO CHINA MISSIONS—AN ADMINISTRATOR'S VIEW, by Wynn C. Fairfield; THEISM AND PRAGMATIC NATURALISM, by J. S. Pennepacker; THE SPIRIT OF GREECE, by Roy Leslie Smith; THE CHRIST OF THE GOSPELS, by Frederick C. Grant; THE VALIDITY OF RELIGIOUS KNOWLEDGE, by J. M. Shaw; EXISTENTIAL THINKING IN AMERICAN THEOLOGY, by Paul Tillich (on H. Richard Niebuhr); THE QUARTER'S FICTION is discussed by John C. Schroder, and two dozen books are critically reviewed in the fields of philosophy, psychology, religion and education. Religion In Life can be purchased for 75 cents per single copy, or \$2 for a year's subscription. Address Religion In Life, 150 Fifth Avenue, New York, N. Y. Nolan B. Harmon, Jr., Supervising Editor. —(Press Release).

Our plea is for colleges with stamina, aims, ideals, discipline and demands. Religion is not needed so much in its courses as in its life. If Religion is only in its courses, its value is small; if in its life, its courses will grow. The Christian College belongs in a very high classification. At its center without display the Christian life should be normal in the faculty, all of the faculty, and on the campus. There its students live, play, dress, and behave as Christians. This is not impossible or unreasonable, whatever may be said to the contrary. This is the day of reclaiming, recapturing, reasserting the place and possibility of the Christian College.—From Editorial in Southwestern Advocate.

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## "IS ANYBODY THERE?"

(Continued from page 13)

there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." The picture given us by Francis Thompson in "The Hound of Heaven," is most significant. Verily, God is on our track pursuing us.

All structures built by man are furnished with doors and entrances. This great God and Father of us all, finds His way to every one of these doors, and stands, and knocks, if anyone will hear His voice, and open the door, He will come in.

Somewhat more than a score of years ago the representatives of the nations gathered at Versailles to draw up a treaty. After they had taken their seats and the door was shut, Somebody who represented the kingdoms of all the world, stood at the door and knocked. But, there was so much confusion among men who were selfish, shortsighted, vindictive; there was so much animosity and hatred expressing itself that they never heard the knock at the door. Most of us wish, do we not, that they had heard that knock and opened the door and allowed Him to have His say? One of these days a group of representatives of some of the nations will meet to discuss another treaty, to determine upon a new order, to deal with minorities, to discuss empires and colonies, raw materials and natural resources, government and economics, and to announce rewards and penalties. We may be sure that again, after every representative has been seated, and the door is shut, He who hath made of one blood all the nations of the earth, will be standing at the door knocking. Will he be admitted? And if not, what will the future hold?

In some of the structures we have built, the doors are too narrow to admit God. Even some of our churches have built their entrances upon too small a scale. Surely our denominational doors will need to be enlarged; sectarian entrances will need to be remodeled in the light of the knowledge and the spirit of Jesus. We must have churches with doors big enough to admit God.

But where are the greatest number of doors to be found? Are they not the doors of our homes, where we live—the doors that shut us away from the world and shut us in to our private and family life? At the door of every home and apartment, whether modest or luxurious, whether in city, town or country, anywhere that two lovers enter to begin life together, He stands at the door and knocks, seeking admission, eager to help build a happy home based upon love, understanding, cooperation and mutual respect. And, wherever two happy hearts stand side by side and look down upon the face of their sleeping baby, while they are filled with wonder and awe at the glorious creation in which they have had a part, He who called all life into being, stands at the door and knocks.

Also, at the door where trouble, disappointment, discouragement, defeat, misunderstanding, anxiety, suffering and sorrow have come; wherever love is subjected to a severe strain; wherever life seems to be going to pieces, there is a friendly hand knocking at the door. He longs to save life from disintegrating and to rescue love from turning into bitterness, to help gather up the broken pieces and weld them together into something fine and beautiful; to bring forgiveness; to furnish a new spirit; to make possible a new start.

Yes, and there is the door to every individual life, the door that no one can open or close—the sacred citadel, the personality, the self with whom one must live—made up, as it is, of good and evil, strength and weakness, joy and sorrow, health and pain, frustrations and hopes, high and low moments—the door that leads into our personal life is controlled only by us—the latch is on the inside, our side—and, if we are quiet, if we intently listen, we can hear a sound—it is the sound of God standing at the door, knocking. He loves us with an everlasting love; He is able to do exceeding, abundantly above all that we ask or think; He brings life and life more abundant. He comes laden with the gifts of forgiveness, courage, faith, love and understanding, with healing for all our ills, with grace for all our needs. Behold, He stands at the door—your door—and knocks. If any man will hear His voice and will open the door, He will come in.

## DRUMS AND SKULLS

By Donald F. Ebright, Cawnpore, U. P., India

On the night that the moon was full in February, I was walking from the village service to our tent. It was nine o'clock. In a small grove I heard wild, weird drumming. Going to investigate, I found that the "Drum Maker" caste was holding a ceremony. Three fires smouldered. Hundreds of small triangular red flags were banked behind two round earthen water jugs which were filled to overflowing with cooked rice. On them small oil lamps sputtered. Several men were chanting. A ritual was being enacted. Just as I was getting an eyeful I was asked to leave.

Next morning I went back to the grove. I was haunted by the rhythm of that drumming. Nothing remained save ashes and two pools of blood. The Padre Sahib told me that this was an early Goat Sacrifice to their god. Alas, it was not my fate to write a book on the Full-Moon Goat Sacrifice of the Drum Beaters of Sheorajpur! . . . Ours was a greater opportunity and joy. We preached a perfect sacrifice made for all men. "O men of Sheorajpur, the Lamb of God shed His Blood on Calvary for you" . . .

Two weeks later we were camped on a sandy hill overlooking the Ganges River, near Nana Mau. Below us was a Hindu burial spot. Bones marked the spot.

One afternoon I watched a Hindu funeral. After the priest chanted a few prayers the body was thrown into the river. Within fifteen minutes the water was churned by dozens of hugh turtles and crocodiles. By night the crocodiles drag bodies on to the shore. Jackals carry them farther into the jungle. That accounted for the amount of human bones.

## EASTER OPTIGRAMS

By Dr. Hugh Elmer Brown, Evanston, Ill.

Some of the best known people in heaven never had their names in the local paper. Easter sings the brevity of death and the longevity of Life.

There is the music of a thousand chimes and the exhilaration of a million mornings in the words: "He is Risen."

Death is Sleep's gray Brother. Let us believe that what Sleep is to the Body, Death is to the Spirit.

The Cornerstone of Heaven is the hearth-

stone. "In my Father's House are many Homes."

An old classic writer thanked God "that he was not tied to an immortal body."

Masefield says: "We are guesting awhile in the rooms of a beautiful inn."

It were better to deserve Immortality and not to have it than to have it and not deserve it.

Chesterton says Dickens had the "key to the street." The Bible says Jesus had the key to Life Everlasting.—Advance.

## BOOKS

An Argument to prove that the abolishing of Christianity in England may, as things now stand, be attended with some inconveniences, by Jonathan Swift (1708). The 5 x 8 Press, Harrington Park, New Jersey, pp. 30, paper, price 35 cents.

Jonathan Swift, the famous dean of St. Patrick's in Dublin, was less a preacher than he was a political satirist. He was utterly lacking in poise of character and constructive genius. We do not know anything about the effort to secure the passage of a bill in Parliament to abolish Christianity in England, but whatever may have been the facts in the case, this little pamphlet, probably a sermon, is one of the most withering double-edged satires that we have ever read. To begin with, he admits that he has in mind "nominal Christianity," since real or primitive Christianity had been for some time laid aside. The opponents of Christianity, Asgil, Tindal, Toland and Coward, he classes among "Atheists, Deists, Socinians (Anti-trinitarians, and other subdivisions of free thinkers." He speaks of Toland as "the great oracle of the Anti-Christians, an Irish priest, the son of an Irish priest . . . was in a proper juncture reconciled to the Romish faith, whose true son . . . he still continues," despite his deistic philosophy. The pamphlet is a true likeness of Swift as a man of genius and eccentricity.

## HOUSING PROJECT NAMED FOR PAINE GRADUATE

Gilbert Manor, the second low-cost housing project for Negroes in Atlanta, Ga., which was formally opened by the Augusta Housing Authority at appropriate exercises on May 26, is named for Dr. John Wesley Gilbert, the first student to matriculate at Paine College, Augusta, Ga., when the school opened in 1864.

After completing his work at Paine, Dr. Gilbert studied at Brown University, Providence, R. I. Upon his graduation there he secured a scholarship for study in Athens, Greece. He distinguished himself as a student in the American College there.

Returning to Augusta in 1889, Dr. Gilbert became the first Negro member of the faculty at Paine College.

In 1911, Dr. Gilbert accompanied Bishop W. R. Lambuth to the Belgian Congo, looking toward the establishment of a Methodist Mission in that land.

While the cup of blessing may and often does run over, I doubt if the cup of suffering is ever more than filled to the brim.  
—George MacDonald.

Stay out of the clouds. Keep hard down on the commonplace, matter-of-fact earth, and reckon with what is just before you.  
—Dr. J. B. Shaw.



New Orleans

# CHRISTIAN ADVOCATE



## THE LIVING CHURCH

"There is ever and ever His skies of blue  
And ever and ever His green, green sod  
And ever and ever between the two,  
Walk the wonderful winds of God."  
—Joaquin Miller (Unpublished Ms.)

## THE PRAYER-ROOM TODAY

Help me, my Father, in hours when this  
world of sight and sound presses upon  
me, that I may catch a glimpse of that  
other world and live by the light of it and  
stand steadfast in the strength of it. In  
weary days when the springs of life seem  
to fail within my heart, come with Thy  
renewing grace, that I may live again.  
And in the time when my work seems all  
in vain, give me to know that Thou Thy-  
self art at my side, and that the work  
is Thine, and cannot fail.—Amen.

## Failure

By Elinore D. Wood

In the long, low, eastern workroom  
The weavers wove apace,  
Each on his own set pattern,  
Each in his own set place;  
Threads of the sunset's splendor  
In their sinewy fingers whirled,  
Under their hands, triumphant  
Grew the work of the world.

Only one worked in silence,—  
Only one head bent low—  
The best and blithest of workmen  
Who had welcomed the morning's glow;  
But the threads in his hands had faded,  
Tarnished the gold and green,  
And the work that should have crowned him  
Forsooth, seemed poor and mean.

Wondering, the others watched him;  
'Put by! Put by! quoth they;  
'You shame your skill by such labor;  
Rest from the loom today.'  
But he bent to his work in silence  
Save when the whisper arose:  
'Surely the Master set the task,  
And surely the Master knows!'

So in bitter pain and heart-break  
He wove 'till his work was done  
And the Master of all the weavers  
Came at the set of the sun.  
Then, as the others thronged him  
Each with his pattern, rare,  
The Master turned to the man who had failed  
And laid a hand on his hair.

'Well done! well done! my weavers,  
And rich shall your guerdons be!  
But of all these beauteous patterns  
This one best pleaseth me;  
For the red of courage, and the gold of faith  
Are woven whene'er a man  
Looks in the face of failure  
And does the best that he can.'





# WALLET OF THE WEEK



THE MILKY WAY GALAXY, to which our sun and earth belong, says Pathfinder, is an aggregation of stars so vast that it requires thirty thousand years for light moving at one hundred and eighty thousand miles a second to cross from its outer edge to this planet. All we can see to that is that a person starting from the earth astride a light wave at his birth, would belong to an unremembered age when he reached the outskirts of the galaxy.

\* \* \*

CHRISTIAN TEACHING in the day schools of England and Wales is said to have been agreed upon by the archbishops of Canterbury, York and Wales, and the leaders of the Free Churches. The agreement reached proposes a five-point program, including religious instruction during school hours with full credit to be given to all pupils on the consent of their parents or guardians. Just who is to give the instruction and how it may be made adequate and effective is not stated.

\* \* \*

THE UNDERWORLD POPULATION of the United States, according to figures of *The Religious Digest*, numbers three million five hundred thousand, or approximately three per cent of the total population of the country. In this unwholesome group, one-fifth of whom are under twenty-one years of age, four thousand three hundred felonies are committed every day. Two hundred thousand of them will become murderers and three hundred thousand people will become the victims of their murderous hand. What a picture of our moral and social problem is presented in this summary of activity in our crime zone.

\* \* \*

LA PLACE BOSTWICK, as a dealer in pearls, has developed the art of growing pearls at will. His first experimentation was with fresh water mussels in Iowa, where he spent twenty-five years of study. But he had found the secret, and he moved to Florida, where he experimented with the pink conch. Later he built his laboratory on the grounds of the Scripps Institute of Oceanography in California. There he induced the abalone, a variety of sea snail, to produce pearls. He deposits the pearl nucleus and the mollusk does the rest. A mussel develops its pearl in four years, a conch in two, and the abalone requires only one year.

\* \* \*

THE MASS MIGRATION of children from Britain, to places of safety in oversea dominions and in the United States, is said to exceed any such migration in human history. It would be difficult to determine the number of children who have reached the United States through the various private and public agencies which have undertaken to lend aid in that service. The evacuation has been made exceedingly difficult, however, by the scarcity of ships available. Nearly all British ships have been reserved for the transportation of war material, and American ships have waited for guarantees of immunity from attack.

KING GEORGE OF GREECE, when the fall of his country became imminent, fled first to Cairo in Egypt. The Egyptian king made request that he find refuge elsewhere. He then went to Jerusalem. Where King George may find refuge would be of little importance but for the fact that it reveals the cunning and the disloyalty of the Egyptians. They owe everything to England, but in a fight which involves their lives and their liberty, they have shown signs of betraying their friend and themselves as well.

\* \* \*

CONSCIENTIOUS OBJECTORS now numbering one thousand are reported to be ready for assignment to civilian work camps. Of this group, seven hundred and sixty are Mennonites; one hundred and twenty-nine, Church of the Brethren; eighty-eight, Jehovah's Witnesses; eighty-one, Quakers; seventy-eight, Methodists; forty-one, Presbyterians; thirty-six, Baptists; and twenty-three, Roman Catholics. Fifty-five other religious groups are represented by four men each or less, and sixty-three persons profess no religious affiliations.

\* \* \*

THE NEW VICAR OF ST. MARTIN-IN-THE-FIELDS, Rev. Eric Loveday, has announced his disagreement with the opponents of the opening of the theaters on Sunday. His disagreement was based upon the Sunday movies and an irreverent type of radio entertainment, which he felt to be less uplifting or entertaining than the theater. This comparison was bolstered by the declaration that religion that is alive need not fear a competitor, and a plea for personal freedom to use leisure as one will so long as it observes the rights of others.

\* \* \*

THE SITKA TIMES, which began publication on September 19, 1868, is said to have marked the beginning of journalism in Alaska. It was written with pen and ink and sold for twenty-five cents a copy. The first issue contained twenty-eight items, nine of which were news, seven liquor advertisements, one card of an attorney. It declared its neutrality in both politics and religion, and it said: "Having no Devil in our office the *Times* should be virtuous." The first number said that as many as four people a day died and they were mainly Russians.

\* \* \*

THE TEMPLE OF BUDDHA'S LIGHT is said to be the oldest wooden structure known in China. Inscriptions still legible indicate that it was built in the year 857 A. D. The temple was the gift of a woman, Lady Ning Kung-yu, whose statue the Buddhist monks refer to as the "wicked Empress Wu." The ancient temple is located in Wu-t'ai Shan, in Shansi, and it has been sacred to the Chinese Buddhists for nearly eleven hundred years. It stands on a high mountain terrace, far removed from the accustomed route of travel. For all those years it has stood along side wealthy and well-kept temples and has been served by poverty-stricken monks, but its fame survives.



# New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### FOOTBALL AND COLLEGE FINANCE

Many years ago Mr. Aleri Morrison, a son of Bishop H. C. Morrison, made an address in which he took the position that the college which accepts the benevolence of a wealthy patron endangers its independence of thought and may even jeopardize its moral and religious ideals. He argued that its tendency is to fix upon such institutions the financial, the social and the religious views of the patron, and that these may be utterly incompatible with the background and the purpose of the institution. Stephen Girard is the classic American example of a founder who coupled his gift with hostility to religion, but there are many examples of the alienation of colleges from the authority and the purpose of the founding body as a result, direct or indirect, of benefactions.

In most cases, these alienations seem to have resulted from a business view of administration rather than from any desire of a patron to reverse the course of college history and purpose. We are not so much concerned with those cases as we are with a subversion of ideals and standards through a less imposing type of local patron. The danger today with the small denominational college is that of making its program top-heavy, not to say more, by largely subordinating its primary interests to the maintenance of a football schedule to satisfy and enlist those who desire the thrill of that type of entertainment.

#### PADDED TUITION CHARGES

We offer no word of censure for those who are football-minded and we cannot discuss here the influence of football upon scholarship and the future of players. Our interest is in football as a factor in college administration. Our first objection to football is that it brings, instead of increased prestige, a financial burden for every athlete brought to the campus, despite the liberality of the sponsors of the sport. This burden does not fall upon the shoulders of those alone who have a football interest, but the burden is automatically written into the tuition bill of those who seek for their sons and daughters education presumably different in ideal and atmosphere from the secular institution.

#### A SIXTEEN-YEAR RECORD

We have before us a comparative financial review covering a period of sixteen years of administration for a certain institution. From this tabulation, we select four years in order to show the effect of football on the finances of the college. The comparison shows that in 1925, the tuition and fees booked amounted to \$35,043; of this amount \$17,114 was not collected, and for the same year there was \$14,395 in free scholarships. In 1931, tuitions

and fees amounted to \$54,846, of which \$5,407 was not collected, and there was \$37,918 in free rides. In 1936, tuitions and fees were \$71,932; \$13,055 was not collected, and there was \$22,309 in free scholarships. In 1940, tuitions and fees amounted to \$116,804; \$7,764 was not collected, and the free scholarships amounted to \$25,170. These figures fairly represent what happened in every year for the period 1935 to 1941. This means that every patron of that particular college, which is mainly tuition and fee supported, has been assessed in his total tuition charge a sum for free scholarships thirty to forty per cent greater than a just proportion of the expense. The sixteen-year average of free scholarships is approximately twenty-four thousand dollars. From five to six thousand dollars of this amount was for High School honor graduate scholarships, work scholarships and ministerial scholarships. From eighteen to nineteen thousand dollars a year has been the price the college has paid in remitted tuitions for football players. This is a fair picture of a situation which has placed an unjust educational burden upon shoulders of many who are not able to bear it, and has forced upon unwilling persons a sharing in a type of sport to which they are not committed.

#### AN OUTLAW PRACTICE

In our opinion there can be no justification for such an outlay for sport under any circumstances. Certainly such expenditures cannot be justified when some of the colleges which are sinners in this regard are skating upon the brink of financial insolvency and even facing the constant threat of being pushed over the precipice into the oblivion of unaccredited institutions. The great educational foundations of the country look with disfavor upon the practice and the concept of education which it involves. Only recently Emory University was the recipient of a large educational grant, but it was not made until the auditors of the Board interested had satisfied themselves by a detailed study of every item and transaction on the books of the University that its financial methods and practices were absolutely sound and constructive. Small football colleges, as we see it, have the option of cleaning house, or of living henceforth on tuitions and fees, and the choice of the latter alternative means that the end is just around the corner.

### BRITISH METHODISM SLUMPS AGAIN

According to the May reports, British Methodism continues its downward swing, this time with a total loss of 13,485 full members; 2,033 in the number received "On Trial"; and 9,358 Junior members. This brings the total membership in the British Isles down to 770,659. The



total losses since Union now stand at approximately 70,000. One district made no report, and all but two of the forty-five districts reporting showed a net loss. Two districts reporting gains, Wales and Scotland, showed a total gain for both districts of 210 members. The Methodist Recorder of May 22, says that this loss was not attributable to a too exalted standard of spirituality, but to "more of the higher criticism than the higher life." Elsewhere we carry the full interpretation of the facts as given by the editor of The Methodist Recorder. If this interpretation is correct, it tends to confirm what we have long believed, "The church that goes rationalist goes down."

### SENATOR HARRISON OF MISSISSIPPI DIES

In the early hours of last Sunday morning, Senator Pat Harrison passed to his eternal reward. On Monday preceding, he underwent an operation, but the skill of the surgeon was without avail and the nation which he had served faithfully and well for thirty years is in mourning. He has joined the company of immortal Mississippians who were his predecessors in the legislative halls of the nation.

Senator Harrison began his career as a lawyer at Leakesville, Mississippi, but he soon entered politics, where he achieved unbroken success. He served two terms as District Attorney, four terms in the national House of Representatives, and had been a member of the Senate since 1919. In the course of his thirty-six years of public service, thirty of which were spent in Washington, he became a national figure. He doubtless lacked some of the marks of a great scholar, but he was a striking personality, a man of substantial gifts and his oratory was convincing. At the time of his death, he was chairman of the Senate Finance Committee, a position of great responsibility and importance, particularly in the present crisis.

Senator Harrison was more than a politician—a national leader. He was that because he was first of all a man. He was unassuming in manner and his genius for making friends was truly remarkable. His official position will soon be filled, but the place which he had won for himself in public esteem cannot be transferred to another. His official mantle passes, but the marks which distinguished him, with him become immortal. A worthy leader in difficult days has gone from among us, but the nation's capital will long be enriched by the memory of him as a distinguished Mississippian. In death he leaves to his native State a heritage of faithfulness and honor worthy of her best traditions.

### THE PASTORS' SCHOOL AT BILOXI

The Pastors' School at Biloxi was one of the most worthwhile schools that has been held in this section. The directors were especially happy in the selection of the faculty members and in the choice of their platform speaker. It was a school which offered something for everybody under an outstanding leader in that particular field. Dr. Stidger's class became so crowded that it was necessary to transfer its sessions to the tabernacle auditorium, and the enthusiasm for his work was the greatest we have ever witnessed upon such an occasion. Of course its ultimate meaning will be small for the man who has an imitative trend of thought, but for those who may find in his ministry and work a key with which to unlock their own gifts it may be of inestimable value.

The interest in all the courses was by no means equal, but from what we heard there was not a dull or uninteresting class in the list. We congratulate the Mississippi Conference on the success of this school.

### EDITORIALS COMMENDED

On the very next day after last week's paper reached our readers, we began receiving messages of commendation of our editorial, "Ourselves and Others." The same was true of our leading editorial of this week. We give no names because they were personal messages and were not written for publication.

A splendid layman expressed his hearty accord and said: "I think you have hit the nail on the head. You have something there."

An outstanding pastor writes: "I'm really breaking a lifetime record in writing an editor about an editorial, but when I read your fine statement concerning the relation of our colleges to the Church this afternoon, I felt that I just had to write and say to you, Thank you! Thank you!"

Another outstanding pastor writes: "Thank you for your leading editorial in the current issue of the New Orleans Christian Advocate."

A connectional leader writes, "Your article in this week's Christian Advocate is full of sound reasoning, and of historical facts."

From an eminent connectional representative of the Northeastern Jurisdiction comes this message: "I liked your editorial on our church colleges. You are absolutely right, I am convinced."

From one of the best known laymen in our territory: "Please allow me both to congratulate and thank you for the editorials in the Advocate that came today entitled, 'Dissipation of College Endowments.' I think that you are absolutely correct and I am glad that we have a man as editor who will speak his convictions as you are doing. I also want to thank you for the article in last issue with reference to the conduct on the college campus of our schools, and you are again to be thanked, for you are entirely right. If our colleges do not maintain a high Christian standard on the campus and in their teaching, we do not need them at all. What we need to do is not to get rid of the schools, but change management and conduct there so that it will reflect in teaching and conduct a high standard of Christian living."

One of the humble and devoted pastors of a circuit charge writes: "I appreciate your open stand on dancing on the Centenary College campus. I was shocked at the action of the trustees. Centenary College needs the sympathy and friendship of the Methodist ministry worse than she needs anything else."

Another pastor writes: "This is just a personal testimony of appreciation, and to assure you that a multitude of us feel just as you do in this matter."

Another minister writes: "Your editorial on 'Dissipation of College Endowments' is timely . . . What you say of . . . is certainly true."

A presiding elder says: "I think you ought to go a little deeper in your investigations. I believe that we need a new and different method of selecting our trustees of these institutions . . . We have too much inbreeding in our college boards."



## "CEASED TO MEET"

Statistics, it is said, can prove anything. But only irresponsible complacency can profess satisfaction in the returns of church membership submitted to the May Synods. Of course the result might have been worse. But a net loss of upwards of 13,000 members, following a succession of decreases in previous years since Methodist Union, is humiliating and distressing. The reflection that other churches have fared no better, if true, aggravates rather than alleviates concern. At the moment, however, concern is the order of our own house. Probably some loss after Union was inevitable—at any rate was anticipated. The representatives to the Uniting Conference of the three uniting Churches gave a unanimous vote in favor of Union; but in each of the three Churches was a small number unfavorable to Union, and some of these, when Union was accomplished, severed their connection with Methodism. Others also, whose allegiance was traditional and nominal rather than personal, took the opportunity of withdrawing from our fellowship. By this time, however, such causes should have ceased to affect the situation. Nevertheless, the heaviest annual loss of the whole period is recorded this year. It must be acknowledged that the last twelve months have been a period of unprecedented difficulty for church work. What with the black-out, commandeering of schools and classrooms, the loss of ministers to become chaplains and of effective workers through conscription, A. R. P., and other national service, the exodus from areas in military occupation or exposed to attack, the evacuation of thousands of children and mothers, and the wanton destruction of buildings by enemy action—with all this, the opportunity for enlisting new members has been greatly circumscribed. It may indeed be a matter for thankfulness that this year the number of new members enrolled is as much as sixty per cent of the average accession. Were the decrease confined to this year, it might be expected that, with the removal of the special hinderances after the war, the leeway would be made up. But decline is of many years standing. Normally the addition of new members amply replaces the natural loss through death (say 12,000 or 13,000 a year), but it is insufficient to cancel the heavy outgoing through removals and cessation of membership, which amounts to 20,000 a year. Actually, therefore, the fall in recorded membership since Methodist Union is about 70,000—a truly admonitory figure.

It is often contended that these numerical returns are no safe criterion of the true spiritual condition of the Church, and their publication prejudicial to its best interests. Yet they certainly have their use. It may be very difficult to secure perfectly accurate figures, and other factors than statistical must be taken into account when gauging the spiritual state of the Church. But they may and do raise questions which every branch of the Church would do well to investigate with such facts before them. Much attention is being given today to the alleged disinclination of the people to come to church. Might it not be better to enquire why our people stop away? The slump in church attendance and fellowship is not caused by failure to induce the outsider to join, but in failing to hold the people who used to attend. To find out why they ceased to go may be the best way to learn why the outsider has not begun.

Withdrawing from church fellowship—or, in Methodist phraseology, "ceasing to meet"

is no new feature in Christianity. In our Lord's time not every one who was attracted to Him remained constant. As St. John tells us, after His "hard sayings" in the Capernaum synagogue, "many of the disciples went back and walked no more with Him." As He often put it, "Many are called but few are chosen." Thus, all through the centuries, periods of great revival and ingathering have been followed by times of decline. On some of his visits, John Wesley, who was most assiduous in recording and numbering his people, found that attendance at the meetings of the society had gone down by fifty per cent. This fact forms a principal ground of the modern objection to revival missions—so many fall away. The tendency is to lose sight of those who continue in the fellowship. It now appears, however, that in the absence of revival the falling away is at least as great. Today's slump cannot be charged to yesterday's boom. There has not been one for many years. To what, then, is it due?

Is it that, as in our Lord's day, the preachers are raising the spiritual standard and making greater demands on the loyalty and obedience of the people? If so, the report has not reached our ears. The usual criticism, indeed, is the other way—there is nothing to come to church for. There is more of the higher criticism than the higher life. The intellectual level of the pulpit has never been higher than today; but the certainty of the things believed among us has declined and the sense of urgency is rarely imparted in these days of cold and decorous discourses. The style of the Northern Farmer's parson would be considered bad form. The hearer's reaction is not so different: "I thowt a' said wot a' owt to 'a said, an' I coom'd awaay." The chapel-keeper is severely blamed if he fails to get the building comfortably warm, but there seems no attempt to raise the spiritual atmosphere to a temperature favorable to growth, flower and fruit. What to some seems like a conspiracy of pulpit and console to banish emotion from the services is having lamentable results. In our spiritual latitudes a hot-house is far more desirable than a refrigerator. Probably congregations do not recognize how listless and formal their worship seems to a stranger. In any case the people's part in a service is not large. But they do not take the part which is assigned to them. In the usual order of service there are no prayers in which the people have their own part. But the congregation would not even join audibly in reciting the Lord's Prayer; so now in many places it is chanted by the choir, usually to very inferior music. The congregation's Amen in confirmation of the prayer offered on its behalf is very rarely heard. Interest in congregational singing, which was in danger of dying out, is happily reviving. This is a hopeful sign, for no part of the service is so attractive to the outsider and it might be made deeply convincing. To all present it is the chief and most welcome means of expression and also of fellowship.

A further cause of "going away"—perhaps the chief one—is that a large portion of the hearers and even of the members lack the true evangelical experience. They are good-living people, well disposed toward our Lord Jesus, but have never made that definite surrender to Him which we call conversion, and is essential to the reception of the new life. They may even hold office in the church and fulfill its duties acceptably, yet, like the young ruler, may lack one thing. As time goes on something hinders—the cares of this world, the deceitfulness of riches, the vainglory of life—and gradually

they slip away. Of this number many are lost when they remove to another neighborhood. There they are not known, and they decide not to make themselves known but to be free from the obligations of church membership. They had not root in themselves. The number of lapsed Methodists in the suburbs of our towns and in the new housing areas is considerable. Some leave from lack of attention. The old fellowship of the class-meeting is not cultivated now as formerly. It is possible to have one's name on a class-register but never to meet in the fraternal fellowship of the society. A sense of loneliness supervenes, and the temptation comes: "I shall never be missed if I leave." Unfortunately the fact fulfills the prophecy. A few yield to temptation and fall into sin and are ashamed to continue in fellowship. No one of the ministerial or lay pastors of the church goes to seek that estranged or lost sheep. A more thorough system and diligent pursuit of visitation would, we are persuaded, do much to reduce the numbers in the "losses" columns. Now that no name may be taken off the class-book without the consent of the Leaders' Meeting, the leaders must see to it that no sheep wanders away from the fold without a diligent and sustained effort to bring him back to the fold.—Editorial in Methodist Recorder, May 22, 1941.

## THE STEWARDSHIP OF TALENTS

"He that doeth the will of God abideth forever," because a man's work lives long after the man himself is forgotten. So often we hear the axiom that we live in deeds, not in years. Service becomes one of the foundation stones of the Christian faith. Without it our structure cannot stand. Giving and praying are not enough, for it is what a man does that reveals pretty clearly what that man is.

There is infinite variety in the methods of serving, but there is only one guide as to where our services should go. There is no half-way junction where we can divide our talents or services, for Jesus Himself has flatly declared that "Ye cannot serve God and mammon" (Matthew 6:24). If we accept Christ then we accept His challenge to service. Throughout the teachings of Jesus we note the emphasis in humble service. Jesus is the most outstanding extrovert of all time, thinking always of others, spending His life going about "doing good." His example as well as His teaching indicates most plainly that we must be "doers of the Word and not hearers only." We, too, must seek our life's nourishment in our daily work.

All of us cannot spend all of our time and talents in doing definite religious work, but every man who calls himself Christian is under divine obligation to make his work Christian and to use of his abilities and talents to further the work of the Kingdom. All cannot serve equally or in the same ways. How dull life would be were our abilities the same. Our talents are infinite. They may be latent or unused; they are many times not developed; sometimes they are not even recognized. Still every one is admonished to serve. And he who honestly desires to do his share can always find a place and a way in which to do service. The service may be very humble, but it is the love and willingness with which it is done that is important in the sight of the Lord. On the other hand those who have larger abilities should perform larger services. Anything done in the name of the Lord and for

(Continued on page 13)



# CONFERENCE NEWS AND PERSONALS

Rev. J. C. Price, who had quite a serious illness and operation recently, is greatly improved in health and is making progress in his work on Pioneer charge. We are glad to be assured of his improvement in health and we hope that he may soon be fully himself.

Rev. J. W. Leggett, Laurel, Miss., reports good progress at First Church. He has received sixty-five into the membership of the church since Conference, has paid his conference claims in full, and is well on the way to the completion of his quota in the Advocate campaign.

Rev. H. W. Rickey, retired member of the Louisiana Conference, is in Touro Infirmary, New Orleans, where he has been undergoing treatment. Bro. Rickey lives at Biloxi, Miss., and has been under par for some time. He is expecting to return home soon, but his friends in Louisiana will not forget him in his hour of affliction.

Press reports indicating a serious turn in the condition of Senator Pat Harrison, of Mississippi, cause deep regret and anxiety throughout the nation. Senator Harrison, who has been suffering from an intestinal obstruction, had an operation in a Washington hospital. His condition is now described as being extremely critical.

The cover page of the Southern Christian Advocate, of June 19, carries a reproduction of the first issue which was dated Charleston, S. C., Saturday, June 24, 1837. The editorial page carries an editorial by William Capers from the first issue. The current issue marks the completion of the one hundred and fourth year in the history of that distinguished Methodist journal.

Rev. B. M. Hunt, pastor of Capitol Street Church, Jackson, Miss., held a special service for the Methodist men who are in the air-training field in Jackson. The service was on Sunday evening, June 15, and there were seventy-six from the field in attendance. The commanding officer was present and took part in the service. Bro. Hunt feels that the service was very worthwhile.

Word reaches us indirectly of the serious illness of Bishop John M. Moore in a hospital at Dallas. He was said to have been in a "critical" condition, but we do not know the nature of his affliction. This news will bring sorrow to many, many friends throughout the entire connection, and all will anxiously wait for some encouraging word from his bedside.

First Methodist Church, Shreveport, of which Dr. Dana Dawson is pastor, gave an entertainment to the young men of Barksdale Field on Wednesday night of last week in the recreation rooms of the main building. The chaplain arranged for about fifty Methodist men to attend and members of the church were invited to be present as well.

Dr. J. W. Provine, three times president of Mississippi College, and now president-emeritus and Professor of Organic Chemistry and German, will retire from active duty at the end of the summer term. He has given forty-nine years of service to the college and in that time has greatly endeared himself to the thousands of students matriculating at that institution.

Rev. W. W. Perry, pastor at Donaldson-

ville, La., is staying at 2504 Napoleon Ave., where he is receiving treatment preparatory to an operation which he expects to have in the near future. We are sure that Bro. Perry's many friends in Louisiana and Mississippi will be interested in his recovery and anxious for some word touching progress toward regaining his health.

Fifteen college youths of Louisiana attended the regional conference of the Methodist Student Movement at Baker University, Baldwin, Kansas, June 9-14. They made the trip in a special bus, toured the states of Louisiana, Texas, Arkansas, Oklahoma, Kansas and Missouri. Mr. James Bullock, Centenary College, Shreveport, was elected regional director of publicity. He is already publicity director of the state student movement.

Rev. and Mrs. G. A. Morgan, of Springhill, La., and their son, Creighton, of Ruston, La., have been visiting G. A. Morgan, Jr., and his wife in Washington, D. C. Bro. Morgan's son is assistant radio operator of the Naval Station in Washington. While in the city they worshipped at Mt. Vernon Place church and heard Dr. John W. Rustin, the pastor, in what Bro. Morgan describes as a very effective sermon. Dr. Rustin has been recently returned for his sixth year in that important place.

The Pastors' School and Training Conference for Christian Workers at Biloxi, Miss., last week was one of the very best we ever attended. There was an unusual array of talent in every department and a remarkable attendance. The staff of teachers included Dr. W. L. Stidger, of Boston University School of Theology; Dean Barnett, of Vanderbilt School of Religion; Dr. Thompson, of Drew University; and others. Dr. Harold Paul Sloan was the platform speaker, and he gave a series of carefully prepared and thought-provoking addresses which dealt with sonship as the climax of Christianity both individually and collectively.

## NOTICE—MISSISSIPPI CONFERENCE

To the district superintendents, pastors, and Golden Cross committees of the Mississippi Conference:

The report so far on Golden Cross is not up to last year at this time, and I am appealing to all of you to do your very best to get every charge in the Conference to put on the enrollment and get as much as you possibly can to help out, and remit to F. Y. Whitfield, treasurer, and indicate that it is for Golden Cross; also that you will

keep in mind our goal for this year, which is \$1,200.

Of course you know that this money is used for charity work at our Hospital at Hattiesburg, and it accomplishes a worthy part of the charity work that is being done there.

Yours very sincerely,  
W. D. HAWKINS,  
Golden Cross Director.

## LOUISIANA CONFERENCE TO MEET AT SHREVEPORT

My dear Dr. Duren: The Committee on Conference Entertainment is glad to announce that the next session of the Louisiana Annual Conference will meet in Noel Memorial Church, Shreveport, November 12.

Dr. F. M. Freeman will be pastor-host and Noel Memorial will be the host church. The fine people of that congregation will have the cooperation of Shreveport Methodism in entertaining the Conference.

The Conference entertainment, according to a resolution adopted by the last session of the Conference in Baton Rouge, will be on the Harvard plan; namely, bed and breakfast. The Committee will be greatly indebted to you if you will give this announcement immediate publicity through the columns of your splendid paper, I am

Sincerely yours,  
DANA DAWSON,  
Chairman.

## WAYNESBORO METHODIST CHURCH

Dear Dr. Duren: Just a word about our church here at Waynesboro, and some things which have been accomplished thus far this year. We have recently spent about \$1,800 in improving our property here, both church and parsonage.

The church has a new roof, outside woodwork has been repainted, and the auditorium has been worked over inside. And we have a beautiful auditorium. The parsonage has a new floor and other improvements.

Butane gas has been installed for both church and parsonage. We feel that our property here is in splendid condition now.

We have just closed our revival services. The singing was led in these services by Rev. Mark F. Lytle, of Laurel. He certainly did it well. The folks were delighted with his work. The pastor did the preaching, and we felt that the Lord blessed every service because the people were interested and praying.

The people of Waynesboro are as fine





people as we have anywhere to work with, and they have been most gracious to the pastor. We have received twenty-two into the church this year and the finances are being taken care of.

As is known to most of the Conference, this church was Bishop Dubose's boyhood church. His sister lives here now. His nephew, Dr. W. P. Gray, is chairman of our Board of Stewards. These relatives and others felt that it would be fitting to have a memorial service in memory of the Bishop some time during the year.

We have planned this service, which is certainly fitting and proper, honoring the memory of this great leader in our church, for the first Sunday in September, and Bishop Decell is to be with us to deliver the message for that occasion.

J. H. JOLLY, Pastor.

### JAMES HARMON THOMPSON

James Harmon Thompson, 35, son of the late Rev. J. W. Thompson, of the Mississippi Conference, died in Jackson, Miss., on Sunday night, June 8, after an illness of several months. He underwent an operation in Washington, D. C., in February, and returned to Collins in April. At the time of his death he was in Jackson, receiving medical treatment.

Funeral services were held from the Collins Methodist Church, at 4 o'clock Monday afternoon, June 9. Participating in the rites were: Revs. H. B. Hilbun, W. B. Alsworth, J. T. Leggett and J. S. Noblin. Interment was in the Collins cemetery, where a year and a half ago his father was laid to rest.

Surviving him are his wife, Mrs. Mariam Thompson; a little daughter, Caroline, aged four; his mother, Mrs. J. W. Thompson; a sister, Mrs. Hugh McIntosh, Jr.; and a host of relatives and friends throughout the state.

### LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

D. H. Hall, New Albany.—Faithful. Efficient. A refreshing sense of humor. A man who gives himself, his time and his money to worthy enterprises without stint. An unfailing friend.

J. C. Jourdan, Iuka.—Steady. Dependable. Accommodating. Overlooks no opportunity for kindly deeds. A most valuable man in any community.

W. L. Underwood, Amory.—Modest. Unassuming. Faithful to every trust. Loyal to his church, his pastor, his Lord. A man who smiles, and works, and lives the larger life.

B. T. Schumpert, West Point.—Retired school man. A citizen of worth. A churchman without "holier than thou" attitudes. A dependable leader. A real man.

W. R. McCormick, Corinth.—An overseas veteran. Devout by nature and grace. Aggressive without offensiveness. A leader by choice of his fellows.

E. A. Tanner, Indianola.—A sturdy, enthusiastic man of parts. An interesting speaker. A ready conversationalist. As big-hearted as the delta. Always on the job.

J. W. Kyle, Sardis.—A trained thinker. His education includes rich experiences. Quiet, unassuming, likeable. A man of strong convictions and absolute dependability.

P. L. DeLoach, Greenwood.—A vigorous, intelligent, active citizen and churchman. Not often seen at conference. His work is largely local. No better steward or finer man among our laymen.

J. H. Johnson, Clarksdale.—The Clarksdale church owes this man a debt of gratitude not likely to be paid. Our whole conference is indebted to him for generous service and unchanged and unchanging loyalty. The delta produces no stronger men.

E. J. England, New Site.—A layman who has been faithful under most trying conditions. Our country churches would utterly fail without such men. He is great because he is the unfailing friend of righteousness.

R. A. Clanton, M. D., Grenada.—A physician of merit known largely as "Dr. Bob." Finds the good if it is there. His presence in the "sick room" is a tonic. His love and loyalty for and to his church are proverbial. You may always count on "Dr. Bob" when worthwhile things are being enterprised.

W. H. Fairless, Tishomingo.—Clean, friendly, faithful regardless of conditions. A man who lives sanely day by day. His convictions are deep-seated, and his life as a layman of parts is in accord with historical standards.

Edmund Taylor, Greenville.—A patient and successful business man who gets things done because he stays on the job. No enterprise of church or community is

### TEACHER AVAILABLE

Teacher with ten years experience as principal and superintendent of schools is available for position in Junior college or as superintendent in a small town. He is in his thirties, has B. S. degree from Mississippi Southern College, Hattiesburg, and master in social science from Duke University. He is a Methodist and has served as church school superintendent, lay leader, and he has also done coaching and directed a band. Will accept position in Mississippi, Louisiana, Florida or Texas. Interested persons may get in touch with him by writing the Christian Advocate, 512 Camp Street, New Orleans, La.

undertaken without including Edmund Taylor. Methodist stock. Well-born. Well-bred. A delta citizen who counts for good always and everywhere.

J. H. Felts, Fulton, Kentucky?—Just a superannuate preacher who is sorely embarrassed right now because "their name is legion" who belong to this list. Perhaps, if space is granted, he may enlarge this column from time to time with other names who are entitled to every consideration granted "worthy worthies."

(Note: This article is wholly a thought of the writer of it, and he assumes all responsibility lest some might feel that the editor is partial. A few of these men we do not know personally, but most of them we hold in highest esteem and we number them, with many others, among our valued friends.—Editor.)

### LETTER FROM MADAME CHIANG

(Headed "Headquarters of the Generalissimo, Chungking, Szechwan, China, April 10, 1941," and addressed to Miss Clementina Butler, Brookline, Mass. Miss Butler is chairman of the Committee on Christian Literature for Women and Children in Mission Fields, Inc., which established the Woman's Messenger in China in 1912, and has supported it ever since as a medium for creating high Christian ideals among the young women of China.)

Your observation in your letter, in which

you requested me to write a little message of approbation for the Woman's Messenger, that I am probably the busiest woman in the world, is not very wide of the mark. But you are right in assuming that I recognize the value of a magazine with such ideals, and that, despite the enormous pressure on my time, I would comply with your request.

Owing to circumstances entirely beyond my control, I was unable to send this letter in time for it to be read at your annual meeting on April 17. But, although belated, I hope that it will serve to show my deep appreciation of the efforts of the Woman's Messenger, and of you and your associates, to spread the knowledge among Christian women in America that we are endeavoring to make the Christian home rich and full of the best things in life.

Naturally in the conditions that prevail in this country the extension of Christianity has been temporarily checked, but we are hopeful that this is only a passing phase and that a bright and successful future awaits the promulgation of our mutual faith in China.

The Generalissimo and I accept with gratitude and humility the salutation that you send to us on behalf of the thousands of Christian women in America who are praying for righteousness to prevail in China. That it will, re-enforced by your prayers, we have no doubt whatsoever.

Yours sincerely,

(Signed) MAY-LING SOONG CHIANG.  
(Madame Chiang Kai-shek.)

—Zions Herald.

### ABYSSINIAN EMPEROR'S PLEDGE OF CHRISTIAN ADMINISTRATION

On the occasion of his return to his capital, the Emperor Haile Selassie, after attending a service in the inner sanctuary of the Church of the Virgin Mary, on a hill outside Addis Ababa, addressed his people from the balcony of the Royal Palace. He said:

"It is with a sense of deep thankfulness to Almighty God that I stand today in my palace from which the Fascist forces have fled. It is my firm purpose to merit the blessings I have received: first, by showing my gratitude to my allies, the British, for my return and for the benefits I have received by the release of Imperial troops for warfare on other fronts, and by my supplying them with armed forces wherever they may need them; secondly, by establishing in Ethiopia, Christian ethics in Government, liberty of conscience, and democratic institutions."

This was a day of rejoicing and triumph, he said. "Let us therefore rejoice, but in the spirit of Christ. Do not reward evil for evil. Do not indulge in the untimely atrocities which the enemy, even in these last days, has been accustomed to practice against us. Do not shame Ethiopia by acts worthy of our enemies. I shall see they are disarmed and given a safe passage to the place from which they came."

The Emperor urged forbearance towards enemies and the treatment of allies with the kindness shown to a brother. He called on the Ethiopians to unite in everlasting friendship and amity with Great Britain to oppose the dragon of Godless brutality which was assailing mankind."

—The Times (8.5.41).

Give what you have. To someone it may be better than you dare to think.

—H. W. Longfellow.



## ADDITIONAL PERSONALS

Rev. W. H. Heath, pastor at Hickory Flat, Miss., is leading his people in a program of extensive improvement on the parsonage of that charge.

Rev. R. R. Scott, pastor at New Albany, had the assistance of Rev. Ted Hightower, of Memphis, in a meeting beginning June 15. The singing was led by Mr. Landis Rogers, of Crystal Springs.

Rev. B. F. Bullard, pastor at Kossuth, Miss., and a former conference evangelist, is very much in demand for revival work this summer. Including those of his own charge, he is to participate in twelve revival series.

Rev. W. A. Betts, retired minister living at Bamberg, S. C., is the oldest living graduate of the University of North Carolina. He will be eighty-four years old in the early fall. He is a relative of the late Bishop Charles B. Galloway, whose grandmother was a Betts.

Corinth circuit, under the leadership of Rev. W. R. Hammontree, pastor, has purchased a new parsonage. The building is located across the highway in front of Gaines Chapel church, one mile west of Corinth, and is a brick building on a lot of four acres of land. The circuit parsonage in Corinth was sold, the proceeds becoming a part of the purchase price of the new building.

Rev. H. R. McKee, pastor of Myrtle charge, is experiencing success in his work on that circuit. At the third quarterly conference held at Glenfield church, the best financial report in recent years was made. Preceding the quarterly conference, the pastor and the charge lay leader held a charge-wide meeting of stewards to make plans for the finances of the charge.

Bishop W. W. Peele, in charge of the Richmond area, was ill for some days in a hospital at Harrisonburg, Va., recently. He developed a throat infection following the delivery of a commencement sermon at Madison College on June 8. We are glad to be able to report that his condition was so much improved that he was expected to leave the hospital several days ago.

Rev. J. T. Harris, pastor at Canal Street church, New Orleans, turned in a list of seventeen subscriptions, which includes every member of his board of stewards, and his membership canvass has not been completed as yet. This is a fine piece of work, and is characteristic of the faithful service that Bro. Harris is rendering in all departments and for all interests committed to him. We commend the example of Bro. Harris to others.

## TO THE PASTORS AND STEWARDS OF THE MERIDIAN DISTRICT

We are to have a meeting of the District League of Stewards, at Central Methodist Church, in Meridian, on Sunday, June 29, at 2 o'clock, p. m., and hope that each pastor and each steward will find it convenient to attend this meeting. A good program is being worked out and we hope that each member of the District League of Stewards will be present. The membership is composed of the district superintendent, District Lay Leader and both Associates, each pastor and each steward in the district.

Yours very sincerely,  
W. D. HAWKINS,  
District Lay Leader.

## To the Preachers and People of Mississippi Methodism

Birmingham, Ala.,  
June 18, 1941.

My dear Friends:

In my first official communication to you since my assignment to Mississippi I am glad to call for support of our New Orleans Christian Advocate.

The Advocate has been and is a vital part of our church life, and means more to the enlarging success of Mississippi Methodism than some realize. The paper undergirds and aids every cause of the two Conferences.

Our editor, Dr. W. L. Duren, sacrificially labors for the success of every preacher and every church in Mississippi. He deserves our reciprocal cooperation and service.

Mark it down that we need the Advocate and the Advocate needs us. I am respectfully urging the superintendents, pastors and people to rally to this worthy cause and make possible the success of the Advocate campaign.

The Mississippi Conference should "answer" with 2,500 new and renewal subscriptions; and, the North Mississippi with 2,000. Let us go and reach these goals!

Thanking you for these 4,500 subscriptions, I am

Sincerely yours,

*J. L. Decell*

## GOLDEN WEDDING ANNIVERSARY, 1891-1941

Mr. and Mrs. Emerson E. Tucker  
At Home  
Fiftieth Wedding Anniversary  
Wednesday Evening, the Second of July  
from Six Until Nine o'clock  
Ridgeland, Mississippi.  
All Friends Are Cordially Invited  
MISS LOUISE TUCKER.

## REVIVAL SCHEDULE ON NEW ALBANY CIRCUIT

Union Hill, July 20-25, Rev. M. E. Scott  
visiting minister.  
Ecru, July 20-27, Rev. M. H. McCormack  
visiting minister.  
Wells Chapel, July 27-August 1, Rev. J. V. Stewart visiting minister.  
Ingomar, August 3-8, Rev. G. R. Williams  
visiting minister.

Mt. Olivet, August 10-15, Rev. J. W. York  
visiting minister.

We are planning for, praying for, and  
working for a revival and the salvation of  
the lost. Pray for our work.

Sincerely,  
W. M. HESTER.

## SOLILOQUY OF A DIME

I am only a dime.  
I am not on speaking terms with the butcher.  
I am too small to buy a quart of ice cream.  
I am not large enough to purchase a box of candy.  
I am too small to buy an adult ticket to the movie.  
I cannot be exchanged for a gallon of gasoline.  
I am hardly fit for a tip. But believe me  
When I go to church on Sunday, I am considered SOME MONEY.

—Owen Enterprise



## REV. MARY ELLEN PARDUE DIES IN ATLANTA, TEXAS

Rev. Mrs. Mary Ellen Pardue, a retired member of the Louisiana Conference, was found dead on the street in front of her home in Atlanta, Texas, on Wednesday, the 18th of June, death having been caused by a heart attack. Although retired, she had been serving the Munnerlyn church, of the Shreveport District. On the Sunday previous to her death, she had been in that community but the service was rained out. She spent the afternoon visiting from house to house, according to a letter written on June 16. Mrs. Pardue had served in the Methodist Protestant Church for thirty-eight years, and had been twenty-one years the secretary of her conference. She had been the moving spirit in establishing the Mount of Blessings camp meeting, near Atlanta, where revival meetings have been held annually since. Truly a pure and noble woman has come to the end of her career of service. Funeral services were held at Atlanta on last Friday, conducted by I. A. Yeager, of Monroe; Rev. D. B. Raulins, of Ruston; and Rev. Frank Dent, Atlanta.

## MISSIONARY FEDERATION SUGGESTED FOR CHINA

As plans are being made now for reconstruction after the war, and America, Australia and New Zealand being the nearest Christian countries to China, I beg to suggest that the Church Courts in their countries consider the question of uniting and making a drive to get 200 missionary recruits from colleges, universities and medical colleges to break new ground in China with its 450 millions sitting in darkness. A small conference could be held at Honolulu, composed of delegates from the churches and women's leagues, also youth organizations.

Other questions could be discussed, such as the condition of native women in Tahiti, where a section is being legally demoralized owing to the presence of 2,000 Chinese coolies.

California allows their state school teachers to exchange places with state school teachers in Australia and New Zealand, therefore the question of American ministers exchanging places with ministers in Australia and New Zealand might also be discussed. If American ministers were to exchange places temporarily with ministers in Australia and New Zealand, the American ministers could consult with missionary leaders. It takes about 17 days by steamer from San Francisco to Sydney, Australia, over the placid Pacific Ocean, and 3 days by air. The question of additional missionary enterprise to India could be considered later on.

Yours truly,  
OBSERVER.

## TEN COMMANDMENTS FOR CHURCH MEMBERS

1. Thou shalt establish and maintain personal, private devotions and the family altar.
2. Thou shalt be regular, not spasmodic, in attendance at worship services of thy church, especially the Sunday evening services.
3. Thou shalt share through thy church envelopes, weekly not weakly.
4. Thou shalt engage, personally, in some definite enterprise or project in the promotion of the Kingdom of God.

5. Thou shalt be loyal to thine own denomination and local church and to the programs of both.

6. Thou shalt pray for and cooperate with the minister, and follow his consecrated leadership.

7. Thou shalt tithe thy income and support the trusteeship promotional program of thy communion.

8. Thou shalt give all support to the maintaining of thy church plant at the highest possible degree of efficiency.

9. Thou shalt give encouragement and support to the development of Christian character in the youth of thy local church and annual conference.

10. Thou shalt cooperate with other churches in thy community and in all community enterprises of a spiritual and altruistic nature.—Rev. James Bingham, S. T. M., West Willow, Pennsylvania.

## SOMETHING REMAINED

I had an hour to spare so I strolled round the village.

It was a sad pilgrimage. I remembered it as it had been nearly thirty years before. But the years had brought so many changes that I knew no one, and no one remembered me.

Most of all I missed Old Mother Winship, whom I pictured standing in a sunny doorway, her blue frock and white apron and her wrinkled, smiling face unforgettable. She had vanished, and even her house had gone. A fine new road, it seemed, cut straight through her garden.

What a garden it had been! I remembered it as a garden of lavender, full of rare sweetness, a joy to all who passed by. And now, thought I, Old Mother Winship, her house, her garden, her smile—all are gone, all forgotten.

I talked with a countryman. I mentioned Old Mother Winship. He nodded. He smiled serenely.

"Aye," he said, "she's been dead these twenty years or more, and her house and garden have gone. But the lavender's with us still. You see, she was always giving it away to other folk, and it's growing grandly in nearly every garden hereabouts. There's plenty of it in my garden, I reckon, and if you was to come a week or two later, you'd find all the village smelling of Old Mother Winship's lavender."

I left the village with a thankful heart—thankful that, even when God's saints are gone, their fragrance remains.

—Methodist Recorder.

## "DOESN'T THE AIR TASTE GOOD!"

By S. E. Evans

"Doesn't the air taste good!"

This is what one happy city child exclaimed to the Rev. Maurice E. Levit, pastor of Fifth Street Community Center, Philadelphia, for twenty-three years. They were walking along a country road together on one of the outings sponsored by the Center. Many youngsters in the "band-box area," in Philadelphia, come from crowded and unsanitary homes, are undernourished and would be deprived of the "good-tasting air" were it not for the Center. It also conducts a vacation school.

During the winter, too, about 1,000 boys and girls, ranging in age from four to twenty years, benefit from the Center's club and class activities. There are no play-

grounds in the neighborhood and some of the young people "get into trouble with the police," says Mr. Levit, but he has seen several become successful teachers, artists, and skilled craftsmen in spite of their handicaps. "To feel that we have a part in their success is a reward of our work," he says.

To hundreds of lonely and old people in the neighborhood the Center offers friendship and understanding, in addition to food and clothing which they desperately need. "We reach more than 400 directly in our services and try to supply the friendliness they need."

## A CALL TO PRAYER FOR JAPAN

By Charles W. Iglehart, D. D.  
Missionary to Japan

(Beginning on June 24, 300 lay and ministerial delegates of 40 Protestant denominations in Japan will meet in Toyko to constitute the new united Christian church for that nation. At the request of the Foreign Missions Conference of North America, this Call to Prayer was prepared by Dr. Iglehart.)

Let us worship God in adoration and praise for the gift of his Son, and for the good tidings of salvation for all men everywhere.

Let us give thanks for the successes of the past eighty years in the planting of the Christian Church in Japan; for the part American Christians have had through gifts, prayers and personal service in the growth of this Church; for the brave and loyal testimony now being given in word and works by Japanese Christians.

Let us confess our incomplete love and selfishness, and our frequent indifference to the needs of our fellowmen the world over; the injustices and evils in our national life that cry for correction, for sacrifice we still hesitate to make.

Let us pray for an outpouring upon our fellow Christians in Japan and upon ourselves alike, of the Spirit of the living God, in love and sympathy, in courage and in service; for the union of the various denominations in a single Japanese Church; that with one heart and mind all may gain new vision and new strength for the Church's mission in the coming days; for the speedy evangelization of the Japanese people, and the permeation of their society by the spirit of Jesus Christ; for an escape from the threatening dangers of conflict, and for the opening of an era of cooperation and good will between our nations.

The man who has no inner life is the slave of his surroundings, as the barometer is the obedient servant of the air at rest, and the weathercock the humble servant of the air in motion.—Amiel.

Mrs. Newlywed as reported in *The Outlook*, answered the real-estate agent who was trying to sell her a home, as follows: "Why buy a home? I was born in a hospital ward, reared in a boarding-school, educated in a college, courted in an automobile, and married in a church; get my meals at a cafeteria, live in an apartment; spend my mornings playing golf, my afternoons playing bridge; in the evenings we dance or go to the movies; when I'm sick, I go to the hospital, and when I die, I shall be buried from the undertaker's. Why should we buy a house? I ask you. All we need is a garage with bedroom."—Selected.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

### A Prayer

"We build an altar here and pray that Thou wilt show Thy face.  
Dear Lord if Thou wilt come to stay  
This home we consecrate today will be a Holy Place.  
Help us to make this home a place of love,  
a place of prayer, a place of beautiful living.  
Help us to live each for the other.  
Oh, God, love this home of mine  
And all that dwell therein.  
Care for our bodies, bless our hearts  
And keep our lives from sin.  
To the service and blessing of our fellow men  
We dedicate our home this day,  
For the sake of the Master, who, having  
no place to lay His head, shared the  
friendship and hospitality of many homes."

MRS. FRANKLIN G. FIELD.

### The Christian Social Relations and Local Church Activities Study Course for 1941

In the "Duties and Functions of the Secretary of Missionary Education and Service" we read:

"The Secretary of Missionary Education and Service should arrange for the society to have from one to four study classes a year, according to the need of the local situation. She should request the Chairman of Spiritual Life and the Secretary of Christian Social Relations and Local Church Activities to work with her in planning the four quarterly studies."

The Efficiency Aims, 1941, states:

"5. Three study courses, selected from list of approved courses."

Mrs. E. V. Perry, Conference Secretary of Missionary Education and Service, has mailed to the local secretaries the recommendations approved at the annual meeting of the Mississippi Conference. One of these recommendations read:

First Quarter—Bible Study.

Second Quarter—Mission Study.

Third Quarter—C. S. R. and L. C. A. Study.

Fourth Quarter—Mission Study.

Since the study department provides four courses, but states that a society may take them according to "the need of the local situation," and the Efficiency Aims requirement states that "three study courses" are to be used, a society may choose those three.

Of course, the ideal is one short term study course each quarter, but since we are just beginning the Christian Social Relations course this year, some societies may not have planned for that many.

If a society can only take three, there may be one Bible and two mission studies, or one Bible, one mission study and one Christian Social Relations study.

The approved study course for Christian Social Relations and Local Church Activities is "The Christian Family," and the text is "Growing Together in the Family," by Leland Foster Wood, price 50 cents, from

the Methodist Publishing House, Nashville, Tenn.

If the study is to be taken for credit on the Efficiency Aims, the supplementary book must be used. This is "The Home and Christian Living," by Percy R. and Myrtle H. Hayward, price 60 cents, from the Methodist Publishing House.

The 1st of July, the secretary of C. S. R. and L. C. A. in each local society will receive an outline and suggestions for the course, but the text and the supplementary book should be ordered now.

### Executive Meetings

This is the last week in June, which means that it is the last week of the third quarter, and reports should be sent to all the conference officers by the officers in the local societies:

In order to have them uniform, it is advisable to hold an executive meeting and have all the reports made at that time.

The new report book for the corresponding secretaries of the local W. S. C. S. have been ready for two months, so they should be in the hands of every society. This book has the blanks for all the officers, and costs 35 cents. Order from Literature Headquarters, 412 Plum Street, Cincinnati, Ohio.

This week also ends one-half of 1941, so societies should check their work, especially their finances, to see if they are keeping pace with the year.

### A Product of Interracial Cooperation

A number of years ago, the Woman's Missionary Society of the Rolling Fork church decided to send some leader from the Negro women to the Conference for Negro Women, sponsored at that time by the Presbyterian and Methodist women, at Jackson College, in Jackson, Miss.

They discovered that one of their Negro girls was attending school in Jackson, so selected her.

This girl, Emogene Lillian Turner, proved so capable that in cooperation with the Presbyterian women they continued to send her to the leadership school. Later she was given a scholarship to Stillman College, in Tuscaloosa, Alabama, and by working for part of her expenses and some aid from these two Rolling Fork societies, she graduated with honors this spring.

We are expecting a large number of Negro women to attend the Leadership School at "Gulfside," in Waveland, Miss., August 18-25. Select women from the Negro W. S. C. S. and cooperate with them in their work.

### Dr. Homer Frizell III

Dr. Homer Frizell, husband of our own "Stella Frizell," formerly secretary of Young Women of the Mississippi Conference, is quite ill at the Sanatorium in Magee. Our women will want to join in asking Our Father's blessing on him. Mrs. Frizell is with Dr. Frizell.

### What About Coupons????

This is the last week to send coupons to our Methodist Home in Jackson, Miss., to

receive the special offer from the Octagon Company. Have you sent yours to the Home?

Now begin to save again!!!!

### The Third Quarter

Each year when the third quarter rolls around, we begin to "let down." We cannot do that this year for our schedule is full for the quarter.

We are to have the Institutes on Christian Social Relations and Local Church Activities in the zones. Programs have been mailed to the zone leaders and they are working up interesting discussion groups in which the social problems of their own areas will be presented.

During this quarter we are to have the short term C. S. R. and L. C. A. study course on "The Christian Family."

Then, there is the School of Missions at Lake Junaluska, N. C. Several of our leaders are to go and we hope many others. The dates are July 24-August 5.

We must not forget the Leadership School for Negro Women at "Gulfside."

If finances lag during this quarter, we have a much harder time at the close of the fourth quarter, so let's keep right after the money.

And don't forget the Study Leaders' Meetings to be held in September. At this meeting plans for the 1941-42 study year will be given with emphasis on the fall 1941 study of "The Christian Imperative." Interesting information concerning the children's work will be available at this time.

### Pastors' School

A report of the Pastors' School held in Biloxi last week will be given on this page next week.

### THE THINGS THAT COUNT

In these days of planning for the coming year it is well to remember Henry Ward Beecher's words: "It is not what we read, but what we remember, that makes us useful; it is not a few faint wishes, but a life-long struggle, that makes us valiant."

The question for each man to settle is not what he would do if he had the means, time, influence and educational advantages; the question is, What will he do with the things he has? The moment a young man ceases to dream or to bemoan his lack of opportunities and resolutely looks his conditions in the face, and resolves to change them, he lays the cornerstone of a solid and honorable success.—Hamilton Wright Mabie.

Of nothing may we be more sure than this: that, if we cannot sanctify our present lot, we could sanctify no other. Our heaven and our almighty Father are there or nowhere. The obstructions of that lot are given for us to heave away by the concurrent touch of a holy spirit and labour of strenuous will: its bloom for us to tint with some celestial light, its mysteries are for our worship, its sorrows for our trust, its perils for our courage, its temptations for our faith.—Dr. J. Martineau.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

### Scientific Temperance Instruction

"In the program of Narcotic Education in Mississippi, chief emphasis has been placed on effective teacher-training. In harmony with this aim is the plan of having four classroom teachers, representing four excellent school systems in the state, take the three weeks' course in Narcotic Education for which New York University offers graduate credit.

"The school systems from which teachers will go are: Meridian, Brookhaven, Clarksdale and Tupelo. The teachers: Miss Sara Payne, Meridian; Miss O'Neita Nutt, Brookhaven; Miss Sue Gunter, Clarksdale; Miss Bernice Popper, Tupelo.

"The New York University course is given at Chautauqua summer schools, Chautauqua, New York. Miss Buckles will accompany the Mississippi teachers and will take the course in Narcotic Education.

"Each Christian Social Relations chairman will do well to call the attention of their country and school superintendents and church school to the opportunity afforded them to have at least one of their teachers prepared in this course to teach the scientific facts regarding narcotics to their classes—and to assist other teachers to present the subject when requested by the superintendents and teachers.

"No one person can do this teaching for the whole state. Miss Buckles, as state supervisor of teacher-training, realizing this, has worked for the cooperation of state teachers colleges to provide this training course, as a beginning of local supervision of narcotic education in the schools."

\* \* \*

### They Say—

"The liquor traffic is carrying on a vast educational program. Every liberal law is a lesson; every cocktail parlor is a school; every barmaid is a teacher; every advertising page devoted to the lure of liquors is a dreadful scholastic appeal; every blaring description of wines over the radio sends a terrible pedagogue into our homes. We must not only EDUCATE FOR OUR POSITION, but we MUST EDUCATE AGAINST THEIR POSITION."

"Our day is filled with seductive appeals that make it appear little short of duty to drink beer and wine and hard rum. One process of our educational campaign should be to stop the progress of our deadly enemy's education."

BISHOP EDWIN HOLT HUGHES.

(The above is a part of a wonderful new W. C. T. U. leaflet. Send to State Headquarters for a quantity. \$1.00 per 1,000; 15 cents per 100.)

\* \* \*

The Week of Prayer will be held the last week in October. Projects for 1941—Foreign: (1) Medical Equipment; (2) Christian Literature in Foreign Fields. With Special Emphasis on Christianizing the Home. Home: (1) Convalescent Home for Negro Children at Brewster Hospital, Jacksonville, Florida; (2) Pension Fund for Deaconesses.

\* \* \*

The first Annual Report of the Woman's

Work is off the press. Order from 420 Plum Street, Cincinnati, Ohio, 25 cents per copy.

\* \* \*

### Donation to Milk Fund of Nursery School at Malvina Community Center

The zone meeting at Clarksdale for its third quarter's zone program was in charge of Mrs. H. D. Corley, Zone Chairman. Mrs. J. G. Curtis had charge of the program which followed the general plan of the Spiritual Life chairman. The offering, which amounted to \$5.40, was sent to the Malvina Community Center to help pay for milk drinks for the small children who come daily to the Center for instruction, rest and care under the direction of Miss Shinn and Mrs. Thompson. These children come from homes where the parents go early to the cotton fields and have no one to leave with the little children at home. This plan keeps the children out of the hot fields.

\* \* \*

### Carrollton and North Carrollton Assist In Chinese Relief

For six weeks, under the efficient leadership of Mrs. J. W. Riales, member of the local school faculty, the women of the Carrollton and North Carrollton Methodist churches have been having their Mission Study together, using as a basis the recent books, "Dangerous Opportunity," "China Rediscovered Her West," "Open Road to China" and "The Amazing Chinese." Mrs. Riales was assisted by Mesdames W. D. Neal and H. A. Lott, presidents of W. S. C. S. of Carrollton and North Carrollton, and by the very effective committees on devotionals, current events, portrait gallery, panel, social, dramatization and automobiles. Each member was furnished with a typed brochure outlining the course, giving assignments and listing questions for panel discussion.

The W. S. C. S., of North Carrollton, as a delightful conclusion, entertained with a Chinese Tea. The rooms were attractively decorated with Chinese lanterns, and on the floor about low tables were cushions on which the guests were seated. In costume, Misses Juanita Sanders and Sarah Dell Mann served tea and other Chinese dainties. Much merriment was evoked as various Chinese customs were carried out. On display were beautiful articles made in the Orient, among them a banquet cloth, elaborately embroidered, brought to Rev. and Mrs. T. M. Dye, Jr., by Mr. Dye's aunt, Mrs. J. L. Gerdine, missionary to Korea. Mesdames H. A. Lott, J. W. Riales and R. E. Neal were hostesses to this colorful party.

As a climax to the fascinating and informing study, children of the two churches presented the play, "No Lantern for Wu Lee," at the Sunday evening service of the North Carrollton church. Preceding the play, Mrs. T. M. Dye, Jr., made a talk, "Echoes from Our Study of China," appealing for help for the unfortunate Chinese. Proceeds were sent for Chinese relief.

\* \* \*

The Woman's Society of

ice, of the First Methodist Church of Water Valley, met in regular monthly business session Monday afternoon with a good attendance, showing much interest and cooperation. Mrs. T. O. Gore, Secretary of Supplies, gave a splendid report on the box which was sent to the Malvina Center. The Spiritual Life Group is an outstanding department of the society and is growing both in attendance and interest. Mrs. W. S. Turnage is leader of this group. Miss Eliza McFarland concluded the Bible Study lesson on "Jesus and Social Redemption." The aim of this book is the mission of Christianity, and she stated that life and service are not separated in the Christian religion. The society gave a rising vote of thanks in appreciation of the beautiful lessons taught during the past quarter. Miss McFarland closed with the poem, "Are Ye Able," by Earl Marlatt. After discussions, the meeting closed with a prayer by Mrs. I. J. Marrs.

MRS. O. T. PARSONS, President.

MRS. J. B. COWAN, Sec. of Publicity.

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### Youth and Children's Work

The plans developed by the Inter-Board Committee on Missionary Education (authorized by General Conference) for Youth and Children's Work, are ready to be put into operation. What is needed now is the hearty cooperation of conference officers in putting these plans into effect. I am sure you will give your Young People's and Children's Secretaries all possible help. In the majority of the forthcoming schools of missions and camps the new plans will be presented and thoroughly explained.

MRS. V. F. DEVINNY,

Executive Secretary, Woman's Section of the Joint Division.

\* \* \*

Do you like statistics? If so, you will enjoy seeing how your conference stood in the summary of the first quarter's reports. From the charter report we had 232 societies and 7,811 members. From the first quarter's reports we had 234 societies and 7,045 members. Did your society lose some members? They seem to have been lost somewhere in North Mississippi. Yet there were 162 new members reported and one new society.

"We wish you would give your best thoughts to the matter of membership as it relates to financial obligations this year. Charter membership was for initial membership only, and not for life as some seem to think. Has a check-up been made on individual giving in local societies to determine whether the members have fulfilled their financial obligations? If you know of successful methods that have been used by local societies in securing members, pledges and gifts, it would be helpful to others if you would pass on this information, and we will see that it is printed in the METHODIST WOMAN."

MRS. V. F. DEVINNY.

We may ignore our religious nature, but we cannot eradicate it. It is within us to say, it must be reckoned.

Shaw.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

## LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

### Christian Social Relations

The third quarter has been made a time for special study in Christian Social Relations and Local Church Activities. Your committee should be planning now for one of the suggested studies.

### Week of Prayer Projects

The Week of Prayer projects, which were adopted at a recent meeting of the Woman's Division of Christian Service, are being introduced by a series of articles in The Methodist Woman. The first one is in the May issue, entitled "Brewster Hospital, Jacksonville, Florida." Watch for these articles and keep them for supplementary material to be used with your regular Week of Prayer material.

The following action was taken with regard to the Week of Prayer projects:

"1. That the offerings given through the Week of Prayer and Self-Denial shall be devoted to projects within the foreign and home work of the Woman's Division of Christian Service.

"2. That the last week in October shall be the date for the observance of the Week of Prayer and Self-Denial.

"3. That two projects for the Week of Prayer shall emphasize the work of the Home Department and two projects shall emphasize the work of the Foreign Department.

"4. That the projects from the Foreign Department shall be: (1) Christian literature in foreign fields across the world with special emphasis on Christianizing the home; (2) Medical equipment around the world.

"5. That the projects from the Home Department shall be: (1) Endowed Pension Fund for Deaconesses; (2) Erection of a Convalescent Home for Negro Children at Brewster Hospital, Jacksonville, Florida."

### Make a Note of It! Reports

July 1st is almost here. NOW is the time for your Executive Committee meetings. NOW is the time to send your reports to the conference officers. If you do not have the new report blanks, have your corresponding secretary order the new Corresponding Secretary's Report Book from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. It is her duty to keep this book for use at the quarterly Executive Committee meetings, at which time report blanks are distributed to the reporting officers, filled out and mailed to the Conference officers.

What do you think of the new set-up? What do you think of the new departments and the new features of the old departments? What do you think of the new program material, the new literature, the new study books? Let your officers know by sending in full and comprehensive reports. Your reports are vitally important this quarter since it brings to a close the first half of our year's work, and the officers are most eager to know what your society is doing.

### Program Material

The 1941-42 program material, which is composed of program material for sixteen months, is being published and mailed in two parts. Part One, **Proof Sheets of Power**, contains programs and services for September, October, November and December, 1941. These programs should soon be in the hands of your Program Committee, composed of the vice-president, the secretaries of Literature and Publications, of Christian Social Relations and Local Church Activities, of Missionary Education and Service, the Chairman of Spiritual Life, and any others agreed upon by your society. "This committee is responsible for planning at least one program each month for the whole Woman's Society of Christian Service, and these program booklets are their source materials to be constructively adapted for wise and fruitful presentation at the regular monthly meetings. Some societies have only one meeting a month, so it is very important that this committee shall take its work seriously, being constantly on the alert for ways to present programs and for finding in **WORLD OUTLOOK** and the **Methodist Woman**, supplementary articles and suggestions and for seeking other current literature bearing on the monthly topics."

### Zone One of Shreveport District Holds Meeting

The Mooringsport Woman's Society of Christian Service was hostess to Zone One of the Shreveport District, on May 28, at 10 o'clock. Mrs. N. E. Joyner, of Vivian, zone leader, presided, with Mrs. William C. McDonald, of Rodessa, serving as secretary. Every auxiliary was represented, with 81 delegates, 4 ministers, and 6 visitors in attendance. The newly organized society from Blanchard, with its entire membership of eleven present, was welcomed into the zone. This society was organized by Mrs. H. B. Wren and the department of Christian Social Relations and Local Church Activities of the Noel Memorial Society.

The following officers and special guests were present:

Miss Kate Cooper, a missionary from Korea; Mrs. G. W. Dameron, Conference Secretary of Missionary Education and Service; Mrs. E. A. Sartor, Conference Secretary of Young Women and Girls' Work; Mrs. Ira Campbell, District Secretary; Mrs. Sudie J. Lingle, District Spiritual Life Leader; Mrs. H. B. Wren, District Key Woman for Christian Social Relations and Local Church Activities; Mrs. J. R. Ingram, Zone Spiritual Life Key Woman; Rev. S. S. Bogan, Rev. B. D. Watson, Rev. Van Carter and Dr. N. E. Joyner.

### Program

Meditation—Rev. Van Carter.  
Address of Welcome—Mrs. J. H. Bradford.  
"Information Please"—Mrs. William C. McDonald  
Our Publications—Mrs. McCann.  
The Spiritual Life—Mrs. Sudie J. Lingle.  
The District—Mrs. Ira Campbell.  
Address: "Korea-Morning Dawn"—Miss Kate Cooper.  
Benediction—Dr. N. E. Joyner.

At the conclusion of this enthusiastic, helpful and worshipful meeting, a delectable luncheon was served by the hostess society.

MRS. WILLIAM C. McDONALD,  
Secretary.

\* \* \*

### Students in National Defense Services

For some time the Methodist Church has been aware of the fact that there is in the Woman's Society of Christian Service a "student census." By means of this census names are channeled from the student secretary in the local home church through to the church nearest the school attended. At first, only girls' names were handled. This year, because of widespread demand, boys' names were included.

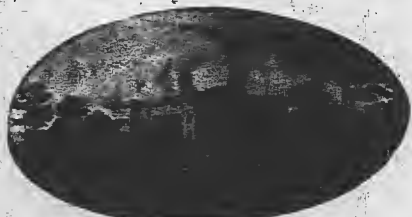
Now the question comes up, What about students going into the defense services and areas? "May we send their names, too? What shall be our policy?" After careful consideration, it was decided to allow local student secretaries to send names of young people of college age, uprooted from their schools and their homes, to the Division Office, to be relayed through the same channels but to the churches nearest the defense areas. By using white 3x5 file cards, allowing one location to a card, and putting on the same information in the same manner as on the "student cards," this can be handled. The Division Office will make every effort to redirect these cards to the proper destination. Marking the name of the conference in which the defense program is located will make for speed. Information should go directly between the student secretaries whenever possible. A member of the Federal Council of Churches of Christ in America said, "It may be a lot of hard work, but maybe it is necessary for us to do a lot of hard work at this time."

Someone questions, "Are we, as student secretaries, obligated to these girls working in defense industries and boys in training camps?" On first thought, some might say "no," but as Christian women with an organizational set-up ready to meet a recognized need, certainly all should do their part. As student secretaries who, through experience, have learned how to handle the census, we know their services as outlined in "Duties and Plans for Student Secretaries" keep them in close personal touch with students whether going to camp or to college, they cannot say "no."

Every conference secretary is urged to distribute the leaflet, "A Church Program for Defense Areas," by Leland Foster Wood, obtainable from the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York, New York, or from Mrs. Lenore E. Porter, Secretary of Student Work, Woman's Section, 150 Fifth Avenue, New York, New York.—(From "The Methodist Woman.")

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Old Centenary College

# CHRISTIAN EDUCATION

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## CHURCH SCHOOL LESSON JUNE 29, 1941

By Rev. W. C. Newman

### LESSONS FROM THE EARLY CHURCH Lesson Text: 1 Cor. 3:1-15

**Golden Text:** For other foundation can no man lay than that which is laid, which is Jesus Christ.—1 Cor. 3:11.

Paul's relationship to the churches which he established or pastored was of such a quality of affection, teaching and discipline that his letters to these churches became religious classics, and were deemed worthy to be included in the sacred literature which composes the Holy Bible. These letters are a strange mixture of theology, instruction, rebuke, and messages of love and concern. They were written with no thought that they would ever be published, to say nothing of being incorporated in the Scriptures. Many of them, as was this first letter to the Church at Corinth, were written in answer to letters from the churches inquiring of him concerning some disputed point of doctrine or policy. But they cover a multitude of subjects, and from them the later Church formulated most of its theology, virtually all of its creeds.

For various reasons Paul considered the church at Corinth peculiarly his own, and his letters to that church smack of a sense of special authority over that congregation. Yet in the exercise of that authority Paul was discreet, and, as in today's lesson, diminished himself that Christ might be exalted.

#### Spiritual Infancy

The accusation which Paul brings against the Corinthian Christians is that they have not grown in their spiritual lives as they have in the physical. He declares that he was limited in his preaching to them because, being "babes in Christ," they could not understand mature thought, nor were they ready to accept adult responsibilities. As proof of his charges he points out that they are more concerned with jealousies and arguments among themselves than with building the Church.

Self-examination is all that is necessary to show us that this is a great fault among us today. Great things are afoot in the world, but many of us in the church are spending our time and energies in childish contentions and therefore are not even aware of those great movements. It is needless to say that childish Christians cannot lead in the social reforms and the spiritual revival that our world so sorely needs today. The times call for full-grown Christians who can grasp the truth and shoulder the responsibilities of this present age.

#### Senseless Divisions

Another evidence of our babyishness in matters of the Spirit is the innumerable divisions that exist and continue to multiply among church people. Not only are these divisions manifest in the many different denominations and sects, making for needless competition, wasteful overlapping, and un-Christian attitudes, but even in Methodist

churches and conferences factions are built around competing leaders, and the great work of building the Kingdom of God on earth must stand aside and wait while these childish people fight out their petty little battle, like children arguing over which one is to have the largest piece of apple.

But Paul is big enough to tell those who would make him a factional leader that Paul is nothing, nor is Apollos, save as they are the ministers through whom men believe. He not only makes no contention for leadership in the church, he erases himself entirely in order that the fellowship of the church might not be broken.

That is not a great man who succeeds against all opposition in holding his position of power in the church, but that is a great man who humbly refuses to be party to any kind of divisive efforts.

#### Are We Men Building the Kingdom, or Children Building Playhouses?

Like many of us, the Corinthian Christians had gotten confused about the purposes of the Church and the really important things to be done. It is an obvious fact of church history that ever so often a new and vital church is born in enthusiastic faith, preaches its message with zeal and effectiveness, knows a period of great victory and spiritual power, then gets tangled in its own web of organization, ecclesiastic overlordship, programs, and promotional activities and suddenly wakes up to discover it has lost the great spiritual heritage in which it was born.

Can the Methodist Church, having already gone through the first three of these arcs of the old, old cycle, now avoid the third? That is the all-important question for us today. And the answer lies not in whether we can achieve a tight, powerful ecclesiasticism, but in whether we can build on the "one foundation."

### THE STEWARDSHIP OF TALENTS

(Continued from page 5)

the furtherance of His work is Christian service.

Repeatedly in the Scriptures, Christians are admonished to be faithful, and not slothful; to be humble; to be not weary in well-doing. Perhaps discouragement in the apparent lack of results in Christian endeavor is because of a lack of faith or because our vision is too small. How often Christians try to do Christian work without the help of Christ. No wonder we faint under the load and perhaps feel the effort is futile. We forget that the yoke we are admonished to put on is not a burden in itself but only something to enable us to carry heavier loads.

As Christian stewards we have the administration of our talents and our efforts just as surely as we are bound to deal wisely with our time and our money. Whatever talents or abilities we have we ought to use in a way pleasing to God and also to give a certain portion of direct service to the work of the Christian church. It is robbing God to withhold our talents or abilities from

Christian use and to use them altogether in a selfish way. Just what we can do to serve and just how much are individual problems, but certainly every one can do something definitely for God and the way will be made clear if he really desires to be a servant of the Master. There are adventures in the stewardship of service in every community, in schools, in the home and between individuals.

Perhaps the first thing is to make the decision as to whom we want to serve. Could every Christian but have the moral stamina to stand up and say with Joshua, "As for me and my house we will serve the Lord!"—Religious Telescope.

### THIS AFRICAN LAYMAN GETS RESULTS

By Ralph E. Dodge  
Missionary in Angola, Africa

With Joaquim Ramos Duarte as traveling companion, I began my fourth yearly round of quarterly conferences. It was an experience—a series of experiences never to be forgotten.

Senhor Duarte had been a nominal Roman Catholic for a number of years and had made considerable money as a trader. Deciding to retire from commercial life, he bought a good farm in Muquixe, and settled there with his family. As there was a little Methodist chapel nearby, Senhor Duarte occasionally attended the services and, through the influence of the native pastor, was brought into a more vital religious experience than he had heretofore known. He became interested in the Christian program. And since his election as Secretary of the Lay Conference in 1937, he has been the most active lay leader of the Angola Conference.

As soon as we arrived at an out-station, my native brother asked to see the church books—membership and treasurers' records. From these he took the text for the evening meeting which was devoted to interests of the Official Board. At the close of the meeting, usually at ten—but once it continued until midnight—Senhor Duarte told the church members to go home and open their trunks and pay their pastor his back salary before the baptism and consecration service on the following day. That black layman spoke with feeling, from his own experiences, and his convictions gave him authority.

The results of those evening meetings indicated the miraculous. Only two or three times did we close a Quarterly Conference without the pastor's salary being paid in full. In more than half of the charges, a substantial increase was promised for the coming year. During those six weeks of intensive itinerating, nearly a hundred dollars was raised in back salaries—a remarkable achievement for rural Angola—and an impossible one for the missionary to secure.

The world cannot be illumined by pulpit lights alone, however brilliant—it needs also a light in every pew.

—J. Edgar Holmes.



# THE CHRISTIAN FIRESIDE

## EVERY DAY

By Rev. Vivian T. Pomeroy, D. D.

Emily is six years old. She lives only a few miles from my church. Around her house the pine trees grow, and the sky is wide, and the birds sing. She is driven to school in a car; she has many toys and a happy life.

But Emily had a dream—a dream that one splendid, perfect day her father would take her on the subway. She had been with her mother to meet the train. Once she had been on a big ship before it sailed out of Boston Harbor. But never, never had Emily been on the subway. So she begged and begged to go.

On Washington's Birthday Emily's father asked her what she wanted most to do—to walk, to ride, to play, or what?

"I want to go on the subway," said Emily.

So her father decided that there would never be any peace till Emily had been on a subway train. He got out the car, and drove into Boston, and parked near Washington and Winter Streets. Then he took Emily into the subway station.

The place where you drop in your dime was very exciting, but not so exciting as the moment when the subway train thundered in, and the doors slid back, and Emily stepped in and sat down. She was speechless with delight; she sat staring all round.

At South Station they got out and went up on the escalator, and that was thrilling, too. Then they walked back to the car.

Emily said: "Daddy, do you really go in the subway every day?"

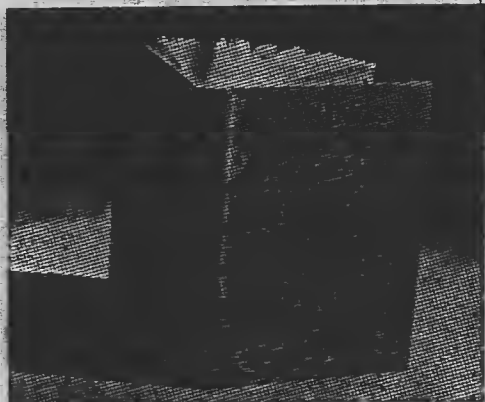
"Yes, every blessed day excepting Sundays," said her father, smiling down at her.

"Oh, daddy!" she cried. "You lucky thing; you lucky, lucky thing!"

And when Emily's father told me the story, he laughed and I laughed.

But in my heart I said to myself: "Every morning when I open my eyes to the light; when I rise and walk and am greeted; when all the thousand things, little and big, which I take for granted and even am bored by, are there as they have always been, may I turn to myself and say: Do you have these every day? Oh, you lucky, lucky thing!"

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## "AFRICAN MUST STAY CLOSE TO SOIL"

By Newell S. Booth  
Elizabethville, Belgian Congo, Africa

"Instruction which divorces the Bantu community from its contact with the soil and with the use of the hands in crafts, is not education but destruction." This is the firm belief of the Southern Congo Conference of the Methodist Church.

At the Central Bible School and Normal School of the Mission, in Kanene, the agricultural work accomplished last year consisted of individual garden and manioc fields; a school cotton project; the planting of 1,194 fruit trees and fruit plants—including bananas, pineapples, mangoes, lemons and guavas. There has been instruction in the planting of velvet beans and sun hemp for the enrichment of the soil in a program of crop rotation. There has been attention to the problem of soil erosion which may in time be a serious problem in the Congo unless the present generation of students are taught to contour their fields rather than running straight up and down the hills. Another method of soil erosion control has been demonstrated by the formation of grass plots at the points apt to be eroded.

The primary and Normal School pupils at Sandoa have also had an enlarged agricultural program during the year. It is hoped that this agricultural service of the Mission will be further increased by the work of the Springer Institute now being established at Mulungwishi. This Institute is on particularly rich land, the purchase of which has been approved by the Belgian colonial authorities.

## INDEPENDENCE DAY AND DRUNKEN DRIVERS

Let's declare a moratorium on drunken drivers over the three-day July 4th holidays—and save over 100 lives!

The American Business Men's Research Foundation, through its Executive Vice-President, Charles R. Jones, today issued the forecast that deaths from automobile accidents over the three-day holiday period of July 4, 5 and 6, may reach an all-time high. Mr. Jones said that with good weather conditions, 500 persons will be killed in automobile accidents during the three days.

Pointing to the experience over the three-day Decoration Day holidays—when the National Safety Council forecast 400 deaths, which figures were proven by reports of press services compiled from their correspondents—Mr. Jones called attention to the fact that July 4th brings out more motorists than any other holiday in the year, and is also the one when accidents reach their peak.

"Experience since Repeal," said Mr. Jones, "shows that approximately one-fourth of all automobile accidents are caused by persons who had been drinking. Either motorists or pedestrians are listed by state highway statisticians as being 'obviously drunk' or as having 'ability impaired.'"

"A moratorium on drunken drivers over the July 4th holidays will save upwards of 100 lives, and will result in a vast reduction in the 19,000 accidents that may be expected."

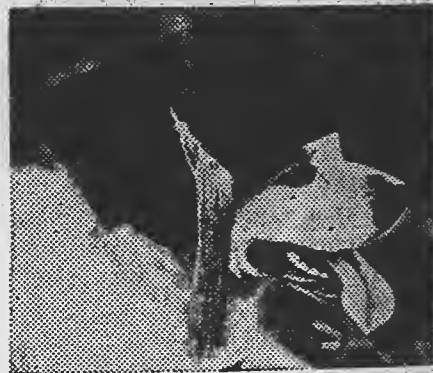


● An old-time philosopher advised: "Neither a borrower nor a lender be." But you can borrow a lot of fun by lending a few moments to the solution of these questions, placing your answers in the indicated spaces, then checking the right answers to get your rating.

(1) Members of the British Royal Family now have the family name of Windsor, but the name used to be (a) Buckingham; (b) Hapsburg; (c) Rockingham; (d) ☐ Saxe-Coburg-Gotha.

(2) Have you ever seen a prestidigitator? If you have, you know he's (a) a clergyman; (b) a magician; (c) a voter whose right to cast a ballot is questioned by election officials; (d) a Rumanian peasant. ☐

(3) Fortress Monroe is located in (a) New York harbor; (b) Monroe county, La.; (c) Virginia; (d) North Carolina. ☐



(4) You don't often see a dog with headgear like that pictured here. The hat is called (a) a shako; (b) a mortarboard; (c) a ☐ fez; (d) a dean's cap.

(5) Paul Bunyan is the name of (a) a legendary character of the North woods; (b) a guerilla leader in the American Revolution; (c) a character in Pilgrim's Progress; (d) a writer of sentimental ballads. ☐

(6) Helium is (a) an ancient musical chant; (b) an alloy of copper and tin; (c) a gas used for lifting aircraft; (d) a powerful explosive. ☐

(7) The red ball in the center of the Japanese flag represents (a) the Mikado; (b) danger to all; (c) ☐ banzai; (d) the solar planet.

## "GUESS AGAIN" ANSWERS

Tally  
Score  
Here

1. (d) for 15 points.....
2. (b) for 20 points.....
3. (c) for 10 points.....
4. (b) for 15 points.....
5. (a) for 15 points.....
6. (c) for 10 points.....
7. (d) for 15 points.....

RATINGS: 90-100, you needn't borrow anything; 80-90, no lending here, either; 70-80, borrow a little knowledge; 60-70, borrow a lot of it.

TOTAL



## PLASTICS

The time has come, the chemist said,  
To talk of many things;  
Of poker chips, unorella tips,  
And combs and teething rings,  
Of minnow traps and bottle caps  
And toys and button-hooks,  
Of banjo picks and magic tricks  
And clasps and pocketbooks.  
Of blotter tops, electric clocks,  
The number is fantastic;  
And all these things the chemist brings  
Into the world with plastic.

—Edward Mabley.

## NOT INTERESTED

Sometimes it takes the humble mind to reveal the weakness of the more pretentious in the realm of intellect and morals. A college president who was also recognized as a preacher of note was eating dinner in a dining car recently while listening to the broadcasting of a prize fight in which Joe Louis was contending for national championship. In the midst of the brawl, Doctor Magee, noticing that the Negro waiter was paying no attention, said: "You don't seem to be taking much interest in the fight."

"No, suh," the waiter replied, "I'm studying to be a preacher and I'm not interested in such things."

## ON MAKING PLEDGES

Too bad! The man who never makes a pledge cannot have a telephone in his house, for the telephone company will not put the phone in unless he agrees to pay the bill. The same is true of electric lights, water, groceries. He cannot be a married man, for he would need to make vows to get married; he cannot own property, for he would have to promise to pay taxes; he cannot be a citizen of the United States, for he would have to pledge support to the government. Yes, you do believe in making pledges, but when it comes to the Lord's work you are just hard up for excuses and this is the only one you can think of on short notice. "No pledge, as a rule, means no pay." Be honest with yourself.

—Oklahoma City Star.

## THE IDEAL OF A CHRISTIAN NATION

This revival of concern for religious teaching is one sign that the churches are waking up to their responsibilities. Another is a similar revival of interest in evangelization. We call ourselves a Christian nation, but we have no real justification for doing so. It is admitted that the vast majority of our people are not Christian in any intelligible sense of the word. There is among us a good deal of unconscious and

inarticulate Christian sentiment inherited from the past, but no one can pretend that it is strong enough to shape our national policy either at home or abroad. It may be true that there has never yet been a nation that has shaped its whole life and policy according to the teaching of Christ. But the ideal is not an impossible one and is at least worth aiming at. How, then, is this to be done? How can we get the Christian message across to the mass of our people in such a way that it will dominate their lives and regulate their conduct? This is the crucial question for churches and nations alike, and for both of them it is a matter of life and death.—Dr. A. B. Selkin, in Christian World (London.)

## THE TROUBLE IS INSIDE

Everywhere ministers and other leaders are seriously thinking on the powerlessness of our modern churches. They are beginning to see that the trouble lies with the churches themselves, and, instead of blaming external causes, are examining the situation within.

Certainly we can not expect churches whose members in large numbers are known to be enamored of the world and conforming to its standards and outlooks in their daily lives—I say, we can not expect such churches to challenge men for Christ. We have too many on our church rolls who are mere "church members." They are not true Christians.

We have drifted into this condition for two reasons.

First, for more than a generation certain elements have been "blasting at the Rock of Ages." They have repudiated the great fundamentals of the faith—the deity of Christ, His atonement, His resurrection, His revelation, His headship in the church, His second coming, etc. They have compromised with all sorts of worldly philosophies and man-made creeds. They have undermined the pulpit, our schools, our agencies, and, what is more important, the faith of the rank and file of our people. You can not take away the very foundations upon which our church life must be built, and expect anything else but moral and spiritual collapse.

Second, those who pride themselves on being paragons of orthodoxy have been emphasizing the "letter which killeth," rather than "the Spirit which maketh alive for evermore." One does well to understand that great teachings long held and emphasized, when they begin to lose reality in the experience and faith of those who have held them, will not be confessed or even recognized as any longer vital. Some of these people have not only lost the reality of their faith, but have become Pharisaical or worldly in their daily living.

Neither one of these two elements can bear a veritable witness to a dying world of the conquering power of the Christian faith.

The crusade for CHRISTIAN ACTION comes to the churches in this hour calling their membership to a restoration of the New Testament doctrine and life. Only a regenerating revival within the church can make possible a new world sweep for Christianity.—Editorial in Christian Action.

## ARE WE GETTING SERIOUS?

The present trend in music we are told is in the direction of the dreamy, quiet and tuneful type, that which is full of fine harmony. People are avoiding the noisy, jittery

and non-sensical compositions which were dinned into our ears in recent years. We have enough to make us nervous; life has become so disruptive that we are beginning to grapple for something abiding. We seek that which has purpose to it. Isn't it significant that some of the best compositions of which the music world boasts, were conceived in times of stress? Some of our greatest musicians developed under situations which were quite disturbing. Is the present trend an indication that we are again taking ourselves seriously in this field of art?

Likewise, in the field of literature there is a noticeable trend to the more fundamental and serious issues of life. Historical crises have given impetus to the intellect, resulting in some of the finest classical literature of the ages. Publications of the last decade have not always stirred the idealism which we are capable of manifesting. Too much of what was printed appealed to our baser motives, luring us on so that we had almost lost the fine art of discrimination. The trend toward the better in literature has been noticeable much longer than that in the field of music. It began with the last years of the "depression," which is rapidly disappearing because of our "military economy." The demand for books on biography, philosophy and religion was rapidly increasing; to meet this demand some of our better authors gave themselves seriously to the task of producing real literature.

And now what is the trend in the spiritual search of man? No movement has as yet crystallized to the extent that one can speak of a "trend." There are signs, however, that once again we are searching our own hearts and minds for the basis of our faith. God—life—man are concepts that are finding their way into the conversation of young and old alike. Wherever it is done, there is an attempt made to put some content into the word. It is at this point that the Christian Church can be of great service. It is at this point that the clergy of our churches can give considerable guidance. Even as we turn to the physician for consultation regarding our bodies, or to the psychiatrist for our mental difficulties, so we should consider the wisdom of turning to the church for advice regarding our spiritual life.

Only an abiding faith will keep us from going to pieces altogether. The Christian Church is the agency where we can secure encouragement in developing that faith.

—Youth.

## MISERY OF SUMMER COLDS

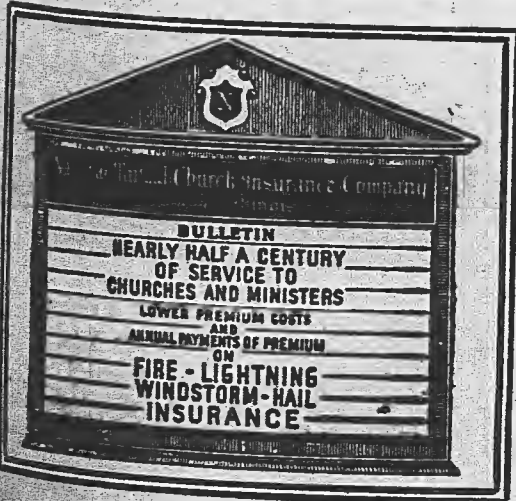
Don't endure sniffing, sneezing, stuffiness, and running due to the cold—don't blow your nose sore. Check these discomforts by inserting Mentholatum in your nostrils now. Soon you'll be able to breathe freely again—you'll feel blessed comfort.

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## MRS. WILBUR F. FORD DIES

Mrs. W. F. Ford, member of Rayne Memorial Church, New Orleans, died in a New Orleans hospital Monday evening following a brief illness. Her death was a great shock to many friends in the city and elsewhere. She was a woman of deep convictions, a sincere and devoted Christian, with a character to match her faith. Her going is a great loss to her church and to the Christian forces of New Orleans. Since the death of her husband she had made her home with Mr. and Mrs. R. B. Reese, Mrs. Reese being her daughter, and these, together with a grandson, Wilbur Ford Reese, survive her. The funeral was conducted from the home Tuesday afternoon with interment in Metairie Cemetery, New Orleans.

## "IN WHATSOEVER STATE"

By Mrs. Irvin Rowland

"For I have learned, in whatsoever state I am, therewith to be content."

It is very easy for people to become so attached to a certain routine of living that the least change causes a state of confusion. As long as we can do as we please and have the things we most desire, it is quite natural that we be contented and that we readily endorse the Christian way of living. But when reverses, hardships, suffering, or vital changes suddenly come into our lives, are we prepared to adjust ourselves to new surroundings or circumstances? Can we find happiness and contentment in the knowledge that we are God's children and consecrated to His service, regardless of where we are needed? Do we have the faith to believe that "All things work together for good to them that love God?"

Such conditions reveal our true nature and strength of purpose. We find it much harder to put into practice the things we talk about and try to make a part of our beliefs. Indeed when we can truthfully say that we find contentment in whatsoever state we are in, as Paul did, we have accomplished an important milestone in our Christian character.

Doubtless, we will often be disappointed in our own weaknesses as we find them in actual tests, but we can always lift our hearts in faith and say with unwavering hope, "I can do all things through Christ which strengtheneth me."

## WISE OR OTHERWISE

By Rev. James H. Felts

When the gift is more valuable than the giver, some one has made a grievous mistake.

"A smile with a future in it" is not so interesting as a smile with a present in it.

"Those who do the shouting seldom do the shooting," is akin to "A barking dog never bites." Both of them are classed with, Let ME do the talking while you do the work.

"No man is so poor that he has nothing." Equally true it is that no man is so rich that he has everything.

I still think well of the rear guard action that is occasionally used in rearing children.

When a man turns a liability into an asset he is exemplifying the providence of God.

"Do you know enough to go home," asked the Judge. "I know too much to go home," was the reply. Evidently a case of too much mustard.

The preacher, supposedly quoting from 1 Kings, 11:3, said, "Solomon had three hundred cucumbers." This staggered him. So he added, "Solomon was a better gardner than I had supposed." Moral—"Look before you leap."

Bingo? Why, my dear, bingo is a game that enables gamblers and churchmen to join hands and smile in the name of charity.

Tacitus once said, "The time will come when winter will ask us: 'What were you doing all the summer?'" Our answer seems to be, "Looking forward to being cared for by my Uncle Sam."

It is strikingly interesting that baptism and the Lord's Supper originally intended to bind Christians together should separate them.

True or false? It is much better to "orate" over the graves of those who died for their country than to die for humanity?

## BONERS

The following boners have been gleaned from the reports of relief investigators in New York. One report spoke of children who "need thorough cooking"; a man who is of a "very high white-collar type"; and of a tall woman with a "very simple interior." Here are some others:

"The woman is troubled with obsessed ears."

"The man was hit by an automobile and speaks broken English."

"Although applicant's wife looked worried and despondent, her canary was singing cheerfully."

"The man has had two operations and is now rid of his money entirely."

"Today even their food is supplied by ERB, who has given four bags of coal."

"The mother is very intellectual, speaks three languages, and has even written a poem that nobody will buy."

"Applicant supports one minor and two majors."

"Woman thinks she owes five months' rent, but will know definitely when the landlord calls."

"The man is an interesting type, resembling Einstein and Lloyd George."

"Man supports wife, mother, mother-in-law, and grandmother-in-law."

"Woman still owes \$25 for funeral she had recently."—New York Times.

## BRITAIN AND THE ARAB WORLD

The liquidation of the Iraq affair is the one bright spot in an otherwise sombre picture. But its effect upon the Near East situation will depend entirely upon the vigour and promptitude with which it is followed up. It can be said now that the very necessity of the campaign in Iraq was due to egregious diplomatic mishandling in the past. The British may not be specially popular in Iraq. But the government at Baghdad had declared the country's adherence to the Allied cause early in the war, and the German Minister and his staff were given their passports. Yet the Italian Minister remained, even after Italy had come into war; and through his office was fostered the tribal disaffection which made possible Raschid Ali's coup d'etat. He was still there when

the Regent re-entered Baghdad at the week-end. In spite of this needless frustration of British interests, in spite also of the ceaseless work of German agents among the Arab peoples, the Arab world maintained an attitude towards Britain which was friendly on the whole. But it showed signs of apprehensiveness—particularly when the Germans seized Syrian bases and the British force in Iraq was to all appearances insufficiently strong to move upon Baghdad though many weeks had elapsed since the British policy of non-recognition of the coup d'etat had been announced in London; and it might have been very seriously modified if the Germans had succeeded in sending any considerable aid to the Iraqi usurper. This development was checked by the gallant stand of the Imperial force in Crete, which, if it had no other result, was a very timely delaying action to the German eastward drive. But the Germans have gained a foothold in Syria even though they were unable to exploit it in time to save Raschid Ali from eclipse: and so far in this war the Germans have beaten the British in every direct encounter on land. There are obvious reasons why this should have been the case—reasons which remove any trace of discredit to British arms. But those reasons, like the reasons for diplomatic failures, can be summed up in a single fact—relative British weakness; and this is the fact which counts. Arab apprehensiveness, therefore, will not be allayed, and Arab cooperation in the Allied cause will not be fully won, until this relative weakness is proved to have no permanent significance—until that is, a British force defeats a German force, whether in Syria, Libya or elsewhere. The overthrow of Raschid Ali is bound to have a moral influence in Pan-Arabia favourable to Britain. But unless it is put promptly to practical account in a military sense, it will fall short of what might be in the strengthening of the Allied position in the Near East.—Selected.

## A WAR-TIME EVENING HYMN

By Rev. Thomas Tiplady

Now the daylight fades away,  
For our Commonwealth we pray;  
Guard and guide our King and Queen  
Down the days that lie unseen.

To our Premier counsel lend;  
On Thy strength may he depend:  
Guard our sailors out at sea,  
From all danger keep them free.

Shield our soldiers as they stand  
Guarding Freedom's native land;  
Bless our airmen in the sky,  
Safe as angels may they fly.

Every nurse and doctor bless  
In the hour of toil and stress;  
Fireman, watchmen and police,  
Grant Thy strength and inward peace.

On the railroad be as light  
To the engine-driver's sight;  
May each motor driver feel  
Thine own hand upon the wheel.

Near each child as Guardian stand;  
Bind the old in slumber's band;  
These, and all who work or sleep,  
Mighty God in safety keep.—Amen.

Keep your eyes open to your mercies  
The man who forgets to be thankful has  
fallen asleep in life.—H. L. Stevenson